

Non-Regular Military Forces in India

Report of the
Auxiliary and Territorial Forces
Committee

Dated 23rd January 1925

VOLUME II

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Report of the Committee appointed by the Governor General in Council to investigate and report what steps should be taken to improve and expand the Indian Territorial Force, so as to constitute it an efficient second line of reserve to the regular army, and also to remove all racial distinctions in the constitution of the Non-Regular Military Forces in India, including the Auxiliary Force.





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Proceedings of the Auxiliary and Territorial Forces Committee.

1. The Committee held preliminary meetings in Simla on June 10th and 11th in order to decide upon the best method of collecting the information necessary to enable them to accomplish their task. The Chairman informed the meeting that a letter had been sent to all Local Governments asking for their opinions on the future of the non-regular forces in India. It was decided that, when their replies were received, a questionnaire should be prepared dealing with all important points raised therein, and that this questionnaire should be sent out to selected persons, official and non-official, who were either directly connected with the non-regular forces or who had taken special interest in them. Their replies, together with those of Local Governments would form a suitable basis upon which the Committee could commence their discussions. Having considered these replies and taken the oral evidence of such witnesses as seemed to the Committee suitable or were suggested by Local Governments, the Committee should be in a position to make its recommendations.

It was decided that the next meeting should be held immediately before the September session of the Legislative Assembly.

2. It proved impossible for the Committee to meet again until November and the second meeting was held in Delhi on November 10th. The President, after extending a hearty welcome to the members of the Committee, pointed out that much of the written evidence of witnesses had only recently been received and printed, and in consequence had only just been circulated to them, and suggested that the consideration of this part of the evidence should be postponed until after the examination of the witnesses who were to appear before them in person. This course was agreed to and in addition it was decided to form a sub-committee consisting of Sir Sivaswamy Aiyer and Captain Ajab Khan to consider and report on the various questions included in Sections A and E, of the questionnaire, which deal respectively with 'Pay and Allowances' and 'Recommended Amendments to the I. T. F. Act and Rules'.

The Secretary then read a note, prepared by the General Staff, on the military requirements of a second line for India, and the implications of any form of change from the present system, and later the sections of the I. T. F. Act dealing with the liability for service, conditions of service, system of training, and pay and allowances of the Force. After he had explained the present composition of the Force, the Committee adjourned until the next day.

THIRD MEETING.

November 11th, 1924.

3. The following witnesses were interrogated :—

Major H. S. Cardew, M. C., Adjutant, 11/18th Royal Garhwal Rifles.

Lt. (local Capt.) Raja Sher Mohammed Khan, Adjutant, 11/13th Frontier Force Rifles.

Major N. M. Grylls, Adjutant, 11/1st Punjab Regiment.

Hony. 2nd Lt. F. Haider Khan, M.A., B.Sc., 3rd (United Provinces) Battalion, U. T. C. (Aligarh).

FOURTH MEETING.

November 12th, 1924.

4. The following witnesses were interrogated :—

Hony. 2nd Lieutenant A. N. Wadhawa, 11/15th Punjab Regiment.

Major E. B. Mangin, M.C., 2nd Bombay Pioneers, late Adjutant, 11/19th Hyderabad Regiment.

Khan Bahadur Khwaja Mohammad Nur, President, I. T. F. Advisory Committee, Bihar and Orissa.

Captain K. S. Caldwell, O. C. Patna University Training Corps.

Major H. S. Suhrawardy, M.L.C., I. T. F. Medical Corps (Bengal).

Major W. A. J. Hinds, Adjutant, 11/2nd Bombay Pioneers.

Hony. Lieut. (Local Capt.) J. C. Oonwalla, 11/2nd Bombay Pioneers.

FIFTH MEETING.

November 13th, 1924.

5. The following witnesses were interrogated :—

Hony. 2nd Lieut. S. P. Singha, 11/15th Punjab Regiment.

Hony. 2nd Lieutenant Tikka Sahib Sarindra Singh Bedi, 11/1st Punjab Regiment.

Capt. J. N. Banerjee, Bar-at-Law (Bengal).

Mr. F. L. Brayne, M.C., I.C.S., Deputy Commissioner, Gurgaon.

Major H. S. Stewart, 15th Punjab Regiment, Deputy Assistant Director, Auxiliary and Territorial Force, Presidency and Assam District.

Lieutenant P. W. McKie, Delhi Contingent, Auxiliary Force.

Lt.-Colonel W. M. Craddock, D.S.O., M.C., O.C., Calcutta Scottish, Auxiliary Force.

SIXTH MEETING.

November 14th, 1924.

6. The following witnesses were interrogated :—

Lt.-Col. H. R. Nevill, C.I.E., O.B.E., V.D., I.C.S., District Magistrate, Agra.

Major W. J. Nancee, Adjutant, 11/3rd Madras Regiment.

Hony. 2nd/Lt. The Raja of Kalikote, 11/3rd Madras Regiment.

Lt. (local Capt.) F. Maxwell-Lawford, Adjutant, Madras University Training Corps.

Mr. K. C. De, C.I.E., I.C.S., Commissioner, Presidency Division, Bengal.

Mr. Palekanda Mudappa, B.A., B.L., M.L.C. (Coorg).

SEVENTH MEETING.

November 15th, 1924.

7. The following witnesses were interrogated :—

Capt. K. L. Fasken, Adjutant, 11/20th Burma Rifles.

Hony. Lieut. L. V. Po, 11/20th Burma Rifles.

Kunwar Ganpati Singh of Kharwa (Rajputana).

Mr. C. D. M. Hindley, Chief Commissioner of Railways.

8. From November 17th to 22nd the Committee met daily to consider the recommendations to be made to the Government of India with regard to the constitution and composition of the U. T. C., I. T. F. and A. F., and the removal of racial distinctions in them. The Committee then dispersed to consider its report.

EIGHTH MEETING.

9. On January 23rd, 1925, the Committee reassembled and finally passed and signed the report, for presentation to the Government of India.

LETTER TO THE CHIEF SECRETARIES TO THE GOVERNMENTS OF MADRAS, BOMBAY, BENGAL, THE UNITED PROVINCES, THE PUNJAB, BUWA AND BIHAR AND ORISSA, THE HON'BLE THE CHIEF COMMISSIONER AND AGENT TO THE GOVERNOR-GENERAL, NORTH-WEST FRONTIER PROVINCE, THE HON'BLE THE AGENT TO THE GOVERNOR-GENERAL IN RAJPUTANA AND CHIEF COMMISSIONER, AJMER-MERWARA, THE HON'BLE THE RESIDENT IN MYSORE AND CHIEF COMMISSIONER, COORG, AND THE CHIEF COMMISSIONER, DELHI, No. A-27053-1 (A.G., A.T.F.), DATED THE 1ST APRIL 1924.

With reference to the attached copy of a resolution which was accepted by the Government of India in the Legislative Assembly on the 5th February 1924, I am directed to say that it is proposed to convene a Committee, as soon as possible, to consider the question of the reorganisation of the Indian Territorial Force.

2. It is desired to place before the Committee as much information as can be obtained with regard to the Indian Territorial Force as at present constituted, and the Government of India would therefore be glad if, after consultation with the local Territorial Force Advisory Committee and the local military authority (i.e., the General Officer Commanding-in-Chief of the Command), you would favour them with any practical suggestions for the improvement of the Force under the heads noted below:—

(i) Pay and allowances.

(ii) Popularity of the Force.

(iii) Methods of selecting candidates for commissions.

(iv) Improvement of the Force generally, having regard to the role for which it has been constituted.

(v) A list of selected persons whom it is considered the Committee should summon for examination. (The number should be limited to what the Local Government in consultation with the local military authority, i.e., General Officer Commanding-in-Chief of the Command, consider essential).

3. The Government of India would also be glad to be furnished with particulars of any reasonable complaints and grievances which the local Territorial Force Advisory Committee may desire to bring to notice.

RESOLUTION.

That this Assembly recommends to the Governor General in Council that a Committee, including members of the Legislature, be immediately appointed to investigate and report what steps should be taken to improve and expand the Indian Territorial Force so as to constitute it an efficient second line of reserve to the regular Army and also to remove all racial distinctions in the constitution of the non-regular military forces in India including the Auxiliary Force.

LETTER FROM THE OFFICIATING CHIEF SECRETARY TO THE GOVERNMENT OF BENGAL,
No. 6740-P., DATED THE 11TH JULY 1924.

I am directed to refer to your letter No. A.-27033-1 (A. G., A. T. F.), dated the 1st April 1924, and subsequent reminders, regarding the opinion of this Government on certain questions affecting the organisation of the Indian Territorial Force.

In reply, I am to observe that the opinions of the several Associations consulted have only recently been received, while some have not yet replied. In these circumstances it has not been possible for the Governor in Council to give the matter adequate consideration. I am to communicate, however, the following provisional views, and it is presumed that this Government will be consulted when the Committee has reported.

Pay and allowances.—On the whole the Government of Bengal are inclined to consider that the pay and allowances at present provided during the training period are sufficient, but they agree with the General Officer Commanding, Presidency and Assam District, that a monthly retaining allowance might be introduced during non-training periods following the principle adopted in the case of the Indian Army Reserve. Final orders are still awaited as to the pay to be drawn by Government servants when on military duty, and this Government would recommend that formal orders should be passed authorising them to receive their full Government pay in addition to travelling expenses and the allowance permissible under the Act.

Popularity of the Force.—It is probable that the Bengal Unit has suffered in popularity through the nomenclature adopted, this unit being, it is understood, a section of the 11-19th Hyderabad Regiment under which name it is known. The name is believed to represent the place of the unit in the organisation of the Indian Army as a whole, but it conveys nothing in Bengal and may possibly have an adverse effect on recruitment through giving rise to some idea that recruits are liable to be sent for training outside Bengal.

Provided that no practical difficulty will be caused by naming the unit as the Bengal Territorial Battalion, without disturbing its technical relation to the regular army, I am to make this recommendation.

The local Territorial Advisory Committee have advised with a view to increase its popularity that the uniform of the Territorial Force should be revised in some points, such as the issue of helmets instead of pith hats, and shorts instead of pantaloons. These are details which will doubtless come for the consideration of the Committee and Government consider that any concession possible should be made to local preference in matters of this kind.

Candidates for commission.—The General Officer Commanding, Presidency and Assam District, recommends selection by Government, in consultation with the local Advisory Board, of men from the ranks whose names will then be submitted to the General Officer Commanding for approval. The Governor in Council entertains some doubt as to whether it is desirable that Government should intervene in the matter of commissions before names go to the General Officer Commanding, Presidency and Assam District, but as at present advised would accept the opinion of this officer in the matter.

Improvement of the Force generally.—The question of the improvement of the Force generally is primarily a matter of military interest and the General Officer Commanding, Presidency and Assam District, has suggested that, in order to bring the Force up to the standard suitable for a second line, six months' preliminary training is necessary. The Governor in Council appreciates the advantages of such a matter from the strictly military point of view, but is of opinion that this would tend to discourage recruitment as men would be reluctant to commit themselves to such a prolonged period of training. He is therefore inclined to put forward as an alternative suggestion that training should so far as possible be available all the year round at fixed training depôts, facilities being given to members of the Force to train on holidays and weekends. A suitable period for prolonged training would be in connection with the X'mas holidays.

Lists of persons to be examined by the Committee.—I am to mention the following names and to state that in the case of the military officers their names are put forward with the approval of the General Officer Commanding, Presidency and Assam District :—

- (1) Major H. S. Sulrawardy, M.L.C., President, Advisory Committee, Bengal.
- (2) Captain G. L. Hyde, Adjutant, 11-19th Hyderabad Regiment, Bengal Wing.
- (3) Major H. S. Stuart, D.A.D., A. and T. F., Presidency and Assam District.
- (4) Captain J. N. Banerji, Bar.-at-Law.
- (5) Mr. Surendra Nath Mallik, M.A., B.L.
- (6) Sir P. C. Mitter, Kt., C.I.E.
- (7) Mr. S. R. Das, Bar.-at-Law.
- (8) Major K. K. Chatterji.
- (9) Khan Bahadur M. A. Momin (Magistrate of Nadia).
- (10) Lieutenant S. C. Ghosh Maulik (6, Rainy Park, Ballygunj).
- (11) Rai Jodunath Majumdar Bahadur, C.I.E. (Jessore).
- (12) Babu B. P. Das of Feni.
- (13) Maulvi Abdul Jabbar of Noakhali.

In paragraph 2 of the letter under reply the views of this Government were asked for after consultation with the General Officer Commanding-in-Chief of the Command. I am to explain that the General Officer Commanding, Presidency and Assam District, was consulted in the first instance with a view to formulating provisional views of this Government and that it was the intention then to communicate these to the General Officer Commanding-in-Chief, Eastern Command, before putting them into final shape for submission to the Government of India. In view, however, of the urgency of the matter I am to communicate to the Government of India the views formed, after consultation with the General Officer Commanding, Presidency and Assam District, and to state that a copy of this letter is being sent at the same time to the General Officer Commanding-in-Chief, Eastern Command.

I am further to enclose copies of the replies* which have been received by this Government, and to suggest that these should be placed before the Committee for their information.

LETTER FROM THE MAJOR-GENERAL COMMANDING, PRESIDENCY AND ASSAM DISTRICT,
TO THE CHIEF SECRETARY TO THE GOVERNMENT OF BENGAL, No. 4969-10-A.T.F.,
DATED THE 17TH MAY 1924.

With reference to your No. 128—25-P.D., dated the 22nd April 1924.

I have the honour to forward a report on this subject from Major Mangin, Adjutant, 11-19th Hyderabad Regiment. The General Officer Commanding is entirely in agreement with this report and has added a few remarks of his own in the margin.

At present there are numbers of demobilized men in most provinces, who have had a thorough military training and make excellent material for the Territorial Force. This supply will automatically cease in a few years and we are faced with the raw material.

*Letter No. 4969—10-A.T.F., dated 17th May 1924, from General Officer Commanding, Presidency and Assam District.

Letter dated 8th June 1924 and enclosures from the Bengal Advisory Committee.

Letter No. 440, dated 25th June 1924, from the British Indian Association.

2. In order to bring this material up to a standard suitable for a 2nd line, 90 days* preliminary training is considered necessary and subsequently 28 days every year, not necessarily consecutive. This would mean in some cases temporary accommodation in barracks and more amenities of life for the men during the 90 days' preliminary training.

3. The Territorial Force in this province is only territorial in name, more propaganda is required to instil into the recruiting areas, that the object of the Territorial Force is not a means of drawing a salary from Government nor a stepping stone afterwards to a Government employment. The time has also now come, when the class composition of Territorial units should be definitely fixed in Bengal, Bihar and Orissa Provinces.

It is suggested for this province—

For full battalion	{	1 company Rajputs	} for the wing.
		1 company Ahirs	
		1 company Muhammadans.	
		1 company mixed (Bengalis, Brahmins, Beharis, Khyasthas, etc.).	

Bihar and Orissa Territorial Force should be separate from Bengal Territorial Force, even if the total strength of one battalion for each province is not sanctioned. They should have a separate budget allotment and all correspondence and accounts should be kept separate.

4. A list of selected persons to be examined.

BIHAR AND ORISSA.

(1) Khan Sahib Khawaja Muhammad Nur, President, Legislative Assembly, Bihar and Orissa—President, Advisory Board. Address—Gya, Bihar and Orissa.

(2) Major E. B. Mangin, M.C., Adjutant, 11-19th Hyderabad Regiment, Bihar and Orissa Wing.

The above officer is being relieved of his present duties by Major Ransford.

As the latter officer has had no previous experience of Territorial work, it is suggested that if Major E. B. Mangin has been relieved of his duties before the Committee assembles, that he may be summoned from Agra, United Provinces, where he takes up the duties of 2nd-in-Command, 10-2nd Bombay Pioneers.

BENGAL.

(1) Major H. S. Suhrawardy, M.L.C., President, Advisory Committee, Bengal. Address—Agra.

(2) Captain Hyde, Adjutant, 11-19th Hyderabad Regiment, Bengal Wing.†

The following suggestions were put forward by the Adjutant, 11-19th Hyderabad Regiment, Bengal Wing :—

(i) No remarks.

(ii) No remarks.

(iii) The method of selecting candidates for commissions to remain as at present.

Territorial officers should obtain commissions as British officers after an approved term of service.

*I suggest six months' preliminary training.

+I concur.

T. A. C.

†To which I would add Major H. S. Stuart, P.A.D., A. and T.F., Presidency and Assam District.

T. A. C.

(iv) If organized on Auxiliary Force lines—

One company at Calcutta.

One company at Dacca.*

No extra expenditure involved as local buildings could be utilised.

He also suggests the reduction of University Corps to one company for each University on account of expense.

Name of Bengal Wing to be changed from present designation to "Bengal Territorial Battalion."†

— E. B. MANGIN, Major,

Adjutant, 11-19th Hyderabad Regiment,
Bihar and Orissa Wing.

LETTER FROM MAJOR H. SUBHAWARDY, M.L.C., PRESIDENT, ADVISORY COMMITTEE, BENGAL, TO C. W. GURNER, Esq., I.C.S., DATED THE 8TH JUNE 1924.

In continuation of my demi-official letter of the 29th May forwarding an advance copy of the minutes of a meeting of the Bengal Advisory Committee, Indian Territorial Force, I beg to send the enclosed complete minutes together with a note embodying the remarks from the Military Member on three items. Captain J. N. Banerji and myself have signed the minutes in token of approval as they stand. Captain Hyde has also signed them, but made the enclosed remarks against three items. There is no real difference of opinion between any of us on any important issues. This replaces the minutes sent in advance which might now be returned to me.

LETTER FROM MAJOR H. SUBHAWARDY, M.L.C., PRESIDENT, TERRITORIAL FORCE ADVISORY COMMITTEE, TO THE DEPUTY SECRETARY TO THE GOVERNMENT OF BENGAL, DATED THE 20TH MAY 1924.

With reference to your No. 123—35-P.D., Political Department, Political Branch, dated Darjeeling, the 2nd April, and your demi-official No. 503-P.D., dated 7th May 1924, I beg to forward herewith minutes of a meeting of the Bengal Territorial Force Advisory Committee held in Calcutta on the 14th instant.

I am afraid patriotism has not yet manifested itself spontaneously in the direction of exposing one's personal safety by participation in military or quasi-military movements in the country. On the other hand, efforts have been made by certain parties to create an atmosphere of suspicion against Government's intention. The better-minded people, who have helped the cause and joined the Force, deserve every consideration and praise. The suggestions, I believe, would improve their status and serve as an example for others to follow.

Minutes of a meeting of the Bengal Territorial Force Advisory Committee held at South Barrack, Fort William, Calcutta, at 10 a.m. on 14th May 1924.

PRESENT.

Major Hassan Subhawardy—President.

Captain J. N. Banerji, Barrister-at-Law—Non-official Member.

Captain G. L. Hyde—Military Member.

Letter No. A.27033-1 (A.G., A.T.F.) from Government of India, Army Department, dated Simla, 1st April 1924, was considered and the following

*I doubt this. Armoury required at Dacca. Possibly also at Faridpur and Mymensingh.

†I concur.

T. A. C.

T. A. C.

recommendations suggested seriatim under the heads mentioned in the letter under consideration :—

- (i) *Pay and allowances.*—That while recognising that a feeling does exist that members of the Indian Territorial Force and Auxiliary Force, India, should receive pay and allowances at same rates, the Committee have not arrived at any practical solution of the problem of adjusting present differences. It is suggested that some differences irrespective of nationality might be practical between units constituted on the militia principle and those constituted on the Auxiliary Force principle. The grant of a small allowance throughout the year to persons who have enlisted on the militia principle and have undergone an approved course of training might act as an incentive.

(ii) *Popularity of Force*—

- (a) *Training.*—Indian Territorial Force to have two divisions—

- (1) On Auxiliary Force principle— { Company at Calcutta.
 { Company at Dacca.
(2) On militia principle—Bengal generally.

- (b) *Rations.*—There appears to be a strong feeling in the Province that the value of the ration should be the same as that of the Auxiliary Force.

- (c) *Clothing.*—Helmets should be issued instead of pith hats.

That instead of pantaloons an extra pair of shorts should be issued, or falling this one pair of trousers.

- (d) *Nomenclature.*—That the designation "Hyderabad" be omitted from the name of the Bengal unit and a local name substituted

- (e) *Rifles.*—That it does not seem necessary that members of the Auxiliary Force, India, or Indian Territorial Force should take their rifles to their homes, but that if the one is allowed to do so the other should also receive this permission.

- (f) *Leave to attend training.*—That Government should take steps to advertise the existence of the Force with a request to the employers to accord the same facilities to members (who are their employees) to attend training as is now granted to members of the Auxiliary Force, India.

- (g) *Concessions for trained Territorials.*—Members of the Force should be given certain advances on the recommendation of the Officer Commanding. Such small matters as invitation to attend local official functions and eligibility to wear uniform on such occasions and a free license for the use of guns for purposes of sport, with sufficient safeguards to prevent abuse, will give the trained Territorials a consciousness of their dignity and importance.

- (h) *Status of commissioned officers of the Indian Territorial Force.*—Pending the award of King's commission to combatant Indian officers in the regular army, officers of the Indian Territorial Force at present receive a dual commission, their power of command is derived from His Excellency the Viceroy's commission like the Indian officers of the regular army, their rank from an honorary commission granted by His Majesty the King-Emperor; it should be made clear that officers who are recipients of this distinction should have precedence over those officers who hold only His Excellency the Viceroy's commission, this precedence should be observed on ceremonial occasions, in the parade grounds, as well as in the field.

- (i) *Full dress uniform for Indian Territorial Force commissioned officers.*—Officers of the Territorial Force holding a King's commission should not only have a field service review order dress but also a full dress uniform and mess dress on the lines of regular army commissioned Infantry officers. The same should

apply to officers of the Indian Territorial Force Medical Corps but the dress, collar, badges and buttons should be on the lines of the Indian Medical Service officers, with a "T" below the badge of rank to distinguish the Territorial from members of the regular service. These attractive uniforms will appeal to that section of the public who admire a spectacular demonstration.

(iii) *Method of selecting candidates for commissions.*—Great care should be observed in selecting candidates for recommendation for commissions. There should be a selection committee which, in the first instance, should be the local Advisory Committee with two other members co-opted for this purpose. The recommendations from this committee of five are to be sent to Local Government for disposal.

(a) That generally members of the unit will be selected by the Officer Commanding to fill vacancies according to their merits.

(b) That the claims of men of standing and influence in the community who have helped the cause should receive due consideration. Local Advisory Committee to be consulted.

(iv) *Improvement of the Force generally having regard to the rôle for which it has been constituted.*—See paragraph (ii) remarks.

(v) *A list of selected persons whom it is considered the Committee should summon for examination*—

(1) The President of the Advisory Committee (Major Hassan Suhrawardy, who is in touch with public life, is Deputy President of the Bengal Legislative Council, and is connected with both the Universities of Calcutta and Dacca as a member of the Senate and Syndicate of one and of the Court and Executive Council of the other).

(2) The Military Member of the Advisory Committee. (Captain G. L. Hyde, whose expert opinion would be of much value as he is Adjutant of the C. U. T. C. and was Officer Commanding of 11-19th Hyderabad Regiment, Indian Territorial Force, Bengal Wing, during the last camp of exercise).

(3) Captain J. N. Banerji, Bar-at-Law, who is the oldest Bengali volunteer, and has considerable experience in recruiting and is in touch with the student community.

(4) Mr. Surendranath Mulliek, M.A., B.L., Fellow, Calcutta University—Ex-Minister, Government of Bengal, and in charge of Local Self-Government Department—Ex-Chairman of Calcutta Corporation. A gentleman of wide political vision and varied experience. Took a good deal of interest in the Territorial Force movement.

N.B.—There is no difference of opinion between any of the members on any important issues. They have all signed the minutes in token of approval.

Captain Hyde, the Military Member of the Advisory Committee, however, suggests the following:—

(ii) (h) This is absolutely contrary to the idea of an honorary commission. My suggestion was that after three years' service as Subadars, Honorary Lieutenants instead of being made Honorary Captains they should be made *pucca* 2nd-Lieutenants.

(ii) (i) Expensive and apt to restrict the people from whom officers can be selected too much.

(iii) The Advisory Committee has nothing to do with this question.

The Commanding Officer selects officers. Recommends them. The Local Government enquires into their antecedents. The Advisory Committee could recommend candidates to the Commanding Officer if it wanted.

LETTER FROM THE HONORARY SECRETARY, BRITISH INDIAN ASSOCIATION, TO THE DEPUTY SECRETARY TO THE GOVERNMENT OF BENGAL, POLITICAL DEPARTMENT, POLITICAL BRANCH, NO. 440, DATED THE 25TH JUNE 1924.

I am directed by the Committee of the British Indian Association to acknowledge receipt of your letter No. 121—27-P.D., dated Darjeeling, the 22nd April last, forwarding a copy of letter No. A-27033-1 (A.G., A.T.F.), dated the 1st April 1924, and enclosure, from the Government of India, Army Department, regarding the question of the reorganisation of the Indian Territorial Force and in reply to submit the following observations on the same.

2. As the members of the Indian Territorial Force come from respectable classes, it is only reasonable that their pay and allowances should be more than those of an ordinary sepoy and their food also should be correspondingly of a superior quality. Considering that most of these young men leave their comfortable homes to go through a serious course of military training, it is certainly desirable that the food supplied to them should be equal to the physical strain to which they are put. My Committee understand that the food given to the Territorials whilst in training camp consists of Burma rice and coarse dal which is hardly conducive to their health and is indeed positively repellant to all of them. My Committee suggest that those who are accustomed to a meat diet should have the same served out at least once in the course of the day and the quantity of meat to be given to each should be half a pound and the quantity of rice now supplied (one and a half pound each) may be reduced to one pound of rice or atta.

3. Recruiting for the Force should be entrusted to local Committees, who may be personally in touch with the prospective candidates and the number of the Territorial Force in Bengal at any rate should be raised to one full battalion. Meetings, route-marches should be held in different parts of the country for the purpose of getting recruits. Commissions in the army should be thrown open to members of the Territorial Force to suitable candidates and commissions in the Territorial Force should not be given to outsiders, unless such candidates have had previous military training.

4. It may also be suggested that a regular Bengali Regiment should be constituted so as to provide an opening to those Bengali youths who may prefer a military career for their livelihood.

5. For examination of candidates before the Committee it is desirable that men of experience alone should be selected for giving evidence before the Committee. In this connection, the first name that readily suggests itself to my Committee is that of Captain J. N. Banerji, who has been connected with volunteering for a quarter of a century and at the present moment holds the rank of Captain, having gradually risen from the rank of a private.

6. Those members of the Territorial Force who reside in Calcutta may have their training given in the same way as members of the Auxiliary Force and finish up their annual training in camp for a fortnight. The same remarks are applicable in respect of members of the Territorial Force located in Dacca.

7. In conclusion I am directed to suggest that the problem has to be approached from a point of view wider than that of the immediate return in money and in fighting capacity from a strictly military point of view. In the early days of the East India Company certain castes and tribes of Bengal and Bihar afforded recruits to the sepoy army. The recruiting ground gradually shifted to the United Provinces, the Punjab, the North-West Frontier Province and Nepal. From the point of view of the immediate return for military purposes this shifting of the recruiting ground was perhaps natural, but the result has been that many of the Indian provinces which at one time either in the early British days or in pre-British days provided their own soldiers have now for many decades past ceased to provide recruits to the army. From the point of view of self-defence of India as a whole it is very necessary to encourage recruitment in those provinces which for the reasons stated have ceased to supply recruits for a long time past. The conditions of these provinces differ in material respects. In methods of recruitment, pay, food, of each province. Without such special consideration suited to the peculiarities of each province the success of the movement will be retarded. My Committee, therefore, urge that this aspect of the question should not be ignored.

LETTER FROM THE OFFICIATING CHIEF SECRETARY TO THE GOVERNMENT OF BIHAR AND ORISSA, No. 377-P.R., DATED THE 10TH JUNE 1924.

I am directed to refer to Major Lumby's letter No. A-27033-1 (A.G., A.T.F.), dated the 1st April 1924, on the above subject and to submit the following recommendation which have been made in consultation with the local Indian Territorial Force Advisory Committee.

2. (a) *Pay and allowance*.—Two suggestions have been put forward for the payment of a retaining fee during the period when the Force is not under training—(1) the payment of a monthly fee of Rs. 3 and (2) the payment of an annual bonus of Rs. 16 when the recruit rejoins for the annual training. His Excellency in Council prefers the former alternative as marking the continuity of connection with the corps. But it is largely a question of funds and the second alternative may be considered, if a monthly payment would cost too much.

(b) *Clothing*.—The recruits, on completion of their training at the camp of exercise, have to return their clothing and equipment. It is said that many of the men enrolled here last season went back practically naked to their villages. It has been suggested that each recruit should be given a free issue of muffi or "Hindustani Kapra" to be retained by him on disbandment, and His Excellency in Council considers that this would be an incentive to join the force.

(c) *Improvement of the Force generally*.—If it is intended that the Territorial Force should be used as a second line, three months' preliminary training and thirty days' annual training seem essential to secure the necessary standard of efficiency.

(d) *Selection of candidates for commissions*.—The Local Government consider that, generally speaking, suitable candidates may fairly be expected to win their commissions from the ranks. The experiment of forming a platoon of special candidates for training as officers was actually tried, when the local Territorial Force was in camp last cold weather, and as a result certain persons were selected and recommended for commissions. It was felt, however, that the annual training in the case of such candidates should be supplemented by special instruction at a central school for the training of officers, as the existing local arrangements did not provide adequate facilities for officers' training. I am to suggest for consideration the possibility of sending selected officers for training to a central school or deputing them for three months to a territorial battalion or affiliated group.

(e) *Nomenclature*.—I am to invite a reference to my letter No. 2546-P., dated the 19th April 1924, in which the unsuitability of the present nomenclature of the provincial battalion was pointed out and to request that the proposal made therein may be laid before the Committee.

(f) *Improved medical attendance at the time of annual training*.—The Local Government are prepared to allow two or three Assistant Surgeons to join the Force and attend camps of exercise as medical officers. The General Officer Commanding, Presidency and Assam District, has been addressed on the subject of granting such men commissions.

(g) *Pay of Government officers called up and embodied for duty with the Indian Territorial Force*.—A reference was made to the Army Department on the 18th August 1923, but no orders have yet been received.

3. I am to enclose copies of (1) a communiqué issued by the Local Government when the local Indian Territorial Force was inaugurated, which contains the views of the Local Government as to the ultimate constitution of the Force; (2) the Resolution (No. 2644-P., dated the 12th April 1924) issued by the Local Government on the report of the Adjutant on the last annual training. In both the desirability of organising a separate unit for the province is emphasized.

4. The following gentlemen are suggested as suitable witnesses to be examined by the Committee:—

Major Mangin, late Adjutant (now at Agra).

Khan Bahadur Khawaja Muhammad Nur, President, Advisory Committee.

Captain K. S. Caldwell, Officer Commanding, Patna University Training Corps.

(The last named with special reference to conditions of service in the University Training Corps.)

LETTER FROM THE OFFICIATING CHIEF SECRETARY TO THE GOVERNMENT OF BIHAR AND ORISSA, TO THE GENERAL OFFICER COMMANDING, PRESIDENCY AND ASSAM DISTRICT, No. 2634-P., DATED THE 12TH APRIL 1924.

I am directed to say that Major E. B. Mangin has brought to the notice of the Local Government the difficulty which he has experienced during the recent camp of the Bihar and Orissa Wing of the 11th-19th Hyderabad Regiment in connection with the medical attendance of the members of the Force. The staff of the British Station Hospital at Dinapore did all they could to help in the matter in spite of being understaffed. To avoid similar difficulties in future the Local Government are willing to allow two or three Assistant Surgeons to join the Force and attend the camps of exercise as medical officers. I am to enquire whether such officers could be granted commission as medical officers in the Indian Territorial Force.

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

COMMUNIQUE.

Constitution of a Unit of the Indian Territorial Force in Bihar and Orissa.

The formation of a Unit of the Indian Territorial Force in Bihar and Orissa has now been sanctioned. The objects and conditions of service in the Force were explained in a communiqué published in February 1922 which is now republished for information. This Unit will consist of two sections, one of which will be known as the Patna University Training Corps and the other as the Provincial Territorial Force: enrolment for both these sections has commenced.

2. The Patna University Training Corps, in common with other University Companies, will be of a special character and will be made up of graduates and undergraduates of affiliated colleges. Dr. K. S. Caldwell of Patna College will be the Commanding Officer of the Corps and Major E. B. Mangin, M.C., will be the Adjutant. Enrolment has already begun.

3. At the outset there will be one battalion of the Territorial Force for Bengal and Bihar and Orissa, two companies being recruited in each Province. The battalion will be known as the 11-19th Hyderabad Regiment. The name is not intended to imply any connexion with Hyderabad, nor will recruits be sent there for training. If sufficient recruits are forthcoming, it may be possible eventually to have a separate battalion for this Province. An Advisory Committee consisting of the Hon'ble Khan Bahadur Khawaja Muhammad Nur, as President, Major E. B. Mangin, M.C., and Babu Nirsu Narayan Singh, M. L. C., has been formed. Any communication should be addressed to Major Mangin, M.C., Adjutant, at Patna.

4. The Local Government have decided that the recruitment for the Territorial Force should, in the first place, be from the districts of Shahabad and Saran, and the District Officers have accordingly been asked to enrol candidates. Persons living in Shahabad and Saran who wish to join may obtain forms of enrolment from the offices of the District Magistrates. They should fill them up and return them to the District Magistrate who will retain them until the Advisory Committee are in a position to arrange for the applicants to be medically examined, and, if found fit, enrolled and attested. Each recruit of the provincial Territorial Force will be paid at the rate of Rs. 15 per mensem with rations, and will receive his uniform during the period of training, the uniform to be returned to camp on completion of that period. Each recruit should be informed that he renders himself liable to prosecution if, after enrolment, he does not appear on the days fixed at the training camp, Dinapore. The actual dates of the period of training will be decided by the Advisory Committee. They will probably be from the middle of January to the middle of March.

5. Any recruit coming to Patna may arrange for enlistment direct with the Adjutant at the New Circuit House, Patna. If an individual comes especially to enlist, Government allow 3rd class return railway fare plus four annas a day detention allowance, or by road (if there is no railway) annas two per 15 miles or part thereof towards the cost of his journey.

APPENDIX.

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

COMMUNIQUE.

As many enquiries have been received regarding possibility of a Territorial Unit in Bihar and Orissa and the conditions of service therein, the following statement may be of general interest :—

The general principle underlying the Indian Territorial Force is the acceptance by Indians of a larger share of responsibility in the matter of the defence of India, and the maintenance of law and order both within the country and on its borders. The geographical situation of India is such that the maintenance of a standing army of a size considerably larger than that required in the other parts of the Empire is inevitable. The Territorial Force is to be a second line of defence like the Militia as maintained in England. Given an adequately trained second line of defence connected with the permanent army, and it is possible to allow the numbers of the latter to be fixed on the assumption that in the hour of trial the necessary number of trained men will be forthcoming to be made ready for service. It is necessary to emphasize, therefore, at the start that the Territorial Force is not, as has been sometimes thought, merely a volunteer force to be used on ceremonial occasions, but a real military unit destined for serious use, should occasion arise, as part and parcel of the regular army. It is not a case of playing at being soldiers but of real preparation for the stern business of war.

The Indian Territorial Force will consist of two sections : first the University Training Corps, which possesses a special character, and secondly the Territorial or Provincial units which should be organized and trained on the analogy of the militia as a second line to the Indian Army. The University Training Corps was started under the Indian Defence Force Act, 1917, and will be conducted on lines closely following the course hitherto laid down, the training of units being continuous throughout the period of residence at the University. These units will be restricted to graduates and undergraduates in residence at the University and affiliated colleges. They were first sanctioned in October 1918 as part of the Indian Defence Force under the designation of University Companies. They ceased to exist when the Auxiliary Force Act came into operation on the 18th October 1920.

The Indian Territorial Force Act (XLVIII of 1920) provides in section 4 that "the Governor General in Council may constitute for any province one or more corps or units of the Indian Territorial Force and may disband any corps or units so constituted". University Corps is defined as meaning "any corps of the Indian Territorial Force constituted for the appointment thereto of students of, and other persons connected with, the University established by law in British India or college affiliated to such University". Application has been made to the Government of India for the constitution of a University Corps for the Province of Bihar and Orissa. In the *Gazette of India*, dated August 6, 1921, the rules under sub-section (1) of section 13 of the Indian Territorial Force Act made by the Governor General in Council were published. The Commander-in-Chief can also make regulations consistent with this Act and these rules provide generally for all details connected with the organisation and personnel of the Indian Territorial Force and for the duties, military training, clothing, equipment, allowances and leave of persons enrolled. In particular and without prejudice to the generality of the foregoing power, such regulations may specify the courses of training or instruction to be followed by any person or class of persons enrolled.

In the case of the University Training Corps recruits will be required to undergo 90 drills of one hour each to be completed in six months from the date of enrolment, and those who have completed a recruit's course either in the Indian Defence Force or in the Territorial Force will have to do two hours' drill weekly throughout the period of their college terms. While this note deals in more detail with the other section of the Force, it may be pointed out

that it will be from among men who have served in the University Training Corps, at any rate in part, that officers will be sought for the provincial units as expansion proceeds.

The Territorial Force of Bihar and Orissa other than the University Training Corps is affiliated to the 11-19th Hyderabad Regiment whose Headquarters, *viz.*, Benares, is the nearest training centre of a regular unit, as there are no training centres of regular units in Bihar and Orissa.

In exercise of the powers conferred by section 4 of the Indian Territorial Force Act, 1920, the Governor General in Council has sanctioned two companies for Bihar and Orissa (C and D Companies), *vide Gazette of India* (Army Department), No. 1153, dated the 17th August 1923. These two companies can be expanded as progress is made by orders of the General Officer Commanding, Presidency and Assam District, Fort William, Calcutta.

The conditions of service under the Territorial Force Act, 1920, are quite clear. Rules under that Act were published in the *Gazette of India*, dated the 6th August 1921, and may be shortly summarized.

As regards enrolment the candidate must be a person of good character, free from criminal antecedents, who has attained the age of 18 years (or for a University Corps 17 years) and be under the age of 31.

Exception.—A soldier discharged from His Majesty's Indian Forces with not less than three years' approved service and with a good character, may be enrolled if he has not attained the age of 35 and does not belong to the Indian Army Reserve.

All recruits will have to pass the usual medical examination. The requirements are:—Height 5' 6" or over; chest 31" to 33" expansion or over; good eyesight hearing and freedom from venereal disease. Recruits must enlist for six years. Training for the first year will be 56 days, *i.e.*, 28 days preliminary and 28 days annual training, both periods to be continuous. During training Government give free rations and clothing, the latter to be returned on completion of training. Pay will be received at Indian Army rates, *i.e.*, Rs. 15 and third class railway fare to and from the recruit's house, *plus* four annas a day subsistence allowance. If sufficient numbers are raised by that time, the first training will take place at Dinapore during the months of January, February and March 1924.

The form of application for enrolment is as follows:—

Subject.	Particulars to be filled by the applicant.
Name in full	
Father's name	
Religion, class and tribe	
Present address in full	
Permanent address in full	
Date of birth	
If a naturalized British subject, date of naturalization	
Present trade or profession	
Previous Military service, if any	
Particular branch, corps or unit for service in which enrolment is desired	
Signature _____	
Date _____	

Signature of— { (a) District Magistrate,
(b) Recruiting Officer,
(c) Officer Commanding.

Indian Territorial Force,

Date _____

Persons desirous of being enrolled should apply either to the Officer Commanding the Corps or unit in which he desires to be enrolled, or to the District Magistrate of the district in which he ordinarily resides. The following is the form which will be filled up before enrolment :—

Serial No.	Questions to be put before enrolment.	Number.
1	2	3
1	What is your name ?	1
2	What is your father's name ?	2
3	Are you a British subject ?	3
4	What is your village thana—taluk and district ?	4
5	What is your present trade, profession or occupation ?	5
6	Where are you employed ?	6
7	What are your educational qualifications ?	7
8	What is your age ?	8
9	Have you ever been transported or imprisoned or whipped or ordered to furnish security for good behaviour ?	9
10	Do you now belong to His Majesty's Forces, the Reserve or the Imperial Service Troops of any Indian State or the Nepal State Army ?	10
11	Have you ever served in His Majesty's Forces, the Reserve, the Indian Defence Force or the Imperial Service Troops of any Indian State or the Nepal State Army ? If so, state in which the period of service and the cause of discharge	11
12	Have you truly stated the whole, if any, of your previous military service ?	12
13	Are you willing to be enrolled under the Indian Territorial Force Act, 1920 ?	13
14	In which branch, corps or unit do you desire to be enrolled ?	14
15	Are you willing to undergo military training and to perform military service as specified in the Act and to allow no caste usages to interfere with your military duty ?	15
	<i>Note.</i> —Non-interference with caste usages will be observed exactly as in the case of the regular army.	
16	Are you willing to serve until discharge as provided in the Act ?	16
17	Have you ever previously applied for enrolment under the Act, and if so, with what result ?	17
18	Have you been dismissed from the Indian Territorial Force ?	18
19	Do you solemnly declare that the answers you have made to the questions in this form are true and that no part of them is false, and that you are willing to fulfil the engagements made ?	19

Signature _____

Every person accepted for enrolment will be enrolled for a period of six years from the date of attestation, i.e., the date when he makes the affirmation or takes the oath of allegiance at the time of enrolment. He may be discharged if convicted of any offence punishable with imprisonment, or if he has made any false statement when filling up any form, or if his services are no longer required, or if he is medically unfit. Questions of recruitment and discharge will be amongst those dealt with by an Advisory Committee. Whilst under training he is subject to the provisions of the Indian Army Act, 1911, and the rules under that Act with certain modifications. Every person enrolled will be bound to serve in any corps or unit of the Indian Territorial Force to which he has been appointed or transferred or is for the time being attached, and will be liable for military service :—

- (a) when called out with any portion of the Indian Territorial Force by an order of the senior military officer present either to act in support of the civil power or to provide guards which, in the opinion of such officer, are essential; or

- (b) when any portion of the Indian Territorial Force to which he belongs has been embodied to support or supplement His Majesty's regular forces in India in the event of an emergency by a notification directing such embodiment issued by the Governor General in Council and published in the *Gazette of India*; or
- (c) when attached at his own request to any regular forces.

He will not be required to perform military service beyond the limits of India save under a general or special order of the Governor General in Council. Section 10 of the Indian Territorial Force Act also provides that any portion of the Indian Territorial Force which, having been called out or embodied under section 9, is performing military service shall be replaced by regular troops or otherwise as soon as circumstances permit, and shall not be required to perform such service after such replacement has been effected to the satisfaction of the senior military officer in charge, or after the cancellation of the order or notification under clause (a) or (b), as the case may be, of section 9.

One of the most frequent questions put in connection with the Territorial Force is,—From what class of the community will this force be recruited? The answer is, from all classes who have in the past been accepted for military service and in this province preferably from the Muhammadans, Brahmans, Rajputs, Ahirs, and others who came forward for recruitment during the war. The second question is,—Why should an educated man enrol himself or try and get others to enrol? The answer to this is to be found in the single word 'Patriotism.' The demand has of late been increasingly made that Indians should take a greater part in the defence of their own country. That opportunity is now offered. The third question is,—Who will be the officers? The answer is that at first for instructional purposes the services of officers and probably of non-commissioned officers or from among the ranks, of demobilized soldiers will be lent from the regular army and it may be noted that this in itself places a limit on the numbers that can be enrolled until the earlier recruits have been sufficiently trained to take their place as officers or non-commissioned officers. The criterion in the selection of officers is the recognized military standard of fitness to command in the field. Keeness and aptitude for military service are essential qualifications.

Our aim in Bihar and Orissa is to raise, apart from the University Corps, a full battalion. It is improbable that sufficient numbers will be forthcoming at first and we may have to be content with sending a platoon or a company to Benares for training. The constitution of a Territorial unit for Bihar and Orissa depends therefore on the fact that necessary recruits will be forthcoming. District Magistrates are being addressed on the subject and are being asked to give publicity to the opportunity now offered to Indians of serving their country. While it is desired to give every encouragement to the educated classes who have evinced a desire for military training, it seems probable that at first the most promising field of recruitment for an Indian militia will be found among those races and classes who came forward in the war. It may be that some men who have been demobilized would be willing again to undertake the annual training. As far as possible the Territorial units will be formed on the class company basis; as for example a company of Ahirs or a company of Rajputs. But until the Force develops and specialization becomes practicable this particularization cannot be effected on a large scale.

It will be left to Indians to do the recruitment and work up the enthusiasm. The Local Government do not wish to officialize the movement and consider that it would be undesirable and probably militate against future successful development of an indigenous military force if there be any pressure applied or any official stimulus to induce recruitment. The Indian Territorial Force was formed with the object of affording an outlet to the legitimate aspirations of those who urge that India should be allowed a larger amount of responsibility and share of the military burden. The lead can best be given by Indians for India. The Army Department will make the best use of the material provided, but without material can do little or nothing. Publicity and propaganda will be needed and this will come more effectively from the elected representatives of the people than from servants of the Government.

Pending action by the Advisory Committee any offers of help in recruitment or any enquiries for further information may be addressed to the Chief Secretary, or to the Adjutant, the New Circuit House, Patna.

No 2644-P.

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

RESOLUTION.

Dated the 12th April 1924.

READ—

Letter No. A.—3, dated the 28th March 1924, from Major E. B. Mangin, M.C., submitting a report on the 11-19th Hyderabad Regiment, Bihar and Orissa Wing.

The recruitment for the Bihar and Orissa Wing of the 11-19th Hyderabad Regiment was begun in the middle of the year 1923, and the first camp of exercise was held at Dinapore from the 15th January 1924. During this short period the recruitment was satisfactory and 237 men attended the camp. The total strength at present allotted to Bihar and Orissa is two companies (400 men) and it is hoped that the full strength will be enrolled before the next field training season begins.

The recruitment was at first unsatisfactory owing to the misleading designation of the unit. It is therefore proposed to approach the military authorities on the subject of changing the nomenclature from 11-19th Hyderabad Regiment to Bihar and Orissa Territorial Battalion.

The full programme of 56 days' training was carried out, except for musketry. The result was very satisfactory. The daily percentage of sick was less than 2 per cent, and steps are being taken to place a medical officer in charge of the Force during the next camp season.

The recruitment for the 7th (Patna) Company, University Training Corps, was begun in September 1923. At first 160 students offered themselves for enrolment, but actually 77 joined the corps and only 47 attended the camp with the 11-19th Hyderabad Regiment under Captain K. S. Caldwell. Good progress was made in arms, drill and rifle exercises.

The difficulties experienced by the Adjutant, the shortage of instructors, the necessity of the presence of a medical officer throughout the period of training, and the issue of clothing will be brought in due course to the notice of the Army Department. Recruiting will, as suggested by the Adjutant, be kept open in the districts named.

The success that has attended the first year's efforts to establish a Territorial Force in Bihar and Orissa justifies the hope that eventually it may be possible to form a battalion for the province independent of Bengal.

The Governor in Council desires to express his thanks to Major E. B. Mangin, M.C., to Captain K. S. Caldwell, and to the two non military members of the Advisory Committee, the Hon'ble Khan Bahadur Khawaja Muhammad Nur and Bahu Nirsu Narayan Singh, for their services.

ORDER.—Ordered that copies of the Resolution be forwarded to Major E. B. Mangin, M.C., Captain K. S. Caldwell, the Hon'ble Khan Bahadur Khawaja Muhammad Nur and Bahu Nirsu Narayan Singh, for information.

Ordered also that the Resolution with the report be published in the *Bihar and Orissa Gazette*.

By order of the Governor in Council,

E. L. L. HAMMOND,
Offg. Chief Secretary to Government.

(b) when any portion of the Indian Territorial Force to which he belongs is, been embodied to support or supplement His Majesty's regular forces in India in the event of an emergency by a notification directing such embodiment issued by the Governor General in Council and published in the *Gazette of India*; or

(c) when attached at his own request to any regular force.

He will not be required to perform military service beyond the limits of India save under a general or special order of the Governor General in Council. Section 10 of the Indian Territorial Force Act also provides that any portion of the Indian Territorial Force which, having been called out or embodied under section 9, is performing military service shall be replaced by regular troops or otherwise as soon as circumstances permit, and shall not be required to perform such service after such replacement has been effected to the satisfaction of the senior military officer in charge, or after the cancellation of the order or notification under clause (a) or (b), as the case may be, of section 9.

One of the most frequent questions put in connection with the Territorial Force is,—From what class of the community will this force be recruited? The answer is, from all classes who have in the past been accepted for military service and in this province preferably from the Muhammadians, Brahmans, Rajputs, Ahirs, and others who came forward for recruitment during the war. The second question is,—Why should an educated man enrol himself or try and get others to enrol? The answer to this is to be found in the single word 'Patriotism.' The demand has of late been increasingly made that Indians should take a greater part in the defence of their own country. That opportunity is now offered. The third question is,—Who will be the officers? The answer is that at first for instructional purposes the services of officers and probably of non-commissioned officers or from among the ranks of demobilized soldiers will be lent from the regular army and it may be noted that this in itself places a limit on the numbers that can be enrolled until the earlier recruits have been sufficiently trained to take their place as officers or non-commissioned officers. The criterion in the selection of officers is the recognized military standard of fitness to command in the field. Keeness and aptitude for military service are essential qualifications.

Our aim in Bihar and Orissa is to raise, apart from the University Corps, a full battalion. It is improbable that sufficient numbers will be forthcoming at first and we may have to be content with sending a platoon or a company to Benares for training. The constitution of a Territorial unit for Bihar and Orissa depends therefore on the fact that necessary recruits will be forthcoming. District Magistrates are being addressed on the subject and are being asked to give publicity to the opportunity now offered to Indians of serving their country. While it is desired to give every encouragement to the educated classes who have evinced a desire for military training, it seems probable that at first the most promising field of recruitment for an Indian militia will be found among those races and classes who came forward in the war. It may be that some men who have been demobilized would be willing again to undertake the annual training. As far as possible the Territorial units will be formed on the class company basis; as for example a company of Ahirs or a company of Rajputs. But until the Force develops and specialization becomes practicable this particularization cannot be effected on a large scale.

It will be left to Indians to do the recruitment and work up the enthusiasm. The Local Government do not wish to officialize the movement and consider that it would be undesirable and probably militate against future successful development of an indigenous military force if there be any pressure applied or any official stimulus to induce recruitment. The Indian Territorial Force was formed with the object of affording an outlet to the legitimate aspirations of those who urge that India should be allowed a larger amount of responsibility and share of the military burden. The lead can best be given by Indians for India. The Army Department will make the best use of the material provided, but without material can do little or nothing. Publicity and propaganda will be needed and this will come more effectively, from the elected representatives of the people than from servants of the Government.

Pending action by the Advisory Committee any offers of help in recruitment or any enquiries for further information may be addressed to the Chief Secretary, or to the Adjutant, the New Circuit House, Patna.

No 2644-P.

GOVERNMENT OF BIHAR AND ORISSA.

POLITICAL DEPARTMENT.

RESOLUTION.

Dated the 12th April 1924.

READ—

Letter No. A.—3, dated the 28th March 1924, from Major E. B. Mangin, M.C., submitting a report on the 11-19th Hyderabad Regiment, Bihar and Orissa Wing.

The recruitment for the Bihar and Orissa Wing of the 11-19th Hyderabad Regiment was begun in the middle of the year 1923, and the first camp of exercise was held at Dinapore from the 15th January 1924. During this short period the recruitment was satisfactory and 237 men attended the camp. The total strength at present allotted to Bihar and Orissa is two companies (400 men) and it is hoped that the full strength will be enrolled before the next field training season begins.

The recruitment was at first unsatisfactory owing to the misleading designation of the unit. It is therefore proposed to approach the military authorities on the subject of changing the nomenclature from 11-19th Hyderabad Regiment to Bihar and Orissa Territorial Battalion.

The full programme of 56 days' training was carried out, except for musketry. The result was very satisfactory. The daily percentage of sick was less than 2 per cent, and steps are being taken to place a medical officer in charge of the Force during the next camp season.

The recruitment for the 7th (Patna) Company, University Training Corps, was begun in September 1923. At first 160 students offered themselves for enrolment, but actually 77 joined the corps and only 47 attended the camp with the 11-19th Hyderabad Regiment under Captain K. S. Caldwell. Good progress was made in arms, drill and rifle exercises.

The difficulties experienced by the Adjutant, the shortage of instructors, the necessity of the presence of a medical officer throughout the period of training, and the issue of clothing will be brought in due course to the notice of the Army Department. Recruiting will, as suggested by the Adjutant, be kept open in the districts named.

The success that has attended the first year's efforts to establish a Territorial Force in Bihar and Orissa justifies the hope that eventually it may be possible to form a battalion for the province independent of Bengal.

The Governor in Council desires to express his thanks to Major E. B. Mangin, M.C., to Captain K. S. Caldwell, and to the two non-military members of the Advisory Committee, the Hon'ble Khan Bahadur Khawaja Muhammad Nur and Babu Nirsu Narayan Singh, for their services.

ORDER.—Ordered that copies of the Resolution be forwarded to Major E. B. Mangin, M.C., Captain K. S. Caldwell, the Hon'ble Khan Bahadur Khawaja Muhammad Nur and Babu Nirsu Narayan Singh, for information.

Ordered also that the Resolution with the report be published in the *Bihar and Orissa Gazette*.

By order of the Governor in Council,

E. L. L. HAMMOND,
Offg. Chief Secretary to Government.

In accordance with your letters No. 1676 P., dated the 7th March 1924, and No. 1884-P., dated the 17th March 1924, I have the honour to report as follows on the 1st Annual Training of the 11-19th Hyderabad Regiment, Bihar and Orissa Wing, at Dinapore, from 20th January to 16th March 1924.

2. The camp actually opened on the 15th January. Prior to this there were only 80 names on the books of the Regiment. It was necessary therefore for the Adjutant to proceed to the Shahabad-district to obtain recruits. With the able assistance of Mr. Johnston, I.C.S., Collector of Arrah, and also retired Indian officers of that district, successful results were obtained, as on the evening of the 19th January 159 recruits, mostly from the Shahabad District, arrived in the camp at Dinapore. On the 20th January, another 100 recruits arrived, also mostly from that district.

The following is the class composition of the men who arrived in camp and subsequently stayed to the end:—

Ahirs	87
Rajputs	73
Brahmins (Kauwajias)	38
Other Brahmins	13
Mahammadians	16
Bengalis	4
Kayesthas	2
Karnis	4
Total	237

The districts from which the above come are as follows :—

[illegible]

Ahirs	27
Brahmins	14
Bengalis	2
Muhammadians	4
Various	8
Total	55

Rajputs	13
Muhammadans	2
Various	10
Total	25

<i>Ranchi</i>	2
<i>Muzaffarpur</i>	1
<i>Gayn</i>	1
<i>Monghyr</i>	1
<i>Bhagalpur</i>	1
Total	237

The number of recruits who came to the camp to be enlisted, but were rejected as being useless or medically unfit or incapable of carrying arms, was 110, made up as follows:—

Ahirs	.	.	.	.	.	.	.	.	.	51
Rajputs	.	.	.	.	.	.	.	.	.	34
Brahmins	.	.	.	.	.	.	.	.	.	15
Kahar	.	.	.	.	.	.	.	.	.	1
Musulmans	.	.	.	.	.	.	.	.	.	4
Kayestha	.	.	.	.	.	.	.	.	.	1
Kurmi	.	.	.	.	.	.	.	.	.	1
Total										110

All recruiting for the current year's training was stopped on the 1st February 1924, as it was found impossible to procure instructors to train recruits at so many different stages of training. Notice was given, however, that recruits would be attested, medically examined and sent to their homes and would be required for next year's training. About 60 men appeared, but would not enrol for next year, as it was too far ahead; only three men were enlisted in this way. A batch of 20 men came from the Chapra District, but as three of the 20 were medically unfit and rejected, the others refused to sign on, unless the three medically unfit men were enlisted with them for next year. This method of recruiting was therefore a failure and was stopped. Fifty-one men did not put in an appearance in camp, after having been served with notices, most of the recipients refusing to receive them. Very few of these absentees can be arrested, as their Form II had not been made out owing to want of time before the camp started. The various District Officers are being informed, however, of the names of the absentees.

3. *Training*.—The full programme of 56 days was carried out, except for musketry. Physical training and arms drill reached a very high standard of efficiency, considering the number of days under training. Extended order drill was practised and battalion drill. Four route marches took place and no one fell out. During the last month three hours of preliminary musketry took place daily. Each man fired 10 rounds on the miniature range with moderate results. Fifty of the most advanced men fired four practices with ball ammunition on the Lincolnshire Regiment rifle range. The results were encouraging when the rest was used, but without rest the percentages were not good, and it was considered that more preliminary musketry was required before the musketry course could be attempted. Good results should be attained at next year's training in musketry.

4. *Medical*.—The daily percentage of sick was less than two per cent. One Rajput died of pneumonia on the 29th February 1924. Sporadic cases of mumps interfered with the training owing to the necessary segregation precautions. Nine cases occurred. It appears essential that a doctor should be attached to the camp for training. The British Station Hospital staff, Dinapore, did all they could for us but often heavy work was thrown on them in examining recruits, especially at the beginning of the camp when they happened to be understaffed through having camps of their own to attend to. In Bengal three officers at least have joined the Indian Territorial Force Medical Corps and attended the camp. It is hoped that Bihar and Orissa will come forward with a few medical officers next year when they can take their turn in camp.

5. *Clothing and equipment*.—All Government clothing was withdrawn on the dispersal of the camp. This appeared to be the grounds for many complaints, as many of the men had to go away practically naked to their villages. There is, however, no remedy for this as Government are very strict on the point that all clothing should be withdrawn. The only solution is that men should be given clothing from local Territorial Funds on return to their village on some such scale as the following:—

	Rs.	A.	P.
One pair shirts or dhotee	.	.	.
One pugree	.	.	.
One pair countryshoes	.	.	.
	2	8	0
	4	0	0
	2	0	0

The above for 300 men would mean an annual expenditure of Rs. 2,400, but the scale could be limited by the Advisory Committee.

6. *Feeding*.—Great difficulty was experienced at first in the feeding arrangements. Five different messes were required. The Advisory Committee assisted in this matter and eventually a sound organisation was inaugurated. It may be pointed out that the cooks and the fatigue men (15 per diem) were out of all proportion to the number of men present and also in excess of the number allowed in a regular unit. If the unit is to be a success as a fighting unit, the tendency to overdo cooking arrangements must be avoided, and this was impressed upon the men later on when the camp settled down.

7. *Nomenclature*.—The name 11-19th Hyderabad Regiment should be changed, as this has had a deterrent effect on recruiting in the districts. The following names for the local unit have been suggested:—

The Bihar and Orissa Territorial Battalion.

The Bihar Territorial Battalion.

The Shahabad Regiment.

But the opinion of the Local Government is desired on this point before a change in the nomenclature of the unit is submitted to Army Headquarters.

8. *Place of training*.—Dinapore appears to be the best place for training and, as the men now know Dinapore, the office of the unit has been transferred to Dinapore permanently.

9. Subscriptions to the amount of Rs. 300 were received from the Raja Bahadur of Amawan and also another subscription of Rs. 100. These amounts were expended on extra food, e.g., halwa, tea and sugar, as the men required some food before going on early parade in the morning, and this is not included in the daily Government ration. Prizes for sports were also expended out of this fund.

Report on 7th (Patna) Company, University Training Corps.

The above corps was constituted according to the current Indian Army List on 21st January 1921, but no effort appears to have been made to raise any men until September 1923, when 160 men gave in their names, out of which 77 materialised. Out of these 77 men 47 came into camp with the 11-19th Hyderabad Regiment, Bihar and Orissa Wing, under Captain Caldwell from the 10th February 1924 to the 24th February 1924. In spite of the fact that on arrival in camp most of the men were untrained or had very little training, good progress was made in arms drill and rifle exercises. No musketry was attempted. The Officer Commanding, Dinapore (Lieutenant-Colonel Greatwood, D.S.O.), inspected the corps on the 23rd February 1924 and expressed himself pleased with the progress made. The corps consists of approximately half Bengalis and half Beharis, with a few Muhammadans, and there are prospects that after the College vacation more men will join. Half the men who have joined belong to the Patna College.

FROM R. MILNER-WHITE, ESQUIRE, I.C.S., DEPUTY SECRETARY TO GOVERNMENT,
UNITED PROVINCES, No. 2760, DATED THE 17TH JUNE 1924.

With reference to Army Department letter No. A.-27033-I.(A.G.;A.T.F.), dated the 1st April 1924, I am directed to forward for the information of the Government of India a copy of the correspondence noted below, received from the General Officer Commanding-in-Chief, Eastern Command, Naini Tal, and the President, Advisory Committee, Allahabad, and to say that the Governor in Council endorses the suggestion of the General Officer Commanding-in-Chief, Eastern Command, that the period of training should be extended, or, if financial considerations do not permit of this, that better provision should be made for the instruction of officers and non-commissioned officers.

2. The following is a list of persons whom it is considered the Committee should summon for examination :—

1. Major J. O. Hume-Wright, 11th-7th Rajput Regiment.
2. Major H. S. Cardew, M.C., 11th-18th Royal Garhwal Rifles.
3. Major E. B. Mangin, M.C., formerly of the 11th-19th Hyderabad Regiment.
4. Major H. S. Stewart, D. A. D., of Auxiliary and Territorial Force, Presidency and Assam District.
5. Captain H. V. Gell, 11th-9th Royal Jat Regiment.
6. Mr. H. Nevill, C.I.E., I.C.S., District Magistrate, Agra.
7. Rai Bahadur Chaudhri Amar Singh, O.B.E., Bulandshahr.
8. Lieutenant Sheikh Imtiaz Rasul Khan of Jehangirabad, Lucknow.
9. Saiyid Ali Bin Hamid, Tahsildar of Sambhal, Moradabad.
10. Major T. F. O'Donnell, M.C., B.A., Registrar, Lucknow University, Lucknow.
11. Reverend T. D. Sully, St. John's College, Agra.
12. Mr. M. Haidar Khan, M.A., B.Sc., Muslim University, Aligarh.
13. A representative of the Benares University (will be nominated later).

3. No grievances have been brought to the notice of Government by the Local Territorial Force Advisory Committee.

Letter No. 22842—13-A., dated the 5th May 1924, and enclosures, from the General Officer Commanding-in-Chief, Eastern Command, Naini Tal.

Resolution No. 12, dated the 15th May 1924, from the President, Advisory Committee, Allahabad.

FROM THE GENERAL OFFICER COMMANDING-IN-CHIEF, EASTERN COMMAND, NAINI TAL, No. 22842—13-A., DATED THE 5TH MAY 1924.

I have the honour to acknowledge receipt of your letter No. 455—III-190, dated 21st April 1924, regarding the Committee which the Government of India propose to convene, as soon as possible, to consider the question of re-organization of the Indian Territorial Force.

You say that the Governor in Council would be glad if I can favour him with any practical suggestions for the improvement of the Force under various heads. I have the honour to offer the following remarks.

(1) *Pay and Allowances.*—In Rule 17 of the Indian Territorial Force Rules, 1921, as amended by Government of India Notification No. 1499 of 1923, it is laid down that pay and allowances are admissible to the members of the Indian Territorial Force, during periods of embodiment or training, at the same rates as are admissible to the corresponding ranks of His Majesty's Indian Forces. It is obviously undesirable that members of the Indian Territorial Force should be paid higher rates than the members of the regular Indian Army. Consequently, it is not possible to make any practical suggestions for improvement under this head.

(2) *Popularity of the Force.*—I enclose herewith a copy of the strength return for the month ending 30th April 1924 of Indian Territorial Force units located in the Eastern Command. An examination of the figures tends, in my opinion, to show that the Force is not unpopular if consideration be paid to the comparatively short period since the inception of the Force, and to the fact that, owing to training for the season 1923-24 having recently been completed, those persons found unfit for further service will have been eliminated from their units. The number of persons commissioned as officers

may appear to be small, but this is largely due to the action of my predecessor as General Officer Commanding-in-Chief, Eastern Command, who limited the number of commissions which might be granted in each unit to 1-3rd of the establishment until such time as applicants have proved their worth. I have recently issued instructions that the limit may now be raised to 2-3rds of the establishment. For purposes of comparison between the numbers actually enrolled and the authorised establishment, I enclose a copy of the Peace Establishment of an Indian Infantry Battalion and Company (T. F.).

(3) *Methods of selecting candidates for commissions.*—I would invite your attention to Annexure 1 to India Army Order No. 282 of 1924, Provisional Regulations for the Indian Territorial Force. I cannot suggest any improvement in the method of selection, cumbersome though it may appear to be. It appears to me to be essential that the various Military and Civil Authorities, who are required to scrutinise an application for a commission, should invariably be consulted.

(4) *Improvement of the Force generally having regard to the role for which it has been constituted.*—The Force may be said in general terms to have been constituted for two reasons:—

- (a) Political, in order to satisfy the legitimate aspirations of Indians in connection with the defence of their country.
- (b) Military, in order to provide a framework on which a Territorial Force can be built up in such a manner as to provide in times of stress a second line to the Regular Army, and thus, by expanding the fighting forces of India, to provide more adequately for its protection against foreign aggression.

From a political point of view it would perhaps have been of some advantage if the more educated and politically minded classes had shown a greater inclination to offer themselves as members of the Indian Territorial Force.

From a Military point of view, the fact that persons of the classes mentioned have shown little inclination to join may be considered as advantageous to the ultimate efficiency of the Force. The bulk of the rank and file of the Force is at present drawn from the same source as provides recruits for the active Battalions of the Indian Army. Many indeed have previously served in the ranks of the Indian Army and have either taken their discharge voluntarily or were demobilized on reduction of Army establishments after the War. It is probable that the greatest attraction to membership of the Force is to be found in the pay offered during periods of training or embodiment. If this be true, an extended period of training would be welcomed by the rank and file. Improvement from a Military point of view can undoubtedly be attained by lengthening the periods of training, and the cost of the Force would be proportionately increased. If, however, the Government of India are unwilling to face this additional cost, it would appear to be desirable to improve the efficiency of the Force by concentrating on the instruction of Officers and Non-commissioned Officers. This instruction could be given during periods of attachment to training and active Battalions of the Indian Army, on a more extended scale than is now provided for, and at special courses instituted for the purpose. The present system of instruction cannot be regarded as satisfactory. The training of Territorial units takes place during the collective training period of the regular Indian Army, and the provision of instructional staff on the scale authorised cannot be made without serious detriment to the regular units. Consequently, the Territorial Officers and Non-commissioned Officers, who are themselves untrained, have to be employed in the training of the Territorial troops. It has been represented to me that under the present system, Territorial Instructors depend entirely on the few Officers and Non-commissioned Officers of regular units for their instruction in all subjects. It would be unreasonable to expect too much of a Force which has been constituted so recently, but no great advance can be expected if Territorial units have to begin afresh at the beginning of every training period and spend a large proportion of the short training period in purely elementary work. The Adjutant of Territorial Force units would doubtless be able to offer pertinent criticism on the present system of instruction.

(5) *Persons to be selected for examination before the Committee to be convened by the Government of India.*—I have already reported to the Adjutant General in India that I consider the following officers suitable for examination :—

Major J. O. Hume-Wright, 11th-7th Rajput Regiment.

Major H. S. Cardew, M.C., 11th-18th Royal Garhwal Rifles.

Major E. B. Mangin, M.C., formerly 11th-19th Hyderabad Regiment.

Major H. S. Stewart, Deputy Assistant Director of Auxiliary and Territorial Forces, Presidency and Assam District.

Captain H. V. Gell, 11th-9th Royal Jat Regiment.

In addition to the above, I would suggest for the consideration of the Governor in Council that Mr. H. Nevill, C.I.E., I.C.S., District Magistrate, Agra, who was largely responsible for the initial work in connection with the inspection of the Indian Territorial Force when employed as Director of Auxiliary and Territorial Forces at Army Headquarters, might be selected to give evidence before the Committee.

INDIAN TERRITORIAL FORCE.

Strength return for the month ending 30th April 1924 of units located in the Eastern Command Area.

Unit.	PERMANENT STAFF. EN-ROLLED.			STRENGTH OF UNIT		Super-numerary and attached Officers and N. C. O's.	REMARKS.
	Officers Ad-jutants.	Instructors.	Officers.	Other Ranks.	Total		
11th Battalion, 7th Rajput Regiment	1	"	7	349	357	..	Owing to non-receipt of strength return for April strength return for the month of March is shown for this Regiment.
12th-7th Rajput Regiment	1	1 N. C. O.	5	551	553		
11th-19th H. Regiment {Bihar and Orissa Companies	1	1 Q. M. H.	"	21	213		
Bengal Companies	1	1	6	367	375		
11th Battalion, 15th Royal Garhwal Regiment	1	"	6	473	480	..	Owing to non-receipt of strength return for April strength return for the month of March is shown for this Regiment.
11th Battalion, 14th Punjab Regiment	1	1 Q. M. H.	7	646	653		
11th Battalion, 9th Jat Regiment	1	"	13	652	666		
2nd (Calcutta) Battalion, University Training Corps.	1	5	3	475	484	1 B. O.	
3rd (Allahabad) Battalion, University Training Corps.	1	3	12	320	336		
7th (Patna) Company, University Training Corps . . . . .	..	1	"	82	83	
8th (Benares) Company, University Training Corps . . . . .	..	1	2	80	83	
TOTAL	9	14	61	4,436	4,429	1	

Copy of Advisory Committee resolution No. 12, dated the 15th May 1924.

Read letter No. 455-III-190, dated 21st April, 1924, from R. Milner-White, Esq., I.C.S., Deputy Secretary to Government, United Provinces, forwarding a copy of resolution accepted by the Government of India in the Legislative Assembly of 5th February, 1924, to consider the question of the reorganization of the Indian Territorial Force, with President's note, dated 13th May, 1924.

Read with the note of the President's and the various items on which the opinion of this Committee was required were discussed and the following decisions were arrived at:—

(1) (a) Pay and Allowances—

Resolved that in the opinion of this Committee all the members of the Territorial Force, other than the Officers, should be allowed a pay during the non-embodied period and this should be a rupee less than the pay given to class II Reserve the Regular Indian Army.

Further resolved that the payment of this allowance should be made in arrears when the man appears for training and the Officer Commanding should be empowered to withhold this in cases of absentees who cannot give a satisfactory explanation for their absence.

The question of the allowance was then considered and it was resolved that in the opinion of this Committee it is necessary to give every recruit the existing allowance for Mufti payable to regular recruits, viz., Rs. 22.

(b) As regards the travelling and subsistence allowance the Committee recommend that the travelling allowance and subsistence for recruits should be allowed on the same basis as in the regular army so that provision may be made for the re-imbursment of voluntary recruiters and settlement of accounts rendered easier.

As regards the pay of the officers of the Territorial Force, the Committee recommends that the pay of an Officer Commanding a Company be fixed as soon as possible. At present no extra pay is available and they recommend that the pay should be the pay of the rank and Rs. 100 a month for staff. This is recommended in view of the extra responsibility involved.

(2) Popularity of the Force—

It was brought to the notice of the Committee by Captain Kelley, the Officer Commanding, 11th-7th Rajputs, Agra, that there existed a demand for the period of training to be increased to 56 days from 28 and the Committee were unanimous in thinking that if the period of training was increased as demanded it would not only add to the popularity but add largely to the efficiency of the Force.

The Committee think that if the recommendations placed under the preceding heading, viz., pay and allowance are accepted that will further add to the popularity of the Force.

(3) Methods of selecting candidates for Commissions—

The Committee think that the method of selecting candidates for Commissions as laid down in the Provisional Territorial Force Regulations are quite satisfactory.

The Committee, however, think that in cases of ex-Indian Army Viceroy's Commissioned Officers which have to be referred to the District Civil authorities the Government might be requested to circularise the District Officers and issue private instructions directing them not to give undue weight to the social status alone as long as these candidates are loyal and efficient.

(4) Improvement of the Force generally, having regard to the role for which it has been constituted—

The Committee considered the question of the improvement of the Force generally, having regard to the role for which it has been constituted at length and admitted the existence of a grievance amongst the educated, higher and middle classes of Indians as regards their being not eligible to be enlisted in the Indian Auxiliary Force. The Committee recognised the necessity of the existence of a separate Auxiliary Force for obvious reasons. They however

also recognise the existence of the feeling amongst the educated and higher classes of Indians for being allowed an avenue which would give them a little better status and terms as compared to the present Indian Territorial Force.

The present Indian Territorial Force having been admitted to be able to serve as a regular second line of reserve to the Regular Army the fact that the enrolments of those whose professional or other duties is likely to render it doubtful whether their services would be available in time of war is a source of weakness to the Territorial Force. The Committee therefore after weighing the pros and cons of the facts and taking all views into consideration unanimously recommend that the present Territorial Force be split up and constituted into two :—(1) A true Territorial Force whose obligations and training should correspond with those of the Auxiliary Force, India. (2) A Militia Force which should be composed as the present provincial units and should have conditions of services existing in the present Territorial Force provincial units.

(5) *A list of selected persons whom it is considered the Committee should summon for examination—*

The Committee suggest the following names :—

1. Major D. R. Ranjit Singh, O.B.E., President of the Advisory Committee;
2. Captain C. C. Kelley, the Officer Commanding, 12-7th Rajputs, Agra, who will also represent as Military Member, and
3. H. R. Nevill, Esq., C.I.E., I.C.S., Collector of Agra.

The Committee think that the above recommendations include practically all reasonable complaints and grievances.

(Sd.) D. R. RANJIT SINGH,
President.

FROM THE HON'BLE MR. H. N. BOLTON, C.S.I., C.I.E., I.C.S., CHIEF COMMISSIONER, NORTH-WEST FRONTIER PROVINCE, No. 2621-G.N. /12-28, DATED THE 13TH AUGUST 1924.

With reference to your telegram No. A-27033 (A.G.), dated the 26th July 1924, I have the honour to enclose, for your intermediate information, a copy of a letter dated the 6th July 1924, from Honorary Captain Mir Jafar Khan, Acting President of the Territorial Force Advisory Committee, together with a copy of my letter No. 1761-G. N., dated the 12th July 1924, to Headquarters, Northern Command, on the same subject.

I am unable to submit my views on the suggestions put forward in Captain Mir Jafar Khan's letter until I hear further from the General Officer Commanding-in-Chief, Northern Command. As, however, the Committee is now to assemble on 25th August, I have considered it advisable to furnish, for their information, whatever material is at present available on the subject.

FROM HONORARY CAPTAIN MIR JAFAR KHAN, PRESIDENT, ADVISORY COMMITTEE. ZAIDA, DISTRICT PESHAWAR, TO THE SECRETARY TO THE HON'BLE THE CHIEF COMMISSIONER, NORTH-WEST FRONTIER PROVINCE, DATED THE 6TH JULY 1924.

With reference to your office No. 629-G. N./12-28-1923, dated 10th June 1924 (endorsement No. 630 G.N./12-28-1923, dated 10th June 1924), I beg to state that I am submitting my statement which is herewith attached. I am also sending a copy of the same to the District Headquarters, Peshawar.

STATEMENT BY HONORARY CAPTAIN MIR JAFAR KHAN, M.B.E., I.O.M., KHAN SAHIB, SARDAR BAHADUR OF ZAIDA, DISTRICT PESHAWAR, PRESIDENT, ADVISORY COMMITTEE, DATED THE 6TH JULY 1924.

Terms of reference.

1. Pay and allowances.
2. Popularity of the Force.
3. Methods of selecting candidates for Commission.
4. Improvement of the Force generally having regard to the role for which it has been constituted.

I am of the opinion that it is absolutely necessary to make improvements at the earliest possible moment in the Indian Territorial Force, and to revise its scale of pay and allowances. There is much to be done in order to make the Force efficient and attractive. With the present scale of pay and allowances and the conditions prevailing, it is feared that it would be next to impossible to find suitable men forthcoming for the Force. This Force has been started on the analogy of the Militia and Territorial at Home, and every possible effort should be made to make it as efficient and up-to-date as those Forces. To achieve this end, I make the following suggestions, which I hope will ensure enlistment in the Force of really suitable young men and so make it serve the purpose of an efficient second line to the Regular Army.

(1) Pay and allowances.

1 I feel the absolute necessity of giving some retaining fee to the members of the Force during the non-training period. If this retaining fee is sanctioned it would prevent the men of the Force from going on long journeys as for instance to Burma and other distant places, in search of employment. Moreover this retaining fee would have a very salutary effect, viz., the members of the Force would put their hearts into their work. At present, when a man returns from training and is asked by his friends what pay he would get during his non-training period, it really puts him to shame to say that he is getting none. When this retaining fee is sanctioned then Rs. 14-7-0 and 23 free rations which a sepoy of the Territorial gets in one year in ordinary circumstances would become fairly attractive to men to join the Force.

2. I recommend that Honorary Lieutenants and 2nd-Lieutenants should get Rs. 250 and Rs. 200, respectively, per mensem, and an increment of Rs. 50 after passing the retention examination. They should also be given retaining fee during the non-training period.

3. As regards the outfit allowance, I suggest that Rs. 200 should be paid on first appointment and Rs. 100 on confirmation.

4. I also suggest that mess allowance should be increased.

5. Indian Territorial Force officers should be entitled to travel on Force. E during the training period and while going on duty. They should also get travelling allowance for journeys by railway and also detention allowance when sent on duty.

6. Dhols, cooks and barbers should be authorized in the peace establishment. Their pay should be fixed having regard to the number of persons whom they serve. The retaining of these men on the peace establishment of the Force would save a good deal of the sepoy's time which they would be able to devote to their work.

7. Instead of the present caretakers of the battalion's store, I would suggest that the requisite number of N. C. Os. and sepoys should be obtained from amongst the Regular Army. These men should remain in the battalion for one year. Thus every year a new batch of men may be obtained from the different regiments of the Regular Army by rotation. In this way no permanent staff would be needed for taking care of the battalion's store, and further it would be more safe to leave the battalion's store in the hands of experienced men from the Regular Army. Moreover, the battalion would save the amount which it incurs under the present arrangement; for men from the Regular Army would get their pay from their own regiments.

8. I do not think that any further allowance should be given to the Adjutant during the training period, when a new field officer has been appointed and the Adjutant has to perform the duties of Quartermaster; as he is permanently on the staff of the battalion and must be already drawing a decent pay along with a decent allowance.

9. As regards pension, I am not in a position to give a definite opinion. British officers of the Regular Army are eligible for pension after 23 years. In case of the Territorial Force, holders of the Honorary King's Commission would, if they are to remain for 23 years in the Force in order to be eligible for pension, have actually served 28 months or if the period of training is raised to two months then 56 months. Even if full allowance be made for war emergencies, this period of actual service would in very rare cases come up to $\frac{1}{2}$ of 23 years. I would therefore suggest that in case the men and officers of the Indian Territorial Force are not called for purposes of War, they should not be eligible for pension. In case they have remained for a reasonable period on active service pension may be given them.

10. I suggest that the present system of obtaining temporary clerks should be maintained—owing to the general spread of education among the urban classes, it would be very easy to secure really capable clerks on a slightly high pay. I am however of the opinion that one permanent clerk should be attached with the Training Battalion as quartermaster clerk.

As to the whole time civilian clerk, I suggest that his pay should begin from Rs. 50—5—100. In these days even graduates would be willing to act as clerks on Rs. 50 per month. The whole-time civilian clerk should not be given the commissioned rank of Jemadar as a matter of course. It may be given only in exceptional cases and as a reward for good services.

11. I do not know what are the rights and privileges enjoyed by the Auxiliary Force, I am therefore not in a position to say what privileges and emoluments of the Auxiliary Force should be given to the Territorial Force.

(2) Popularity of the Force.

1. There is no doubt about the fact that if the experiment of the Territorial Force proves a success it would become an instrument of immense value for the defence of the country. If enthusiastic young men could be secured for the Force there is no gaining the fact that the Force would constitute an excellent reserve line to the Regular Army. Unfortunately, the masses of the people in this province are largely uneducated and they do not realize the importance of the defence of the country. People in this part of the country join the Territorial Force only to earn a livelihood when they

fail to get a job anywhere else. It is, therefore, suggested that the members of the Force should be given the following privileges and concessions:—

- (i) After the period of training is over, they should be given retaining fee.
- (ii) The sepoys should be assured that while applying for posts of peons and chowkidars or other jobs of a similar nature in Government Departments they would be given preference over other applicants.
- (iii) In case a member of the Force is disabled or killed while on active service his family should be entitled to the same privileges as are given to the families and children of the members of the Regular Army.

2. In the case of holders of the Honorary King's Commission being disabled or killed their families and children should be liberally rewarded.

3. The words Subedar and Jemadar should be removed from before the names of those officers whose service is entirely satisfactory and who distinguish themselves by their work in the Force.

4. Promotion should be made possible from the ranks to Jemadar Adjutant and Jemadar Quartermaster and up to Subedar.

5. In case the Platoon Commanders and Company Officers distinguish themselves in field they may be promoted to the rank of Captain, etc.

6. A small band should be provided during the training period.

7. Chupries should be given to sepoys without charge after every two years.

8. Members of the Force may be given permission to leave themselves transferred to the Regular Army whenever they so choose.

9. The officers of the Force should be recognized by authorities in darbars, civil and military functions.

10. Charpoys should be provided for units of the Indian Territorial Force from the regimental fund. Charpoys can be obtained on a monthly rent of annas 0-8-0 each.

11. The following pucca accommodation should be provided for the battalion:—

- (i) Store rooms for clothing, equipment and rations.
- (ii) Quarter-Guard. Nowshera is not far away from the Afridi territory. Therefore, it would be advisable to keep the rifles in a safe place.
- (iii) Bells-of-Arms.
- (iv) Kitchen.
- (v) 5 pucca floors for the tents of British officers, also one more for the tent of the field officer.
- (vi) Accommodation for men in charge of the store.
- (vii) Wash-houses.

(3) Methods of selecting candidates for Commission.

1. The Honorary King's Commission should be given only to the sons of the Indian military officers or the sons of Khans, provided in both cases they are matric at least. Commission may also be given to those officers of the Regular Army holding Viceroy's Commission, who have served for less than 10 years in the Army and have not obtained pension. But before the last mentioned are accepted in the Territorial, enquiries should be made as to their conduct and character from their late Commanding Officers.

2. Aspirants for the commission should be taken through the Deputy Commissioner of the District or the Assistant Commissioner of the sub-division concerned and the Commanding Officer of the Battalion. In the case of the late commissioned officers of the Regular Army candidates should not be accepted in the Force except on the recommendation of Officer Commanding concerned.

As regards the President of the Committee he should have a general voice in the selection of candidates.

3. Commission should be given to those aspirants only who bring their complete platoons with them.

(4) Improvement of the Force generally having regard to the rôle for which it has been constituted.

1. I suggest that A Reserve and B Reserve of the Regular Army should be abolished and Indian Territorial Force substituted in their place. The sepoy of the Indian Territorial Force should be given half of the pay of the sepoy of A Reserve and B Reserve put together as retaining-fee during the non-training period.

2. Complete battalions of the fighting classes should be raised.

3. I am of opinion that the present period of training is an extremely short one. This may be raised to two months for trained soldiers and three months for recruits.

4. There should be one Vice-President of the Advisory Committee to act as President in the absence of the President.

5. As regards the powers of the Advisory Committee, it should have full control over the affairs of the battalion. Questions regarding promotions, degradations, resignations and appointments in the battalion should be entirely left in the hands of the Committee.

6. Discipline, training, musketry and powers of the Commanding Officer as regards punishment of delinquents should be the same as those of the Regular Army.

7. I do not think it should improve the condition of the battalion in any way if during the embodiment period the permanent Adjutant of the battalion should be made the field officer. The present system of obtaining the services of a new field officer for the embodiment period is a healthier one. For under the present system the field officer has at his disposal all the useful information regarding the battalion possessed by the Adjutant and a result arrived at after the two officers have exchanged views with each other would go a good deal towards ensuring the desired standard of efficiency of the battalion.

8. During the first two years of training, men should be obtained from the Regular Forces for the purpose of guard, rifle and sentry duties.

9. Officers, N. C. Os., and followers should come up every year both for periodical and preliminary training, the former two to command the new recruits and the latter to cook, etc., for them.

10. District Commanders should be given authority to sanction certain concessions that are given to the Regular Army in the case of Indian Territorial Force on certain occasions. Sometimes difficulties are encountered in this connection.

11. Commanding Officers and Company Commanders should be detained for a few days after the training is finished for completely handing over charge of clothing, etc.

12. Arrangements should be made that the Advisory Committee should once at least, after the training, hold committee with the Adjutant.

13. Permission to extend service beyond 4 and 6 years at present laid down should be given to really efficient men.

14. All Indian Territorial Force officers should undergo 10 months' preliminary training with the Training Battalion on completion of their first periodical training and be entitled to full pay and allowance during this period.

15. Indian Territorial Force officers should be given opportunities of attending courses of instruction as for the Regular Army, when they have completed 10 months' training with the Training Battalion, and passed retention examination.

16. 10 N. C. Os. per Indian Territorial Force unit not below the rank of naik should be sent to the Training Battalion of their group for instructions for three months prior to the embodiment of their battalion and should receive the pay of rank during such period.

17. The Territorial Camp should be designated as a standing camp and not temporary camp.

18. Instructional staff should be necessarily from the Active Battalions of the Group and not pensioners.

FROM THE HON'BLE MR. H. N. BOLTON, C.S.I., C.I.E., I.C.S., CHIEF COMMISSIONER, NORTH-WEST FRONTIER PROVINCE, No. ^{3051-G. N.} 1751-10-A, DATED NATHIA GALI, THE 6TH SEPTEMBER 1924.

I have the honour to invite a reference to my letter No. 2621-G. N., dated the 13th August 1924, enclosing, for your information, a copy of a letter from the Acting President of the Territorial Force Advisory Committee of this Province. I now enclose a copy of the remarks made by the General Officer Commanding-in-Chief, Northern Command, on the suggestions put forward by the Advisory Committee. I have nothing to add to these remarks.

MEMORANDUM FROM THE GENERAL OFFICER COMMANDING-IN-CHIEF, NORTHERN COMMAND, MYREB, TO THE SECRETARY TO THE CHIEF COMMISSIONER, NORTH-WEST FRONTIER PROVINCE, No. 19751/10-A. T. F., DATED THE 25TH AUGUST 1924.

With reference to your memorandum No. 1761-G. N.-12/23-1923, dated the 12th July 1923, I have the following remarks to make on the suggestions contained in the Report of the Advisory Committee of the Territorial Force forwarded under cover of your above quoted memorandum.

The points dealt with by the Advisory Committee may conveniently be classified under the following heads:—

(a) *Pay and Allowances.*—The suggestions include increase of pay to officers; the grant of retention allowance to the men; enhanced outfit, mess and travelling allowances; in fact, the only individual who is definitely debarred from any increase is the Adjutant.

Desirable as these may be, it is a question of high finance. In principle, however, I do not consider that the Territorial should in any case receive higher remuneration than the regular or the reservist, who, as a fighting unit, is of far greater value to the State.

(b) *Measures to increase the popularity of the Force.*—These include the grant of a retaining fee; the provision of a band; the provision of country shoes; the provision of standing accommodation and charpoys, all of which involve additional expenditure.

The measures are desirable if the requisite funds are forthcoming; but I am strongly opposed to the diversion of funds from the Regular Army budget to the Territorial Force budget.

(c) *Selection for the grant of Concessions.*—The Advisory Committee evidently do not appreciate the underlying principle of democracy which was one of the main features of the Territorial Force at its inception. From a professional point of view character, capacity for leadership and professional knowledge are of greater value than both social status or a University degree.

(d) *Training.*—An increased period of training is undoubtedly desirable; but it would involve considerable additional cost, and it is doubtful whether the men would be prepared to come out for a longer period.

In connection with this subject I would remark that the Committee appear to regard the Regular Army as an inexhaustible source from which caretakers, trainers and duty men of all descriptions can be drawn.

The Regular Army has more than enough work to do to keep itself efficient, and any further calls on the Regular Army for extraneous duties must inevitably reduce that efficiency.

(e) *The substitution of the Territorial Force for the Reserve.*—I have no hesitation in saying that no regular soldier could ever agree to this proposal. The value of the two categories as fighting units is not comparable.

The Reservist has had 5 years' training as a regular; is proficient in the rifle; has a good knowledge of the Lewis gun; and probably has worked with the Vickers gun. In addition he has been exercised in field manoeuvres, and is imbued with a sense of discipline and of *esprit de corps*. A Territorial of the same standing would have had 6 months' training, all of which would have been of the barrack square. He would have fired an elementary and modified course with the rifle each year; but would never have handled a Lewis gun or a Vickers gun. He would have done no field work.

2. The success of the Territorial Force lies in the ability of its supporters to produce officers with character and capacity for leadership, and who are prepared to study the profession of arms. The measure of efficiency of any military unit is the measure of efficiency of its officers.

FROM E. G. F. ABRAHAM, Esq., C.B., I.C.S., HOME SECRETARY TO THE GOVERNMENT OF THE PUNJAB, TO THE SECRETARY TO THE GOVERNMENT OF INDIA, ARMY DEPARTMENT, No. 2665-S. MILY., DATED SIMLA, THE 15TH AUGUST 1924.

With reference to Major Lumby's letter No. A-27033/1 (A. G., A. T. F.), dated the 1st of April 1924, I am directed by the Governor in Council to enclose a copy of the correspondence noted below* and to communicate the following observations on the five points with regard to which the opinion of the Punjab Government is required :—

- (i) *Pay and Allowances.*—The Governor in Council considers that the pay and allowance of the Indian Territorial Force during periods of training should, as at present, be on the scale admissible in His Majesty's Indian forces. The suggestion that a monthly retaining fee should be paid to members of the Force does not commend itself to this Government. Taking into consideration the grounds on which the Force was established it does not appear that the case for such a fee has been proved. It is true that reservists are paid even when not called out for service or training; but the new reservist comes under more stringent conditions than the Territorial soldier and belongs to the professional soldier class. If the Territorial Force is to perform its primary function, it should be possible to fill the ranks without a retaining fee; if it is not possible, the scheme is something of a failure.
- (ii) *Popularity.*—The Governor in Council has no comments to offer on the suggestions made by the authorities consulted.
- (iii) *Method of selecting candidates for Commissions.*—The Punjab Government consider that the selection of candidates for Commissions should invariably be made by the military authorities. The sole duty devolving upon the civil authority concerned should be to certify to a candidate's social status. The standard of fitness in other respects is a matter for decision by the military authorities.
- (iv) *Improvement of the Force generally, having regard to the rôle for which it was constituted.*—The Governor in Council can offer no useful comments on the suggestions made by the authorities consulted as to this point.
- (v) *A list of selected persons whom it is considered that the Committee should examine.*—The following gentlemen could suitably be called as witnesses :—
 - (1) Honorary Lieutenant Rao Bahadur Chaudhuri Lal Chand of Rohtak.
 - (2) Sardar Bahadur Sardar Gajjan Singh, O.B.E., of Ludhiana.
 - (3) Khan Bahadur Malik Muhammad Amin Khan, O.B.E., of Shamsabad (Attock District).
 - (4) Sardar Mukand Singh. (Full address will follow.)
 - (5) Khan Bahadur Sayyid Sir Mehdi Shah, K.C.I.E., O.B.E., of Gojra, Lyallpur District.
 - (6) Captain Ajab Khan, O.B.E., I.O.M., Campbellpur, Attock District.
 - (7) Sardar Suraj Singh. (Full address will follow.)
 - (8) Lieutenant-Colonel Maharaja Sir Jai Chand, K.C.I.E., C.S.I., of Lambagraon, Kangra District.
 - (9) Sardar Hira Singh. (Full address will follow.)
 - (10) Lieutenant Malik Gulsher Khan.
 - (11) Sardar Thakur Singh. (Full address will follow.)

* (1) Opinions of Local Advisory Committee.

Letter from Colonel Nawab Malik Sir Umar Hayat Khan, with enclosure. Letter, dated 19th May 1924, from Colonel Commandant D. I. Shuttleworth, C.B.E., D.S.O., Commanding, Jullundur Brigade Area.

(2) Opinion of General Officer Commanding-in-Chief, Northern Command. Northern Command letter No. 19751-6-A.T.F., dated 10th July 1924, with enclosures.

- (12) Major W. M. Grylls, 11-1st Punjab Regiment.
 (13) Lieutenant Muzaffar Khan, 11-13th Frontier Force Rifles (Territorial).
 (14) Captain Sher Muhammad Khan Ghakhar, Adjutant, 11-13th Frontier Force Rifles (Territorial).

2. With regard to the concluding paragraph of Major Lumby's letter, the Local Advisory Committee suggest (a) that the status of officers of the Territorial Force should be raised and (b) that recruitment for the Force should be limited to the martial classes. The Governor in Council is unable to endorse either of these suggestions. With regard to the second, he considers that there is already a tendency in parts of the Punjab to make the Force either a reserve consisting of demobilized soldiers, or a training ground for young men who desire to enter the Regular Army. This tendency may have useful results, but it is a departure from the original scheme and purposes of the Force.

LETTER FROM THE HON'BLE COLONEL NAWAB MALIK SIR UMAR HAYAT KHAN,
 PRESIDENT, INDIAN TERRITORIAL FORCE ADVISORY COMMITTEE, PUNJAB, LAHORE,
 TO THE HOME SECRETARY TO THE GOVERNMENT OF THE PUNJAB, LAHORE, DATED
 THE MAY 1924.

I am in receipt of your No. 12298 along with the copy of No. A.-27033-1 (A.G., A.T.F.), dated 1st April 1924, and I enclose the views of Captain Sardar Lakha Singh and myself on the subject; the views of Colonel Commandant, Jullundur, will be forwarded later on.

Views on Indian Territorial Force.

To answer the questions contained in No. A.-27033-1 (A.G., A. T. F.) adequately and effectively it is necessary to first deal with the matter generally before coming to the specific issues therein. A second line could only be a second line to one which is first and to this it should closely resemble in organization and other details; as the organization of the Auxiliary Force resembles that of British Infantry or other formations as Artillery, etc., as long as the first line, i.e., British and Indian Infantry, could not be brought on par with one another in every detail, it is impossible for the second lines to become similar to their respective first lines. Thus the resolution adopted and its object in view could not be realized if things remain as they are. In the British Infantry above the Sergeants all are in possession of King's Commissions while in Indian Infantry such is not the case. In the latter apart from the British Officers holding King's Commissions there are Indian Officers who only hold Viceroy's Commission. From the beginning of the History, India has had its fighting classes and those who have other walks of life, i.e., non-martial ones. This has continued and survived up to the present day. Thus to keep up the efficiency of the Army it is absolutely essential that the stuff it may be made of should be out of the same material, i.e., the martial class. It is only thus that the structure could be built on a firm basis. If bad stuff was used it would not be worth the money spent on it. Hitherto, the highest rank the Indians have got to, since very recently, was that of Risaldar and Subedar-Major for which one generally started either from ranks or direct commissions which were given generally to the good families. Thus, if officers for Territorial Force are to be taken from the fighting material they should be recruited from this very material. If such officers for the Territorial Force were recruited with the King's Commission without passing the Sandhurst or equivalent test while those of the Regular Army were given inferior ranks, i.e., Viceroy's Commission, this will create a bone of contention and discontent in whole of the Army. Already there is a grievance among the Indian Officers that while in the previous organizations they commanded squadrons or companies or troops or half companies, respectively, in the Cavalry and Infantry they are now in charge of a dozen of combatants in the new organization called Field Troops, etc., and when sometimes a junior officer goes on leave, a non-commissioned officer is put in charge of the same dozen of men as a commissioned officer. They think that in this way their position and powers have already deteriorated. Then again if the second line is ever to take the field directly they reinforce a regular

Battalion, if all the Officers had King's Commissions and none the Viceroy's Commission, it will be difficult for them to fit into the Battalion and if those with the King's Commission were given inferior posts they will naturally be discontented. On the other hand, if they were placed above the regular Indian Officers they will also be discontented, which is the last thing that one would wish for during the war. In this connection some other vital points should also be taken into consideration, that is the terms of contract, the object underlying the various formations, the course and period of training and the difference in the pay and allowances between the Auxiliary and the Territorial Forces. These considerations make the amalgamation still more difficult. The training period of the Auxiliary Force is about a week while that of the Territorial about four weeks which is essential for the latter. An Englishman generally knows how to fire a gun, he knows the words of command which are in English and has perhaps gone through some sort of drill during his school days. On the other hand, when a sturdy uneducated peasant of the martial class is enlisted in the Territorial Force, he naturally takes much longer time to understand the drill in Foreign language and learn the use of the fire arms. The Territorial soldier is liable to go to the front to defend his country while the member of the Auxiliary Force is generally meant for internal or local commotion. A member of the Auxiliary Force is paid at the rate of the British soldiers, while a member of the Territorial Force at that of the Indian soldiers, i.e., a difference of 5 to 1. If English soldier is paid at the rate of the Indian soldier's pay there will be no Auxiliary Force, while if Indian soldier is paid that of the English soldiers it looks ridiculous to pay five times the rate to an untrained soldier. If the pay of the Territorials was even doubled it brings about much discontent in the Regular Indian Army.

Though we have accepted the resolution and have promised to constitute a Committee, I don't think anything useful will be gained by it unless the whole question of the Commissions in the Indian Army is fully tackled, i.e., that all the Indian officers should be given King's Commissions similar to the British units. It will be then easy for the Territorial Force to resemble the Auxiliary Force. If such a far-reaching step was contemplated the Committee of Legislature or of experts could be of any avail. In my opinion, the Advisory Committee, which generally deals with the Territorial subjects, ought to be the nucleus of the future Committee, to which should be added the other members, may they be of Legislature or others.

I have appended a list out of which could be chosen members for the Committee or for witnesses to be examined by the Committee as desired.

I will now deal categorically with the various interrogatives contained in the letter:—

1. The pay and the allowances of the Territorial soldiers should not be more than that of the Regular Army, because they are called out at a time when there is no harvesting going on and if they already belong to a proper class which generally follows the profession of arms, it will give them employment and a little money. But as this is not sufficient and there are no other prospects attached thereto, that service cannot be so popular. If it is meant to make these Battalions more attractive and useful, it is necessary that they should be given some monthly allowances like that of the reservists. Now that the price of the wheat in particular and foodstuffs in general has decreased, I think Rs. 2 to 3 per mensem should be ample for attraction and the popularity of the Force. This will bind them down and the Battalion would have a stronger hold on such soldiers.

2. The above allowance would make the Force popular enough, but if a Territorial Colour is added by giving it the name of the place from where it is raised, e.g., The Jhelum Platoon, The Shahpur Platoon, The Gujrat Platoon, etc., and the civil authorities as well as leading persons took keener interest to which prizes were offered, the Force is bound to become more efficient. At times of emergency Police or Regular Army could have batches out of these Forces. This will save them the time that they take over training the raw material.

3. The methods of selecting for Commission could be first through the Deputy Commissioners who may choose such men of influence who can raise their respective platoons and keep them up to strength. Such names may be

submitted to the Officer Commanding of a particular Territorial Battalion, who should pick out the candidates, so that in future they may always look up to their Commanding Officers as their benefactors and thus naturally the former will have a greater hold on them. If candidates are able to raise their own platoons it would suffice to show their capacity and influence which is so necessary in this connection.

4. If all the above is effected, it will generally bring efficiency to the Force. An extra time given to the officers and non-commissioned officers for training to enable them to fulfil the role of instructors, and perhaps a longer period for the training of recruits, say a week or two, would be sufficient for general improvement of the Force as a whole.

I think one question in connection with Territorial Force is worth consideration, that is to fix the numbers of the various fighting clans according to their numerical strength serving in the Regular Army. This can be accomplished in a slightly different way founded on the Territorial basis. For instance if a District has furnished, say, ten thousand recruits to the Army it should be allowed to enlist some percentage thereof into the Territorial Battalion which recruits for that District and in the same way fixed percentage should be equally applicable to all the districts. The District authorities, especially the Soldier's Board in it, may be asked to open a register for candidates from which soldiers may be picked out for the Territorial Force. Prizes may also be offered to the best platoons for various districts which will stimulate recruiting of a better class. If this is accomplished recruitment for the Territorial Force will become much easier.

List of proposed witnesses to be examined by the Committee.

1. The Hon'ble Lieutenant Rao Bahadur Ch. Lal Chand, Minister to Government, Punjab.
2. Sardar Bahadur Gajjan Singh, Ludhiana.
3. Khan Bahadur Malik Mohammed Amin Khan, Shamsabad.
4. Sardar Mukand Singh.
5. Khan Bahadur Sayed Mehdi Shah, Lyallpur.
6. Captain Ajah Khan.
7. Sardar Suraj Singh.
8. Colonel Raja Jai Chand of Lambagraon.
9. Sardar Hira Singh.
10. Lieutenant Malik Gulsher Khan.
11. Sardar Thakar Singh.

FROM COLONEL COMMANDANT D. I. SHUTTLEWORTH, C.B.E., D.S.O., COMMANDING, JULLUNNUR BRIGADE AREA, TO THE HOME SECRETARY TO THE GOVERNMENT OF THE PUNJAB, LAHORE, NO. NIL, DATED THE 19TH MAY 1924.

I have received a letter from Colonel the Honourable Nawab Malik Sir Umar Hayat Khan Tiwana, K.C.I.E., C.B.E., M.V.O., forwarding the correspondence enclosed which I am returning direct.

I agree that there should be no increase in the present pay and allowances of the Territorial Force, which should not be in excess of the existing rates, as laid down for the Indian Army.

I agree that a monthly payment of one or two rupees should be authorized during the months Territorials are not collected for training, and I agree that the money should only be paid to those who obey the order calling them out, as it will act as an inducement.

2. Territorial designations are very sound; within a Battalion a Commanding Officer can determine this, but battalions themselves when recruited from a single area should I agree take its name.

I do not think that time can be given up to competitions during the 23 days allotted for training, which are very fully occupied, at present. I agree though that the idea of competitions organized on a military or athletic basis are sound, if arranged to take place on dates fixed so as not to curtail the training period.

3. I agree.

4. Until officers and N. C. O.'s reach laid-down standards of efficiency varied according to their rank, an additional month's training annually should be obligatory but Commanding Officers should be given wide powers to exclude individuals in any particular year, so as to avoid hardships. The principle of refresher classes for qualified officers and N. C. O.'s should be accepted and classes in tactics, weapon training, mountain warfare, organization and interior economy in peace and war should be held at schools for Territorial Officers and Non-Commissioned Officers.

5. I am unable to report in this sub-head as I have insufficient knowledge of individuals.

The above answers the points included within the terms of reference. As regards the general questions raised, although sympathising fully with the other members of the Committee I am unable to subscribe to the suggestions sent forward. I agree generally that the Territorial Army would be improved if it limited its composition to those classes enlisted by the Indian Army, but, on the other hand the natural impulse to serve on the part of a people must be considered and a territorial force should offer a wide scope to enlistment of all classes. I think that so long as the Territorial Force is officered by the same class as officer the Indian Army that a King's Commission is inadvisable, but that the question of selecting and training certain Territorial Officers to entitle them to the honour of possessing King's Commissions is important, and it is possible that a suitable class of Indians could be obtained, if so the Territorial idea within the platoon and company could be carried out, but the practical difficulties at present are very great. I do not think that the Territorial Force and the Auxiliary Force can be amalgamated, neither can they be treated on the same basis. In practice, the difficulties are insuperable as the rules of the two forces are so distinct.

I cannot agree that all Indian Officers in the Regular Army should be given King's Commissions. These are open to selected officers, trained at Sandhurst. The enlargement of the scope of other Indian officers of the Indian Army is a question which is receiving attention. It is outside the province of a Committee dealing with the Territorial Force. With reference to the other point raised, about Indian Officers, as Regular units will never be mixed, on service, with Territorial units the supposed difficulties should not occur in war.

To save time, I have answered this direct, and have sent a copy to the Honourable Nawab Malik Sir Umar Hayat Khan Tiwana, K.C.I.E., C.B.E., M.V.O.

As I am on tour in the District these letters are signed for me by a Staff Officer, who has had them typed out.

LETTER FROM THE GENERAL OFFICER COMMANDING-IN-CHIEF, NORTHERN COMMAND,
TO THE HOME SECRETARY TO GOVERNMENT OF THE PUNJAB, LAHORE,
No. 19751-6 A. T. F., DATED MUMBAI, THU. 10TH JULY 1924.

With reference to correspondence ending with your telegram No. 1718-S. Military, dated the 6th July 1924, I have the honour to forward herewith copies of replies from General Officers Commanding, Lahore and Rawalpindi Districts, with whom I agree.

*Rawalpindi District No. R. P. 2278-3-A-1, dated 10th/13th May 1924, and B. P. 2571-3-A-1, dated 27th May 1924, with enclosure.

Lahore District No. 10471-11-T. F., dated the 2nd July 1924, and 21549-5-T. F., dated the 11th June 1924, with enclosure.

MEMORANDUM FROM THE COMMANDING, RAWALPINDI DISTRICT, TO THE ADVISORY COMMITTEE, INDIAN TERRITORIAL FORCE, LAHORE, NO. R. P. 2278-3-A-1, DATED MURREE, THE 10TH/13TH MAY 1924.

1. The improvement of the Territorial scheme as it exists at present depends primarily on policy and finance.

Policy within certain limits has been already laid down; units have been formed and in this District now done two annual trainings. A certain amount of experience has been gained and a number of officers have very carefully studied the question.

As regards finance there are also limits and it is purely a matter for the Government to decide whether these limits are to be widened if it is proved that this is the only way by which the Territorial Force can be made useful for the purpose for which it exists, *viz.*, War.

An alternative is to reduce existent expenditure under some heads in order to find money for such improvements as are found to be essential if efficiency for War is to be attained.

In view of the general financial situation it is presumed that suggestions must be based on the above alternative as at present any nott increase in expenditure is not feasible even if policy appears to demand it.

2. In spite of this presumption I forward the remarks of the Officers who commanded the two Territorial Battalions in this District and those of the Brigade Commanders as these contain many practical suggestions which are well worth attention.

3. Subject to the following remarks I recommend for serious consideration of the points put forward, and eliminating the question of the disbandment of certain units which have not filled their ranks, which is a matter for Superior authority to decide. In order to meet the extra cost of any proposals decided on I advise that establishments be reduced to the extent necessary.

(a) *Officers.*—The weakest point in the present system is the inefficiency of the majority of the officers and the absence of any means by which the efficiency of these officers can be brought up to a reasonable standard.

It is not their fault that this is so.

There is no reason why we should expect the average Indian Territorial Officer to do what no other body of Territorial Officers in the British Empire could do in similar circumstances.

Unless they are well selected, well grounded, and well taught subsequently, they cannot be expected to reach a reasonable standard.

Selection should involve the qualities of leadership, natural ability as instructors and that sympathy and character which must be instinctive in an officer. There must be none of the idea of the applicant for a commission looking merely for possible reward, for personal "izat" or for opportunity to curry favour with some superior. This limits the present field of selection but it will pay the Territorial Force to get such officers.

To give the aspirant officer a sound grounding, some form of Cadet training either in schools or Training Battalions is essential. I therefore recommend the proposal made by the Officer Commanding 11-13th F. F. Rifles.

His military education must be continued. The Annual Training is not enough and further training in an active or training battalion is necessary in addition to the annual training.

(b) *Non-Commissioned Officers.*—As regards the Non-Commissioned officers, to a modified extent the arguments produced above in regard to officers apply, and unless a Non-Commissioned Officer is reasonably efficient as an Instructor and Leader he is not pulling his weight. I therefore recommend that the Non-Commissioned Officers should receive three months' instruction on promotion and be called out annually for 23 days prior to the assembly of the Unit to be specially trained in their duties.

(c) *Recruits.*—Both Territorial Battalion Commanders consider that the period of recruits' initial training should be increased to four months and I agree entirely with this view. A period of 56 days is not enough and before the next annual training a man, insufficiently grounded, forgets most of what he has learnt and much has to be repeated.

If recruits are trained for four months and then do their annual training of 28 days it is certain that they will then be useful soldiers and the following year they should be able to make definite progress.

(d) *Instructors*.—The provision of Instructors is a difficult problem. The existing methods are not satisfactory. The suggestion of the Officer Commanding 11—13th F. F. Rifles to give each Battalion a permanent establishment of Non-Commissioned Officers and men seconded from Units in the Regiment would undoubtedly improve matters, but in present circumstances it is not feasible. Instructors must still be obtained from the Active Battalions of the Regiment.

(e) *Wastage*.—Regarding the wastage due to men not coming up for training it may be automatically solved by a smaller establishment, which will certainly be necessary if the above proposals in regard to the training of Officers, Non-Commissioned Officers and recruits are accepted.

In any case I disagree entirely with the suggestion that Reservists should be taken into the Territorial Force. The Reservist has his rôle in the Military Machine and he should be held to it without modification. There has hardly been time yet to find out exactly to what extent the Territorial system will become popular. When better known it is quite possible that sufficient men will be willing to undertake the very small liability incurred by the men in the ranks. Failing that it may be necessary eventually to grant men a retaining fee.

From the above remarks it is I hope clear that the principle I recommend is :—

That it is better to produce a Territorial Force which is reasonably efficient for War and which has competent small unit Commanders; even though the establishment of men is very small rather than a Force with a large establishment and inefficient small unit Commanders.

It is a well known fact which has been definitely proved that good officers and Non-Commissioned Officers can very quickly train the men, but even a large number of moderate or inefficient Officers and Non-Commissioned Officers will never train even the best material; it simply becomes a case of the blind leading the blind down the broad way which leadeth to destruction.

Copy to :—

Northern Command (A. T. F.), reference their No. 5029—26-A. T. F., dated 21st March 1924.

MEMORANDUM FROM THE COMMANDING, RAWALPINDI DISTRICT, TO THE NORTHERN COMMAND (A. T. F.), NO. R. P. 2571—3-A-1, DATED MURREE, THE 27TH MAY 1924.

Reference your memorandum No. 19751—2-A. T. F., dated 12th May 1924.

1. My views regarding the measure necessary to bring about a general improvement in the Indian Territorial Force were forwarded to the Advisory Committee on 12th May 1924, and a copy was sent to you under my memorandum No. R. P. 2278—3-A-1, dated 12th May 1924.

2. In addition, I am now to give my views in regard to certain headings, vide Army Department letter No. A-27033 (A. G., A. T. F.), dated 1st April 1924.

(1) *Pay and allowances*.—Judging from the experiences of the Force in the past two years in this District it is clear that efficiency for War will never be obtained under the present Territorial Force Regulations.

It is clear too that officers of the Force hitherto commissioned are not drawn to their work by patriotic motives.

The main attraction is the rank and "Izzat" it brings.

Consequently I have been forced to the conclusion given in the concluding paragraph of the letter referred to above which was sent to the Advisory Committee, that the Officers (Non-Commissioned Officers too) must be given far more training. This means increased pay and allowances as they will have to be paid for more months in the year.

I think that the existing rates of pay should remain, as they are enough for those who now join the Force.

The question of a retaining fee is one that will probably have to be faced in a year or two if it is the policy of the Government to maintain large establishments of Territorial troops. But in this connection the Reserve of the Regular Army must be considered and we must avoid bringing about a situation whereby the Territorial Force soldier will earn money from Government more easily than the Reserve soldier.

I attach a report by the Officer Commanding, 10-1st Punjab Regiment, which describes very well the views taken by the men who enlist in this District. The Territorial Battalion is merely a stepping stone to something better. If the "something better" is achieved the Territorial Unit must suffer.

A retaining fee would undoubtedly tend to keep men in their Territorial Unit but I would advise that this should be further considered in, say, another two years' time when we have more experience to guide us.

The first problem is to train the cadre of Officers and Non-Commissioned Officers.

Captain Sher Mohammad, 11-13th F. F. Rifles, recommends that Territorial Force Officers should be given the pay of British Officers. Were their qualifications similar there might be little force in this suggestion, but as matters stand at present the recommendation may be put out of court at once.

2. Popularity of the force.—I am most strongly of opinion that the basis of popularity if it is to be of real permanent value must rest on a foundation of efficiency.

It is a matter beyond controversy that the good fighting unit is invariably a popular unit, as is also the unit which in peace time always turns out well, carries out its duties in an exemplary manner, without fuss, which is contented, and which is proud of its efficiency.

Efficiency can only come from good officers who know their work, who are competent to train their Non-Commissioned Officers, and who know how to look after their men.

So we come back to the same point—make the officers efficient then we shall have a popular force.

The Officer Commanding, 11-13th F. F. Rifles, considers that "the names Subedar and Jemadar should be abolished because the officers join the Force for 'Izzat' and like only to be called Lieutenant".

I hold that they must prove themselves in every way fit to be Lieutenants before they are given this substantive rank. In other words the achievement of efficiency must come before the resultant reward.

The 11th Infantry Brigade suggests the rank of Platoon and Company Commanders. This would involve the revision of the Indian Army Act.

3. Method of selecting candidates for commissions.—This is satisfactory.

What we have to watch is that leaders are selected who are the natural leaders of the men in civil life.

Only in this way can wastage be filled up in peace and war in a force of the nature of a Territorial Army.

At the same time the policy should not be to confine service in the Territorial Force to one class only if there are others with public spirit and patriotism who are prepared to share the burden and to qualify themselves for commissions. At present the officers in the Territorial Battalions in this District are from the Zamindar class almost entirely because this is the class which has come forward most readily.

As a larger proportion of the population of India tends to become industrialised we should draw officers from the townspeople and from the professional classes to the extent that these are desirous in sharing in the duty of national defence.

4. Improvement of the force generally.—I have dealt with this in my letter to the Advisory Committee, and have nothing further to add.

5. Officers selected for examination by the committee.—I suggest the names of :—

Major W. M. Grylls, 11-1st Punjab Regiment, and
Lieutenant Malik Muzaffar Khan, 11-13th F. F. Rifles.

The first has studied the whole subject very deeply and has gained first hand knowledge in the past two years training.

The second can represent the views of the Territorial Force Officer.

MEMORANDUM FROM THE COMMANDING, LAHORE DISTRICT, TO THE NORTHERN COMMANDANT, No. 24549—5-T. F., DATED DALHOUSIE, THE 11TH JUNE 1924.

Reference your No. 19751—2-A. T. F., dated the 12th May 1924.

The following points are forwarded for consideration by the Committee which will shortly assemble to consider the re-organization of the Indian Territorial Force :—

(i) *Pay and allowances.*—(a) The existing rates of pay and allowances are sufficient. There should be no distinction in pay between the Regular and Territorial Armies.

(b) It is suggested that the members of the Indian Territorial Force, other than officers, should be granted a small retaining fee for the period during which they are not embodied, which amount should be paid to men in arrears when they come for annual training.

Such an allowance would act as an inducement, as many men leave the army because there is no one at their homes, and their private affairs do not admit of their prolonged absence. Many men can see no reason why, as they receive no retaining fee in the Territorial Force, they should abandon any employment they may have obtained during the non-training season, when called up for embodiment.

In this case it is considered that a sum of Rs. 2 per mensem for the portion of the year during which they are not embodied would be sufficient.

(ii) *Popularity of the force.*—The suggestion made above, would, if adopted, tend greatly to increase the popularity of the Force, as everyone joins the Force in the hope of some personal advantage or profit, and at any rate as far as the Non-Commissioned Officers and men are concerned, nothing therefore would increase the popularity of the force so much as the introduction of a small retaining fee or allowance.

(iii) *Method of selecting candidates for commissions.*—At present the case of all candidates for Commission who are approved by the Administrative Commandant of the Battalion, and are considered by him suitable are referred to the Civil authorities concerned for their approval. A number of cases have occurred of candidates, who are absolutely unknown to the Administrative Commandant applying for Commissions.

In such cases reference is made to the Civil authorities. If the candidate is approved by them, he is asked to enrol himself as a sepoy and if he does well in the sepoy, or Non-Commissioned ranks, he is then recommended for a commission. In certain cases where a man of well known family and position and has been recommended by the civil authorities he has, although serving in the ranks, and drawing the pay of his rank, been treated more or less, in the same manner as a candidate on probation for a direct commission in the Regular Army, when not on duty.

The candidates for commissions should come from the same District as that, from which the men they will command come, and should be known to them, as the men will naturally work better under a man from their own part of the country than under a stranger.

(iv) *Improvement of the force generally having regard to the rôle for which it has been constituted.*—It is proposed that the period of annual training should be 56 days for everyone and not 23 days as at present. The Territorial soldier unless he has served in the Regular Army, has at the end of six years for which he is enrolled done 7 months' training, or one month's less than is prescribed for

the recruit training of the regular soldier. Moreover this training is not continuous, as in the case of the regular soldier, but is carried out at long intervals. Consequently when he is embodied for annual training he has forgotten a good deal of what he learnt in the previous year, and in the short time available anything in the nature of progressive training is rendered extremely difficult.

If, for financial reasons, the above suggestion is impracticable, I would suggest that all Officers and Non-Commissioned Officers should be embodied for 56 days' training annually. This to be in addition to the extra training with a Regular Unit at present admissible for all officers.

(c) Names of suitable officers, Indian Territorial Force units, have already been submitted under these Headquarters No. 24539-2-T. F., dated the 3rd May 1924, in addition to which the Adjutant General in India has proposed Major S. W. Finnis, 11-15th Punjab Regiment, should go before the committee.

Further to above, I strongly agree with the proposal put forward in your No. 20490-1-A. T. F., dated 27th May 1924, and I am forwarding my views in detail.

LETTER FROM THE AGENT TO THE GOVERNOR-GENERAL IN RAJPUTANA AND CHIEF COMMISSIONER OF AJMER-MERWARA, TO THE SECRETARY TO THE GOVERNMENT OF INDIA IN THE ARMY DEPARTMENT, No. 4335, DATED MOUNT ABU, THE 10TH JULY 1924.

I have the honour to refer to the Army Department letter No. A-27033-1 (A. G., A. T. F.), dated the 1st April 1924, and to forward, for the information of the Government of India, a copy of letter No. 7, dated the 3rd May 1924, from the Officer Commanding the 11-4th Bombay Grenadiers (Territorials), who is also President of the local Advisory Committee.

2. I concur generally in the opinions expressed by the Officer Commanding, and as regards paragraph 2 (V) of the Army Department letter under reply, I would suggest that the following persons might suitably be summoned to give evidence before the Committee :—

1. Captain D. W. Reid, D.S.O., M.C., Adjutant, 11-4th Bombay Grenadiers (Territorials).
2. Mr. A. Miller, Principal, Government College, Ajmer.
3. Mr. H. M. C. Harris, Head Master, Government High School, Ajmer, and
4. Kanwar Gunpati Singh of Kharwa.

3. With reference to paragraph 3 of the Army Department letter I am informed that the local Territorial Force Advisory Committee have no complaints or grievances to bring to notice. They have also expressed their complete agreement with the observations contained in the letter of the Officer Commanding the 11-4th Bombay Grenadiers (Territorial).

4. Generally speaking it may be said that the Territorial Battalion, which has been formed in Ajmer-Merwara, gives great promise of becoming an efficient and useful unit and of providing scope for the military aspirations of a section of the community. It must, however, be admitted that at present it appears to appeal only to a limited class. With few exceptions all the persons who have availed themselves of the opportunity for military training, are either ex-soldiers or members of families with military traditions in Merwara. Very few members of the more educated classes have shown any disposition to avail themselves of this opportunity. This is probably due, in some cases, to caste prejudice, but, I think, the chief reason is aversion to the somewhat strenuous training which those who join the Territorial Force are required to undergo in order to make themselves efficient. I inspected the Territorials recently while in Camp at Markera and was much struck with the efficiency of the battalion and the keenness of officers and men.

LETTER FROM THE GENERAL OFFICER COMMANDING-IN-CHIEF, WESTERN COMMAND, TO THE ADJUTANT GENERAL IN INDIA, ARMY HEADQUARTERS, SIMLA, No. 13191-6-A. T. F., DATED QUETTA, THE 2ND AUGUST 1924.

Reference your No. A.-27033-2 (A. T. F.), dated the 5th April 1924.

The attached suggestions and notes are forwarded in accordance with Army Department letter No. A.-27033-1 (A. G., A. T. F.), dated the 1st April 1924, a copy of which was received under your above quoted memorandum.

The notes in the left hand margin have been made by this Headquarters. (Approved and revised by General Officer Commanding-in-Chief personally).



LETTER FROM THE OFFICER COMMANDING, 11-4TH BOMBAY GRENADIERS (TERRITORIALS), CAMP MAKHERA, TO HEADQUARTERS, NASHIK BRIGADE AREA, MUST ABU, No. 7, DATED THE 3RD MAY 1924.

Reference your No. G.-50-4-2, dated 27th April 1924, forwarding copy of Sind-Hajputana letter No. A.-3-32-3, dated 25th April 1924.

I do not know whether this part of India is in a position by itself as regards the Indian Territorial Force.

The class who have so far been enrolled and who have shown the slightest interest in the Territorial Force have been the Mers and Merats from Ajmer-Merwara, all belonging to the agricultural class and whose families have been used to Military services.

Army Department letter No. A.-27033-2 (A. T. F.), dated 5th April 1924.

1. Pay and Allowances.

(a) This would appear to be unnecessary, and the present financial situation will not allow of it.

(a) That a monthly allowance of Rs. 1 or more be given to members of the Territorial Force when not embodied for training.

(b) No increase of pay appears to be necessary. Something should be done about the commission, however. Organization as in the Napoleonic Army is being considered, and if thought feasible will be submitted for consideration.

(b) That, even in the event of no alteration in the commission granted to Territorial Force Officers an increase in their pay be made to beset the award of an honorary second Lieutenancy and further higher ranks.

(c) It is considered that this would be unnecessary expenditure at present.

(c) That a band allowance be authorised for Territorial Force Units similar to that laid down for Auxiliary Force (Indian) Units.

(d) A grant for such special instruction might be considered but it is recommended that the projected scheme for such training be given sufficient trial to test it thoroughly. (Adjutant General's letter No. A.-27948-2 (A. T. F.), dated the 10th July 1924). (Platoon Commander's Course.)

(d) That all expenses incurred, or liable to be incurred, during training be forwarded for sanction to the General Officer Commanding for payment, and that the present allowance authorized per company for Camp grant (Pay and Allowances Part II, paragraph 240) be utilized for the special instruction of officers and non-commissioned officers, throughout the non-training period. Amount sanctioned up to a maximum of Rs. 1,500 per annum.

2. Popularity of Force.

(a) This appears to be the case but there seems to be no remedy except re-organization of the officer question.

(a) As regards Ajmer-Merwara, there is no doubt as to the popularity of the Force amongst the Mers and Merats. This is, as above stated, due to the fact that the men of the District have always been used to Military service. The officers at present with this unit have joined to a great extent merely from loyalty and a sense of duty as all of them are old Indian Officers, the majority now being honorary Second Lieutenants and Jemadars and wearing one star when their rank and pay in the Army had been that of a Subadar and distinguishing badge a further star. One was a Subedar Major and has joined merely from a sense of duty and to assist this Battalion.

Educated Young men in the District.

There appears to be no solution to this. An inexhaustible supply of inefficient officers is all that can be expected from this class.

They are a class to be avoided.

(b) The Istamrirdars: Several endeavours have been made to enlist the sympathies of this class, but they will not consider the question until they can receive a commission putting them on an equal footing with the latest Second Lieutenant from Sandhurst. Whether they would ever prove an asset remains to be seen. I consider it highly unlikely that they will sacrifice their ease and pleasure for the arduousness of even one month's training.

Sons of well educated gentlemen of the Urban Class.

The College boys serving are very keen, but their parents take exception to the boys serving in the ranks.

Could not a College Company be organized, on the lines of those in Bombay and Calcutta Universities.

It is essential that one officer in such a company should be a Master at the College and a European.

Recently I have had quite a number of boys of 18 from Government College and High School, expressing a desire to enrol. Many of them are of good and promising material. I find the greatest difficulty, however, in enrolling these boys. They themselves are very keen in most cases and only too willing but their parents are continually raising objections and excuses for not permitting their sons or relatives to join. I have several instances of boys having enrolled and then having to withdraw their names owing to pressure from home.

3 and 4.

(a) This appears to be the crux of the matter.

(a) Given a satisfactory commission and the popularity of the Force will increase at once. The commission in force at present is regarded with the greatest distrust by any Indian with Military experience, while those lacking military experience consider it more with amusement than any other feeling.

(b) This would seem to be sound and is put forward for consideration.

(b) I would suggest that there be platoon Commanders to be known either as under-officers or Jemadar and to hold rank as such for a maximum period of three years, when, if failing to qualify for the rank of Company Officer he be made a Subedar; the latter being the highest rank to which he can rise except under exceptional circumstances. On passing an examination for Company officer the under-officer should be promoted to Company Officer on a vacancy occurring.

(c) The pay is considered sufficient.

(c) The Company Officer to hold the rank of Honorary 2nd Lieutenant or Honorary Lieutenant no stipulation as to Jemadar or Subedar being made, and an increase in the scale of pay, in accordance with the honour of the appointment; though not on the same scale as a British 2nd Lieutenant or Lieutenant.

I consider that only under some such condition will the right class of officer be maintained and am firmly convinced that the whole question hinges on this.

NOTE.—A reply or *Nil* report will be sent with regard to para. 3, later as an Advisory Committee is being held on the 6th.

LETTER FROM J. A. SHILLIDY, Esq., DEPUTY SECRETARY TO THE GOVERNMENT OF BOMBAY, HOME DEPARTMENT, TO THE SECRETARY TO THE GOVERNMENT OF INDIA, ARMY DEPARTMENT, No. 5655-E., DATED BOMBAY CASTLE, THE 18TH JULY 1924. (Confidential.)

I am directed by the Governor in Council to reply to your letter No. A-27033-1—A. G., A. T. F., dated the 1st April 1924, and to forward copies of a Memorandum from the Officer Commanding, 11-2nd Bombay Pioneers, I. T. F., of the proceedings of a meeting of the Indian Territorial Force Advisory Committee for this Presidency and of the proceedings of a meeting of the Auxiliary Force Committee, Bombay District.

2. With reference to the first four points raised by the Government of India in paragraph 2 of their letter I am to say that this Government supports the recommendations of the Territorial Force Advisory Committee with this exception that it is not prepared to commit itself to any scheme of remission of land revenue to persons, while they are actually serving in the Territorial Force, without further examination.

3. The chief problem in this Presidency has been the status of the Parsi battalions. It is not necessary to discuss how the present situation arose, but it may be stated that the Parsis argue they were led to believe that these two battalions were on the same footing as the Auxiliary Force and not the Territorial Force.

4. The present demands of the Parsi battalions are:—

- (1) That they should draw the same pay as the Auxiliary Force.
- (2) That they should be liable to local service as is the Auxiliary Force.

In justification of the first demand it was pointed out that the general standard of living amongst the Parsis was quite different from that of many other classes of Indians and more closely approximated to the European standard.

5. This Government has given the question very careful consideration and is of opinion that the demands of the Parsis cannot be lightly dismissed. One of the conditions laid down by the Government of India in the discussion of this question is that the purpose of the creation of the Territorial Force should be borne in mind, namely, that it is to be a second line of defence to the Indian Army. If the Parsi battalions are to be a second line of defence, it is difficult to see how their liability to service can be limited to the local areas in which they live. On the other hand, the case of the Parsis is different from that of other communities. There are very substantial local considerations which make them press for the obligation of local service only; and it is undoubtedly true that the standard of living amongst the Parsis is very different to that of other communities. Whether it would be politic or possible to make a distinction between the Parsis and other communities this Government is not prepared to say; but for such a step there would be this justification, that formerly Parsis alone amongst Indian communities were eligible for the old volunteer corps. This Government, however, recognises the very great difficulty of the question, and, should it be found impossible to make any such distinction, it would suggest for the consideration of the Government of India that the Parsi battalions should be put on the same footing "*mutatis mutandis*" as the University battalions.

6. One of the points in the resolution of the Legislative Assembly accepted by the Government of India was the question of the removal of all distinctions between the Auxiliary and the Territorial Forces. That question has not been specifically referred to in the letter of the Government of India, but in this connection I am to invite your attention to the resolution of the Auxiliary Force Committee of the Bombay District. In the opinion of this Government the removal of these distinctions is not possible while the purposes of the two forces remain different. The Auxiliary Force is not and cannot be a second line of defence to European regiments. At the most the Auxiliary Force supplies a possible reserve of officers, which was of use in the late war, and also furnishes a security force for the maintenance of order, in the largest towns only, in the absence of the regular European battalions. The numbers of the Auxiliary Force are, and must be, far too small to be effective as a second line of defence.

7. On the other hand if the Territorial Force is not to be a second line of defence, it is hard to see why it exists; while if it is to be a second line of defence, then its conditions of service and rates of pay must approximate to those of Indian Battalions for whom it serves that purpose.

8. The list of selected persons for witnesses asked for in the letter of the Government of India will be forwarded very shortly.

LETTER FROM THE OFFICER COMMANDING, 11-2ND BOMBAY PIONEERS, I. T. F., BOMBAY, TO THE DEPUTY SECRETARY TO THE GOVERNMENT OF BOMBAY, HOME DEPARTMENT, No. 18-3-S., DATED BOMBAY, THE 25TH JUNE 1924. (*Confidential*).

The enclosed proceedings of the meeting of the Advisory Committee of the Indian Territorial Force, Bombay Presidency held at the Secretariat, Bombay, on 13th June 1924 are forwarded duly signed. Please acknowledge receipt.

Copy to Administrative Commandant and Adjutant, 11-5th Mahratta L. I., Belgium, in continuation of his M. I. L-52/5, dated 16th June 1924, and my No. 18-2-S., dated 18th June 1924.

Proceedings of a meeting of the Indian Territorial Force Advisory Committee for Bombay Presidency, held at the Secretariat, June, 13th, 1924.

1. *Members present.*—The members present were—

Sir Jamsetjee Jeejeebhoy, Bart. (*Chairman*).

Major H. W. Goldfrap, D.S.O., M.C.

2. The Chairman read a telegram from Captain S. N. Goghle expressing his regret at his inability to attend owing to indisposition. A letter from him to the Deputy Secretary, Home Department, embodying his remarks and suggestions was before the Committee.

3. Mr. Shillidy, I.C.S., Deputy Secretary, Home Department, Bombay Government, was present to offer information regarding measures taken by the Civil Authorities.

4. At the invitation of the Chairman, Major W. A. G. Hinds, M.C., Adjutant and Admin. Comdt., 11-2nd Bombay Pioneers, and two officers of that unit were present at the proceedings.

5. The Committee proceeded to consider the points on which suggestions were asked for from them in Government of India, Army Department, letter No. A.-27033-1-A. G., A. T. F., dated 1st April 1924, addressed to Chief Secretary, Local Governments.

6. *Pay and allowances.*—After a discussion of the present pay and allowances it was resolved that—

1st Resolution.—When a man has completed, to the satisfaction of his Commanding Officer, his first period of annual training, he should become entitled to territorial deferred pay at the rate of rupee one per mensem, payable annually on the completion, to the satisfaction of his commanding officer, of each subsequent training. Should he for any reason whatsoever miss an annual training, he will cease to be entitled to such deferred pay from the date he completed his previous training to the date on which he completes to the satisfaction of his Commanding Officer, his next annual training.

2nd Resolution.—The present road allowance to approved applicants for enrolment in and enrolled men of the Indian Territorial Force when called up for embodiment for training or service should be increased to the rate laid down in Army Regulations, India, Volume X, for Civilians on a salary under rupees fifty per mensem, namely, annas two per mile.

The Committee also considered a suggestion put forward, it is understood by the Honourable Mr. Jadhav, Minister for Education, Bombay Government, that a remission of land revenue might be made to enrolled men annually during their

service in the Indian Territorial Force, and consider that, if this is practicable from the point of view of the Civil Authorities, it might be adopted in place of the Territorial Deferred pay advocated in Resolution 1 to the extent of a remission of about a similar amount under the same terms. The Committee consider, however, that the suggestion requires a detailed examination by the Government of India as to its practicability and probable effect on the Indian Territorial Force in other provinces.

7. Popularity of the Force.—The Committee consider that the popularity of the Indian Territorial Force would be much increased by the measures recommended in Resolutions 1 and 2 but that a wider dissemination of information regarding the liabilities, terms of service, pay and allowances, of the Force is essential and it was therefore resolved that—

Resolution 3.—An outline of Indian Territorial Force Act and Rules and all orders referring to pay and allowances should be prepared in English by Army Headquarters, in as simple language as possible, and issued to Local Governments for dissemination by them in the appropriate vernaculars.

8. Method of selecting candidates for commissions.—After considerable discussion as to the working of the present rules for the admission of applicants for a commission in the Indian Territorial Force, and consideration of some sort of selection board and/or examination, it was agreed that the present rules and procedure are sufficient, for the time being, to ensure a proper selection provided that they are consciously applied but resolved that :—

Resolution No. 4.—Before an officer is confirmed in his first appointment to a unit his Commanding Officer and the two senior Territorial Officers of the unit should sign and forward to the General Officer Commanding the District a certificate that he is in their opinion, in every way suitable for a commission in the Indian Territorial Force.

9. Improvement of the Force generally.—The Committee resolved that, in order to improve the standard of training in a force meant to be a second line reserve for the Indian Army :—

Resolution 5.—A permanent staff of instructors in the proportion of one regular Indian Officer per two platoons and one regular non-commissioned officer per platoon of the enrolled strength of each Territorial Force unit should be attached to training battalions under conditions similar to those of training at present for British officers appointed company commanders in Indian Territorial Force units.

10. The Committee selected the following persons whom they consider should be summoned for examination by the Committee to be appointed by the Government of India,

Provincial Unit	...	...	Major H. W. Goldfrap, D.S.O., M.C., Adjutant and Admn. Comdt., 11-5th Belgaum.
			Hony. Lt. and Subedar Aba Saheb Nimbalkhar Khardekar, 11-5th M. L. I. of Ashta, Satara District.
Parsi Units	...	...	Major King and Major Hinds, M.C., Adjutants of Parsi Pioneer Units, Bombay.

Other gentlemen whose names will be submitted direct to Home Department by the Chairman after consultation with the Parsi Advisory Committee.

11. Complaints and Grievances.—The Committee consider that any complaints and grievances of the Provincial Unit would be met if effect were given to the resolutions already passed, but that the case of Parsi Pioneer Units in Bombay requires separate consideration.

The Chairman read letters which he had received from two members of the Parsi Advisory Committee, and Major Hinds and the two Parsi officers present were then questioned as to the nature of the alleged grievances of the Parsi Units.

The Committee agreed that so far as could be ascertained the Parsis feel that their standard of life is so far different to that of the majority of Indians that some special concessions in the way of addition to the pay of their officers and men, and modifications in their terms of service are essential if they are to remain in the Indian Territorial Force.

The Committee understand that separate representations on the present state of affairs are being made by the Parsi Advisory Sub-Committee a copy of which will be forwarded to the local Government at a very early date, and the Committee were agreed that these representations are likely to merit the careful consideration of Government.

12. The proceedings then terminated.

(Sd.) JAMSETJEE JEEJEEBHOY,

Chairman.

(Sd.) H. W. GOLDFRAP, Major,

Member and pro tem. Secretary.

BOMBAY;

13th June 1924.

Proceedings of a meeting of Auxiliary Force Committee, Bombay District, assembled at Bombay on 17th June 1924, for the purpose of considering the terms of reference of the Committee of the Legislature assembled to sit at Simla on the subject of the reorganization of the Auxiliary and Territorial Forces.

PRESIDENT

D. W. WILSON, C.I.E.

MEMBERS.

R. A. SPENCE.

F. W. PEICH.

J. S. KIRBY.

Deputy Secretary to the Government of Bombay, (Mr. SMILLIE).

Major H. B. LED TREE (Officiating Staff Captain A. T. F., Bombay District and Secretary to Auxiliary Force Advisory Committee).

The Committee having assembled pursuant to order passed to consider what steps should be taken to remove racial distinctions in the constitution of the non-regular forces including the Auxiliary Force.

The following Officers Commanding Auxiliary Force Units were present :—

F. J. Page, Lt.-Colonel, 1st Bn., B. B. & C. I. Rly. Regt.

H. H. Scott, Major, 1st Bn., G. I. P. Rly. Regt.

H. F. Lodge, Major, V Bombay Brigade, R. F. A.

H. R. Watson, Lieut., Bombay Light Horse.

N. Maughan, Capt., No. 3 Field Coy., R. E.

W. M. Martin, Capt., Bombay Battalion.

Major-General H. A. V. Cummins, C.B., C.M.G., was present during the proceedings.

RESOLUTION.—After consultation with the Commanding Officers of the Auxiliary Force Units in Bombay, the Advisory Committee are of opinion that the removal of racial distinctions as regards the Auxiliary Force is not only undesirable but would also lead to extinction of that Force as an efficient force.

(Signed) D. W. WILSON, MAJOR, *President.*

„	R. A. SPENCE	} <i>Members.</i>
„	F. W. PETCH	
„	J. S. KIRBY	

„ H. B. LAD TREE, MAJOR,

*Officiating Staff Captain, A. T. F. Bombay District,
Secretary to the Auxiliary Force Advisory Committee.*

BOMBAY;

17th June 1924.

LETTER FROM E. R. ABBOTT, Esq., C.I.E., I.C.S., CHIEF COMMISSIONER, DELHI, TO THE SECRETARY TO THE GOVERNMENT OF INDIA, ARMY DEPARTMENT, No. 2319-MILITARY, DATED THE 30TH APRIL 1924.

In reply to the Government of India, Army Department, letter No. A.-27033-1 (A. G., A. T. F.), dated the 1st April 1924, I have the honour to enclose copies of the correspondence noted below* from the Officers Commanding the two Indian Territorial Force Units in the Delhi Independent Brigade Area.

COPY OF A MEMORANDUM FROM THE ADJUTANT, 11-14TH PUNJAB REGIMENT, TO THE HEADQUARTERS, DELHI INDEPENDENT BRIGADE AREA, NEW CANTONMENTS, DELHI, No. H.-1-11, DATED 21ST APRIL 1924.

Reference your letter No. 486-42-G., dated the 11th April 1924, regarding suggestions for the reorganisation of the Indian Territorial Force.

The particulars asked for in your above quoted letter are as follows:—

1. Pay and allowances admissible at present are quite alright except that the Unit should be given an allowance towards the upkeep and repairs of clothing, etc., other than the Public Clothing already sanctioned under the provisions of Army Instruction (India) No. 115 of 1923, so as to ensure the life of each article as is laid down in the regulations.

At present articles in need of repair are being worn, the result being in a short time they will have to be condemned owing to the Unit having no funds at their disposal to have them repaired locally and so prolong the life of the same.

No provision has been made for Indian Territorial Officers Commanding Companies in respect to command, pay, etc.

2. Regarding the popularity of the Force my experience is, it all depends upon the Deputy Commissioners of the respective District concerned.

In Gurgaon District the Deputy Commissioner (F. L. Brayne, Esquire, M.C., I.C.S.) is very keen and takes a great interest in Territorials, the result being that all his subordinates follow suit and there is no difficulty in obtaining recruits and the Unit is very popular; as matter of fact this District alone could produce a Battalion. They have subscribed nearly four thousand rupees towards trophies, prize, etc., to be competed for annually which is a great stimulant in the Battalion and the people of the District have shown a great interest in the Unit.

My other District Rohtak has taken little or no interest in the Territorial Force and the result being that recruits from this area, which is an excellent recruiting ground for the regular Army, is practically at a standstill except the Tehsil of Sonapat which has given a good number of recruits; this was due to the hard work of the late sub-divisional officer, M. Mohammed Faridullah, P.C.S. Another point has been brought up is, if the members of the Territorial Force received a remuneration of about Rs. 3 per mensem similar to Reserve during the non-training period, this would increase the popularity of the Territorial Force. The accumulated amount to be paid at the end of the training period.

3. The present methods of selecting candidates for Commission in this Unit has been very satisfactory. The majority of Commissioned Officers of this Unit belonged to Regular Army and up to the present have proved themselves very capable and hard-working.

4. I think it would be of great assistance to all Units, if possible, to allot vacancies at the different Schools of instructions for the Indian Officers and N. C. O.'s of the Territorial Force, then it would not be necessary for Units to depend on the Regular Army for instructors during the period of embodiment, as the experience of this unit has been, that owing to two Territorial Battalions being in the same Brigade it is practically impossible to get anything like the authorised Instructional Staff, the result being that sometimes the instruction given by our own N. C. O.'s is a bit ancient and out of date.

*1. From the Adjutant, 11-14th Punjab Regiment, memo. No. H.-1-11, dated the 21st April 1924.

2. From the Officer Commanding, 12-7th Rajput Regiment, memo. No. 840-0-A., dated the 16th April 1924.

If it is impossible to allet these vacancies, I suggest that at least 16 Non-Commissioned Officers of the Unit could be called up 10 days before training commence and put through a Tabloid course of the work proposed.

No provision has been made for Company Commanders to join their Territorial Units at least 7 days before and after training, which I think is very necessary.

I suggest that the periodical training be increased to 56 days as the present 28 days are very short for the programme of work which has to be carried out during the Annual Training.

5. The Deputy Commissioner, Gurgaon District (F. L. Brayne, Esquire, M.C., I.C.S.) and the Adjutant of the Unit where necessary.

COPY OF A MEMORANDUM FROM THE OFFICER COMMANDING, 12-7TH RAJPUT REGIMENT, TO THE HEADQUARTERS, DELHI INDEPENDENT BRIGADE, No. 840-4-A., DATED 16TH APRIL 1924.

Reference your No. 486-42-G., dated 11th April 1924.

The following recommendations are forwarded.

1. Pay and allowances as at present for the embodied periods but during the non-embodied periods a monthly rate of one rupee below that paid to class 2 reservists. This to be payable in arrears annually and automatically forfeited if a man is absent without sufficient reason.

Travelling allowance and subsistence for recruits on the same basis as in the Regular Army so that provision may be made for the reimbursement of voluntary recruiters and the settlement of accounts rendered easier.

The pay of Territorial Officers Commanding Companies to be fixed as soon as possible. At present no pay is available. Suggested rate, pay of rank *plus* 100 staff.

2. The above suggestions would if carried out greatly increase the popularity of the Force, whilst both popularity and efficiency would be improved if the training can be extended from 28 to 56 days annually.

3. Satisfactory as at present.

4. Provision of facilities for officers and men of the Force to attend courses of instruction.

Making it an offence for a Territorial to enrol in the Army or Police without notifying the enrolling officer that he is a serving Territorial and also for a man not notifying any permanent change of address to his Commanding Officer. This step should decrease the considerable annual wastage caused by the number of calling up notices returned annually as "addressee untracable".

The decentralisation of the present Advisory Committees from Provinces to Divisions or even Districts, so that such Committees may be in more real touch with the matters with which they are called upon to deal.

5. Mr. Nevill, I.C.S., late Director of the Force who is at present Collector at Agra.

Such Territorial Force Adjutants as it is thought advisable to examine.

FROM MR. F. LEWISOHN, C.B.E., CHIEF SECRETARY TO THE GOVERNMENT OF BURMA (HOME AND POLITICAL DEPARTMENT), TO THE SECRETARY TO THE GOVERNMENT OF INDIA, ARMY DEPARTMENT, SIMLA, No. 188-E.—24, DATED MAYMYO, THE 25TH JUNE 1924.

With reference to Major Rawson Lumby's letter No. A.-27033—1 (A. G., A. T. F.), dated the 1st April 1924, I am directed to submit copies of letters Nos. A.-1324—9 (A. T. F.) and A.-1324—11 (A. T. F.), dated the 12th May 1924, from the General Officer Commanding, Burma District, and of the enclosures thereto and to offer the following remarks.

2. So far as the rank and file are concerned, Maung San Shwe Bu recommends that the pay be raised to Rs. 20 per mensem, while Honorary Lieutenant Tin Tut, I.C.S., recommends that the men be paid for the days occupied travelling to and from the Camp. These recommendations have not been endorsed by the Advisory Committee which possibly did not have them before them when they met on the 5th of May. The Local Government is not prepared to support the suggestion that the pay should be raised to Rs. 20 per mensem, because it is obvious that such a measure would arouse grave discontent amongst Sepoys of the Regular Indian Army serving in Burma. The small concession regarding pay during the time occupied travelling to and from Camp might perhaps be considered.

3. With regard to officers of the Indian Territorial Force, Maung Tin Tut advocates that officers of the Indian Territorial Force should be given the same status as officers of the Army of India Reserve of Officers. The question is one of great difficulty, involving as it does invidious comparisons between the British and the Indian Army. The Governor in Council does not consider it feasible to put Burman officers of a Burma Territorial Battalion on the same footing as British officers and thereby give them a higher status than Burman officers of a Burma Regular Battalion. On the other hand, His Excellency in Council considers that special recognition might be given to officers of the Territorial Force who hold Honorary King's Commissions and that this might suitably be done as suggested by Honorary Lieutenant L. V. Po by giving such officers pay on the same scale as officers holding corresponding position in the Regular Army during the period of training.

4. The Governor in Council is unable to support Maung Tin Tut's proposal that Government officers who are Territorial officers should be permitted during their period of training to draw their full civil pay and allowances *plus* half Military pay. No doubt service as a Territorial officer under present condition involves some sacrifice, but that is in accordance with the proper spirit of a territorial army. If men will not accept a commission in a Territorial Force, unless they get full compensation and a little over, it were better that they should stand aside.

5. With reference to the recommendations made by the Advisory Committee and the comments made thereon by the General Officer Commanding, I am to say that His Excellency in Council concurs with General Tytler that the best available men should be selected for Commissions, that preference should not be given to University Graduates and that there is no sufficient reason for endeavouring to find Burmese substitutes for such titles as Subadar, Jemadar, Havildar, etc. On the other hand, His Excellency in Council strongly supports the proposal of the Advisory Committee that the Training Camps for the University Training Corps which can only be held between the 15th March and the 15th June should be held in the hills. General Tytler states that the proposal is not feasible for financial reasons. The Governor in Council can only conclude that if it is impossible to find the few extra thousand rupees which would be necessary to make these Training Camps attractive to the University Training Corps, this experiment, to which the Government of India attach much importance, is being conducted under financial conditions which do not lend themselves to the prospect of success.

7. I am to add that this Government has not proposed any persons for examination by the Committee in view of the reluctance of Burman officers to make the journey to Simla.

LETTER FROM THE GENERAL OFFICER COMMANDING, BURMA DISTRICT, TO THE CHIEF SECRETARY TO THE GOVERNMENT OF BURMA, No. A.1324-9 (A. T. F.), DATED THE 12TH MAY 1924.

In continuation of this office No. A.1324-2 (A. T. F.), dated the 21st April 1924, I have the honour to forward you a copy of the minutes of a meeting of the Indian Territorial Force Advisory Committee held at Rangoon on the 5th May 1924, giving their opinion on the points raised in Army Department letter No. A.27033-1 (A. T. F.), dated the 1st April 1924, from the Government of India in the Army Department, to the Chief Secretary to the Government of Burma.

2. My remarks on the recommendations are as below :—

Provincial Bn. [11-20th Burma Rifles (I. T. F.)].

I am in agreement with the recommendations and remarks made under headings—

I. *Pay and Allowances.*

II. *Popularity of the Force.*

IV. *Improvement of the Force generally.*

Minute III. *Methods of selecting candidates for Commissions.*—I am of opinion that the best available men should be selected, and that preference should not be given to candidates on account of their being graduates of the University.

Minute VI. *Complaints.*—The question of continuance of a meat ration affects the whole Indian Army. In Burma meat is being issued at present, and will be continued subject to the approval of the Government of India.

Minute VII. *Date and place of annual training.*—The Local Government has been addressed on this subject. (Reference the Chief Secretary's to the Government of Burma, Military Department letter No. 63-E.22—Part III, dated the 28th April 1924.)

* * * * *

University Training Corps.

I am in favour of the recommendations and remarks made under headings—

IV. *Improvement of the Force. (a and b.)*

Minute I. *Pay.*—Members of all University Training Corps (I. T. F.) are not entitled to any pay. Auxiliary Force (India) officers, being members of the University Staff solely for duty with the University Training Corps, should likewise not draw pay.

Minute II. *Popularity.*—I am not in favour of Burmese terminology. Indian Terminology is in use in all Battalions of the 20th Burma Rifles.

Minute III. *Commissions.*—Although A and B certificates are desirable, I do not consider that the holding of such certificates should out-balance other qualifications.

Minute V. *Training Camp.*—I do not consider this proposal feasible for financial reasons.

Minute VI. *General.*—Both suggestions are receiving attention.

3. I enclose copies of replies received from 2 Indian Territorial Force officers on the points raised in Army Department letter already referred to. The reply from the 3rd officer consulted (Honorary Lieutenant Tin Tub, I.C.S.) will be forwarded when received.

TERRITORIAL ADVISORY COMMITTEE.

Minutes of a meeting held at Rangoon on 5th May 1924 for the purpose of advising on the points raised in A. H. Q. No. A-27033-2 (A. T. F.), dated the 5th April 1924, and the question regarding the period in which the prescribed training is to be carried out in 1924-25.

PRESENT :

Maung BA Too, *President*.

Major C. F. M. WORSLEY, D. A. D. A. and T. F., Member, Burma District.

Provincial Bn. (11-20th Burmo Rifles) (I. T. F.).

1. *Pay and Allowances.*—(a) *Officers* : It is recommended that if a Territorial officer is called upon to do any duty usually performed by a British officer of the Regular Army attached to a Territorial unit or, of a Territorial officer of higher grade, he should be given extra-duty pay.

(b) *Other Ranks* : Is considered adequate.

2. *Popularity of the Force.*—It is considered that facilities might be given for I. T. F. Provincial Bn. and U. T. C. to compete in Army Rifle and Sports meetings.

3. *Methods of selecting candidates for Commissions.*—It is considered that in futuro preference should be given to—

(a) University Graduates who have served in the U. T. C.

(b) Selected men promoted from the non-commissioned ranks.

(c) *Ex-regular officers.*

(d) Educated private gentlemen.

Officers under the headings (b), (c) and (d) to pass a literary test before being confirmed in their appointment.

4. *Improvement of the Force generally.*—Longer training if financially possible.

5. *Selected persons recommended to give evidence before the Committee.*—Names will be given when it is known if proposed gentlemen are willing to attend in Simla.

6. *Complaints.*—The only general complaint during the last training was the discontinuance of the meat ration. It is understood that this question is under consideration.

7. *Date and place of annual training.*—It is considered that training, with the exception of Akyab Detachment, should take place at one central station and at one time. It is suggested that civil officers of the Districts concerned should be consulted on these points, the Advisory Committee not being conversant with conditions in all districts in Burma.

University Training Corps.

1. *Pay.*—*Officers.* British officers of A. F. I. attached to U. T. C. for duty draw pay and allowances during embodied service in Camp, when attending courses and for parades.

I. T. F. officers of U. T. C. performing the same duties draw no pay. This is inequitable and is a source of complaint.

2. *Popularity.*—The educated Burman, who is in touch with modern political movements, objects to the I. A. terminology, i.e., Subedar, Jemadar, Havildar, etc.

If Burmese terminology is desirable in order to make the Force more popular, the Committee are of the opinion that the Burmese equivalent terms should be adopted in preference to British terms.

3. *Commissions.*—This has been referred to in notes under heading Provincial Battalion. Something equivalent to the A and B certificates, in vogue in British U. T. C., in the senior and junior divisions might be introduced, the holding of such either certificate would lead to direct commission in the T. F., and, under certain conditions of further training and education, to admission to the I. A. This would be one small link between the I. T. F., and the I. A.

4. *Improvement of the Force.*—(a) More facilities should be given to encourage the U. T. C. to attend courses. There should be a strong inducement for officers who have no military experience on joining the U. T. C. to undergo training with a Regular Battalion with a view to passing their retention examination. These courses to be undergone during the vacation.

(b) During the period of development it would be useful to have some central authority to distribute information about development of U. T. C. in other provinces.

This central organisation might arrange inter U. T. C. competitions and it is suggested that funds may be made available for this purpose.

5. *Training Camp.*—Training Camps can be held only during long vacation, i.e., 15th March to 15th June. Owing to climatic conditions camps must be held in the hills for which an additional Rs. 3,000 approximately would be required for transport expenses.

Camps near Rangoon or any large town are unsatisfactory for many reasons.

6. *General.*—(a) There are no funds available for Tactical schemes for officers nor for field days for the Battalion. It is suggested on the advice of the O. C. U. T. C. that a company of Sappers and Miners should be formed from students of the University who are taking courses in Engineering and Forestry, this company to form part of the Battalion.

COPY OF A LETTER FROM HON. 2ND-LIEUT. SAN SHWE BU, 11-20TH BURMA RIFLES (I. T. F.), TO THE D. A. D. A. AND T. F., BURMA DISTRICT.

Reference your No. A-1324-4 (A. T. F.), dated the 21st April 1924. Personally I am of opinion that the system under which the present Territorial Force is run is altogether wrong. The object of the military authorities in organising this Force is quite sound; but they have handled it in a spirit of playfulness. They want something really efficient and useful as a sort of stand by the regular army and yet they are not prepared to spend money over things for which expenditure ought to be incurred. In short they want something for nothing. The amount of money so grudgingly spent at present is so barren of proportionate returns that it seems justified to consider it as so much waste. For a scheme of this sort to have any measure of success it must have more generous financial backing than is meted out at present.

2. *Pay and Allowances.*—The question of pay and allowances is a most difficult one, for the two people (Indians and Burmans) who compose this Force are very much different in ways and habits, standard of living and general outlook of life. Any scheme of uniformity in this direction must therefore be regarded as unsatisfactory. On the other hand, the Burmese standard of living is really high and the present rates (Rs. 17-8-0) are not adequate for them. In this predicament I would rather err on the *plus* than on the *minus* side and I would accordingly increase the rate to Rs. 20. This will not only satisfy the Burman but will please the Indian more.

3. *Popularity.*—At present the Force is by no means popular. There are several reasons for this. The men who join up do not do so from patriotic motives as in England. The educated classes in this country in their dream of future political independence alone recognise the necessity for the existence of such a Force. The poor people are actuated by purely mercenary motives. In England the Territorials consist of city business men who are released for 15 days in the year for training purposes. When their work in the field is over they return to their normal course of life. But here the men who join up are mostly jobless. When they do get jobs their employers are unwilling to spare them for their period of training. So that since they must live like everybody else it is more to their interest to find employment throughout the year than to sit idle for the greater part of it. I do not think they can be blamed for this nor is it just to expect sacrifices of them for a Force which cannot utilize them for more than 28 days in the year. As almost all the men have no employment I would recommend that the period of training be extended to at least 3 months in the year. I personally know that they themselves would like to extend it for the entire twelve months. As things are at present the disciplinary value of the training is almost nugatory owing to the shortness of the period and the length of the idleness which offers infinite scope for mischief. A prolonged period

of training would mean greater efficiency and a more lasting value. At the same time the Force would become increasingly popular.

4. *Commissions.*—To tell the honest truth, men of my class and position in society have no use for Indian commissions. Apart from the technical side of the question we feel that we ought not to be placed in the same rank as those who are hardly educated and whose training and mode of life fall far short of a desired standard. This factor has contributed in no small measure to the waning enthusiasm displayed by the Burmese officers of the province. Now again it must be conceded that we are not too well paid in civil life. By joining the Force we have made a real sacrifice of a portion of our leisure, on which there are many demands both public and private and that in return for this, if we have to incur additional expenditure, as we do at present, we feel we have just cause for complaint. To obviate this unjust proposition upon our slender purse we ought to be given proportionate allowance of at least a hundred rupees a month during the period of training. We should not like to be insistent about military pay but we strongly object against increased expenditure incurred on purely altruistic grounds.

5. *Commissions, Selection.*—Regarding the selection of candidates for commissions I would place education in the forefront of qualifications required for the purpose. The standard fixed should not be less than the Intermediate Arts or Sciences of a University. Later on, when, with the expansion of the Territorial army, the number of applicants for commission appreciably increases, an adequate literary test as well as certain amount of training should be laid down for eligibility. Besides the educated, a certain number of commissions should be ear-marked every year for men of sterling worth and achievement within the ranks. But this should be the most difficult stepping stone, far more so than what is now obtaining in the Indian Army, where men are promoted for qualities shared by a good many of the rest. For in the case of promotion, the greater the difficulty the greater is the effort and consequently the greater is the honour of achievement.

6. *Improvement of the Force.*—I have no doubt that training together as a battalion will be eminently beneficial to the lads. But this is not all we need think about. We have to consider other factors as well. To begin with there is the geographical difficulty. Arakan is too remote from Burma for her sons to leave it for any centre in the latter country merely for the sake of 28 days' training. Another is the inadequacy of subsisting allowance which amounts to 4 annas per diem. By the time the lads finish their training they will have no more pay to draw. No doubt their passage back will be paid but they will have no more money to fall back upon during the time they wait at Rangoon to catch the boat to Arakan. I see a great deal of trouble in this. If they could only live on dhall and rice their allowance might suffice for other things as well. But you know as well as I do they cannot do that and consequently they will be up to all sorts of mischief. In this scheme of united training Arakanese should be left out at least until such time as the conditions of service change. We ought to have a separate Territorial Force for Arakan and as we are expecting political separation from India in the no distant future, it seems to me that Arakan, as it lies between the two countries, ought to develop a force on its own. In order to make the Territorial scheme a complete success I am strongly of opinion that real recruiting ought to be done during the off period. I urge this specially for Arakan because communications are very bad here and it takes quite a long time for ideas to circulate throughout the country and a still longer time for their proper understanding and appreciation. We have just passed through a very bad economic year, for which a lot of recruits ought to be forthcoming. Even then I certainly think that recruiting ought to be done.

7. *Conference.*—Lastly, I shall speak about myself. You know that I have a family to look after. You also know the importance of my work to Arakan. My principal object in joining the Force was to encourage others to do the same. I cannot possibly afford both in time and money to set up two separate establishments even though for a short time. *For the same reason I cannot go across to India* to give evidence before the committee which is shortly to be appointed to consider the question of reorganisation of the Indian Territorial Force. You will admit that my position is one of peculiar difficulty and of late I have been seriously urged both by friends and relations to resign the commission as soon as possible, a temptation which has so far been overcome by my sense of duty to the country.

LETTER FROM HONY. LIEUT. L. V. PO, TO THE D. A. D. A. AND T. F., BURMA DISTRICT.

Reference your No. A.-1324-4 (A. T. F.), dated the 21st April 1924.

In reply to second para. I have the honour to say that:—

Should I be so fortunate as to be recommended for examination by the proposed committee, I would be willing to proceed to India provided that I am paid for the journey and the time spent there. *Re* letter No. A.-27033-1 (A. G., A. T. F.).

Organisation, A. D. Regr. No. 1785-D., dated Simla, 1st April 1924.

2. *Appointment of a committee to consider the question of the reorganisation of the Indian Territorial Force.*—As to questions (1) and (2) *re* Pay and Allowances, and popularity of the Force, I would suggest that officers of the Territorial Force holding Honorary King's Commission be paid on the same scales as officers holding corresponding positions in the regular army during the period under training. This, in my opinion, would be strongly conducive to the popularity of the Force as in view of the better prospects, young men and officers of the right stamp in the Force would aspire to the ranks. If it is considered that as the Force is second in line to the regular army and that though the Honorary King's Commission is given, Honorary Pay could not be given, I would suggest that the Honorary rank in the Territorial Force be abolished and the old time Viceroy's commission be retained. Of course this would affect the feelings of the Territorial officers to a certain extent and may cause some resignations. The present position of Hony. Lieut. is, I must say, a very awkward one. He is entitled to a salute from a Subadar-Major and travels 1st class, but when it comes to the pay side of the affair he gets less than a Subadar-Major. I have often wondered what the Hony. Lieut. of the Territorial Force would become in case of war and mobilization.

3. My answer to the question (3) is that the selection of candidates for commissions should be based primarily on merit and service; but qualifications being equal, preference should be given to young men of respectable families.

LETTER FROM THE GENERAL OFFICER COMMANDING, BURMA DISTRICT, TO THE CHIEF SECRETARY TO THE GOVERNMENT OF BURMA, HOME AND POLITICAL DEPARTMENT, No. A.-1324-11. (A. T. F.), DATED THE 12-13TH MAY 1924.

In continuation of this office No. A.-1324-9 (A. T. F.), dated 12th May 1924.

I have the honour to forward herewith a copy of a letter from Honorary Lieutenant Tin Tut, I.C.S., 11-20th Burma Rifles, for information.

COPY OF A LETTER FROM MAUNG TIN TUT, I.C.S., TO THE D. A. D. A. AND T. F., BURMA DISTRICT.

Reference your Memo. No. A.-1324-4 (A. T. F.), dated 21st April 1924.

I am willing to proceed to India if called upon to do so.

SUGGESTIONS FOR THE IMPROVEMENT OF THE INDIAN TERRITORIAL FORCE.

1. *Pay and Allowances.*—At present Honorary Lieutenants and Honorary 2nd-Lieutenants of the Territorial Force are paid as Subadars and Jemadars, i.e., their total emoluments are respectively Rs. 145 and Rs. 90 per month during training. The rates are inadequate with reference to the class from which Territorial officers are drawn and an officer who attends the annual training has to spend from Rs. 300 to Rs. 500 out of his own pocket private means from accepting commissions. Government officers are permitted to draw their civil pay in lieu of military pay, but this is an inadequate relief owing to the loss of allowance such as deputation allowance and sub-divisional house allowance, and owing to the necessity of married officers having to keep up two establishments during the training season. I would suggest that Territorial officers be paid during training at the same rates as Indian Army officers holding the King's Commission and that Government officers be permitted to draw their full civil pay and allowances *plus* half military pay. It may be mentioned that officers in the Indian Auxiliary Force draw pay of Indian Army officers during training and that officers of the Army of India Reserve of Officers are paid Rs. 750 for the month's training.

Other ranks of the Territorial Force are in a worse plight as they are paid according to their equivalent ranks in the Indian Army. A havildar, who in civil life is a commercial clerk drawing about Rs. 100 a month, is as a Territorial paid Rs. 25 (pay and batta), while a rifleman, who in civil life is a skilled artificer earning about Rs. 40 a month gets Rs. 17-8 (pay and batta) for the month's training, part of this meagre sum is cut for extra messing and replacement of lost kit. It is nothing unusual for a rifleman at the end of four weeks' training to receive about five rupees as his net emoluments, in sharp contrast to the Anglo-Indian or Native Christian of the Auxiliary Force who would get something like a hundred rupees for a similar period of training.

Rations supplied to all ranks of the Territorial Force consists of rice (or atta), dhal, ghee, sugar, onions and salt, and the unfortunate men are doomed to a monotonous diet of rice and dhal. It is not surprising that the Burman, who ordinarily lives on meat and fish, politely declines the food and makes other arrangements at considerable cost to himself.

Nowhere is the Territorial Force treated more callously than in the matter of travelling allowances. Officers until recently were given a bare railway warrant which entitles them to a second class seat on the railway, but they will in future be given a single first class fare. No officer, who holds the King's Commission even in an honorary capacity wishes to travel anything but first class and incidental expenses on the journey and the fares of servants have to be paid out of his own pocket. The N. C. O.'s and men are similarly given third class tickets. Neither officers nor men are paid for the time they spend on the journey to and from the training centre. I would recommend that in case of officers they be given travelling allowance at the same rates as British officers in the Indian Army, that non-commissioned officers be given second class fares, and that non-commissioned officers and men be paid for the days occupied travelling to and from the camp.

2. Popularity of the Force.—When first constituted the Force was popular owing to the belief that officers were to be given substantive King's Commission and that the men would be treated sympathetically. The Force has long ceased to be popular as in the opinion of the public neither of these expectations have been realised. A cause for the paucity of recruits is the low status given to the Territorial Force as compared with the Auxiliary Force, and an additional cause is the meagre rate of pay.

Suggestions for the improvement of pay and allowances have already been made. The status of members of the Territorial Force can be enhanced by giving the men the status of British soldiers as is done in the Auxiliary Force, and by giving the officers substantive King's Commissions as is done to officers in the Auxiliary Force.

Officers of the Territorial Force held two commissions each—

- (1) A substantive commission as a Subadar or Jamadar in the Indian Territorial Force.
- (2) An Honorary King's Commission as a Lieutenant or a Second-Lieutenant in the Indian Land Forces.

The effect of these two commissions is that a Territorial officer of whatever rank is junior in command to Second-Lieutenants from (a) the British Army, (b) the Indian Army, and (c) Subedar Majors from the Indian Army. The only benefit that the Hon. rank confers on territorial officers is that they are entitled to wear the uniform of British officers, and be saluted as such. As to the nomenclature, most territorial officers of my acquaintance would prefer to be termed plain "Subadar" rather than a "Honorary" Lieutenant. The differentiation in rank made between Auxiliary Force Officers, a proportion of whom are Anglo-Indians, and Territorial Force Officers, who are in some instances ruling chiefs and Indian Civilian, has caused great discontent.

There are two alternative remedies which I would suggest—

- (1) to grant substantive King's Commissions to all officers of the Territorial Force,
- (2) to grant substantive King's Commissions to selected officers of the Territorial Force.

There is popular stigma attached to Indian Land Force Commissions even if they are substantive. Such commissions have an inferior status as compared with Indian Army Commissions and would be resented by the public. To grant substantive commissions in the Indian Land Forces to Territorial Officers would give no satisfaction. If either of the alternatives I have suggested is accepted, I would recommend that the officers or selected officers be given the same status as officers of the Army of India Reserve of officers.

The men's chief grievance is that they are treated with a lack of sympathy. It is occasionally forgotten that the men are not regulars and that a man who ordinarily lives in comfort cannot be expected to live during training on rice and dhal. Another grievance is that the uniform is given to the men for use in the training season only. A territorial leaves his village for a month and returns with nothing to show that he has become one of the King-Emperor's men. In one instance a Rifleman complained that on his return to the village he was suspected of having been absent in jail. A set of uniform might well be given outright to all members of the Force who have done a month's satisfactory training.

Improvement of the Force generally.—The Territorial Force at present has to depend too much on the regular Army. An average Territorial Battalion during training is officered as follows:—

- 1 Commandant (Regular).
- 1 Adjutant and Quartermaster (Regular).
- 4 Company Commanders (Regular).
- 4 Company Second-in-Command (Territorials).
- 1 Assistant Adjutant (Territorial).
- 1 Assistant Quartermaster (Territorial).
- 6 Instructor Indian Officers (Regular).
- 16 Platoon Commanders (Territorial).

It will be seen above that the six highest appointments are given to Regular Officers from the Indian Army, while Territorial officers have to serve in subordinate capacities only.

A great Territorialisation Indianisation of these appointments appears to me to be necessary if the Force is to be a real training ground for Indians. I understand that in the Bombay Territorial Battalion all the Company Commanders are Indians but in all the other Battalions there are no Territorial Company Commanders.

Territorial Officers are at present permitted to be attached to regular battalions for short periods, but while with the regular battalions such officers are in the curious position of being neither British Officers nor Indian Officers and find their position very uncomfortable, while the low rates of pay given to them debar them financially from joining the British Officers' Mess. A better status is therefore necessary for this purpose. On the other hand opportunity might be given to Territorial Officers and N. C. O.'s for attending special courses of training in subjects like physical Training and Musketry. If this is permitted it will be possible in time to dispense with Instructor Officers from the regular Army.

LETTER FROM N. E. MARJORIBANKS, Esq., C.S.I., C.I.E., I.C.S., ACTING CHIEF SECRETARY TO THE GOVERNMENT OF MADRAS, TO THE SECRETARY TO THE GOVERNMENT OF INDIA, ARMY DEPARTMENT, No. 4168—3, DATED OOTACAMUND, THE 11TH JUNE 1924.

I am directed to reply to your letter No. A-27033—1 (A.G., A.T.F.), dated the 1st April 1924, on the subject of the reorganization of the Indian Territorial Force.

2. One of the members of the Territorial Force Advisory Committee is Sir P. S. Sivaswami Ayyar who is also, it is understood, a member of the Committee appointed by the Government of India to examine the question. He has preferred to reserve his suggestions and to place them directly before the

Committee when it meets at Simla. After consulting the other members of the Advisory Committee and the General Officer Commanding, Madras District, I am to submit the following reply under the five heads named in paragraph 2 of your letter :—

(1) *Pay and allowances.*—The Governor in Council has no suggestion to make.

(2) *Popularity of the Force.*—It is understood that no difficulty is found in filling the ranks of the battalions already sanctioned, and that material would be readily forthcoming for a larger force. The supply of suitable officers does, however, present a difficulty. This it may be hoped will in course of time be met by drawing officers from the ranks of the University Training Corps and by the gradual extension of interest in the movement among the zamindar class which ought to provide the most suitable material. But it must be recognised that difficulty will continue to be experienced in obtaining suitable officers as long as the vexed question of the military status of the officers remains unsettled. The question whether Territorial officers should take rank, for the purpose of precedence and command, with British or with Indian officers is mainly a military question in regard to which the Governor in Council is not qualified to give an opinion. He would only say that, while anxious to see the highest possible position assigned to Territorial officers with a view to popularising service in the force, he would not be prepared to recommend any step in that direction which would be likely to affect the status of and cause dissatisfaction among the Indian officers of the regular army.

(3) *Methods of selecting candidates for commissions.*—The Governor in Council considers that for the present the existing methods are suitable and sufficient. In the future it may be desirable to transfer the duty of selecting officers to Territorial Committees on the lines of those existing in England. But such committees can hardly be satisfactorily formed until they can be filled, at any rate to a large extent, by persons who have themselves had actual experience in the Territorial Force. Such persons are not at present available, and any change in this respect would therefore be premature.

(4) *Improvement of the force generally having regard to the rôle for which it has been constituted.*—The Governor in Council understands that the function of the Territorial Force is to provide second line troops to support the regular army. This being the case the question appears to be entirely a military question upon which the Government of Madras can offer no opinion.

(5) *List of persons to be examined by the Committee.*—After consultation with the General Officer Commanding, Madras District, the Governor in Council would suggest that the following officers should be examined :—

Name of Officer.	Designation.
Major H. N. K. Bremner	Administrative Commandant, 12-3 Madras Regiment.
Rajah of Kalikote	Territorial Officer. "
Captain F. Maxwell Lawford	Adjutant of the Madras University Corps.

If the Committee desire to obtain the views of a civil officer whose official position has brought him into close contact with one of the territorial battalions in this Presidency Mr. J. A. Thorne, Collector of Malabar, might also be examined.

3. With reference to paragraph 3 of your letter I am to say that the only matters brought to notice by the local Advisory Committee to which the Governor in Council thinks it necessary to draw attention are (1) the insufficiency of the travelling allowances granted to members of the territorial forces and (2) the complaint that the British Officers posted to territorial battalions in this Presidency are not as a rule drawn, as it is thought they should be, from Madras units of the regular army but from regiments belonging to other parts of India. The Governor in Council supports the suggestion that a change should be made in this respect and that the British Officers should in future be usually drawn from Madras regiments.

LETTER FROM A. N. L. CATER, ESQ., I.C.S., SECRETARY TO THE CHIEF COMMISSIONER OF COORG, TO THE SECRETARY TO THE GOVERNMENT OF INDIA, ARMY DEPARTMENT, No. ¹⁹⁵²
129-20 ENCLO. 5 SHEETS, DATED BANGALORE, THE 24TH JUNE 1924.

I am directed to refer to your letter No. A.-27033-1 (A. G., A. T. F.), dated the 1st April 1924, and to say that the advisory committee in Coorg and the General Officer Commanding, Madras District, were consulted on the matter, and I am to enclose a copy of letter No. 93-3, dated the 25th May 1924, from the Administrative Commandant, 14-3rd Battalion, Madras Regiment, and letter dated the 7th June 1924, from M. R. Ry. P. Medappa, a member of the advisory committee.

2. After careful consideration and discussion with the General Officer Commanding, Madras District, the Chief Commissioner desires to offer the following opinion on the various points mentioned in your letter :—

- (i) *Pay and allowances.*—The Chief Commissioner does not consider it feasible to increase the pay of officers to that of officers holding the King's Commission in the regular Indian Army. It should be the same as the pay of Indian officers with Viceroy's Commission as at present. He would, however, recommend a messing allowance for officers in addition to their pay.
- (ii) *Popularity of the Force.*—The following measures suggested by the Commandant to increase the popularity of the Territorial Force have the Chief Commissioner's support :—
 - (1) *Officers.*—
 - (a) Increase the number of years in which an officer has to pass his retention examination from 2 to 3 years.
 - (b) Build an officers' club at the headquarters of each Territorial Battalion, and give a monthly allowance for its upkeep, with a grant for the purchase of furniture, etc.
 - (c) Give officers a free issue of the more expensive articles of their outfit, such as swords and binoculars and an annual clothing allowance of Rs. 100.
 - (d) Increase the road allowance to As. 4 a mile.
 - (2) *Other Ranks.*—
 - (a) Sanction to call out the non-commissioned officers for the preliminary training.
 - (b) Increase the men's road allowances to 2 pies a mile.
- (iii) *Methods of Selecting Candidates for Commissions.*—The Chief Commissioner agrees that before any candidate is selected to act as an officer on probation, his candidature should be approved in writing by a board composed of (1) the chief civil officer of the District, (2) the Administrative Commandant concerned and (3) the senior Territorial officer.
- (iv) *Improvement of the Force generally.*—The Chief Commissioner supports the following suggestions for the improvement of the Territorial Force generally :—
 - (1) A grant of Rs. 500 annually to each battalion taking part in a Territorial Week at a convenient centre and free rations to competitors up to a strength of 30.
 - (2) Permission to retain 50 rifles and 1,000 rounds per battalion on permanent charge, wherewith to raise rifle clubs and maintain an interest in the musketry of a battalion in the non-training period, at any centre where a suitable armoury in charge of a responsible officer can be provided.
 - (3) Provision of beds and mosquito curtains for each man, provided it is recommended by the local medical authorities.

The Chief Commissioner is unable to approve proposals (4) and (5) made in paragraph 4 of the Commandant's letter on the ground of expense, but he would support (4) if funds could be found from savings under the ordinary annual allotments.

3. Turning to Mr. Medappa's letter the Chief Commissioner does not support the proposal to give the same rates of pay as the Auxiliary Force (India) nor the abolition of deductions from pay.

The amount of training and its nature must of course be decided by the officer commanding, but he should maintain as close touch as possible with the advisory committee, which may be increased to 5 members including the military officer and should meet at least twice between March 1st and May 1st.

4. As regards paragraph 3 of your letter, I am to say that the opinion has been expressed that the training given to the force at present is too strenuous and that the working hours are unduly prolonged. It will be seen that Mr. Medappa makes complaint of the medical attendance afforded this year to the local battalion but the Chief Commissioner is not prepared to endorse this entirely. He is informed that Mr. Medappa never once visited the training camp and that his views are based on hearsay evidence. It happens that it was an exceptionally unhealthy spring in Coorg and the men came up from their homes, with fever in them, to the higher altitude of Mercara and the change coupled with a good deal of hard work proved too much for a number of them. The result was a considerable amount of sickness and unfortunately six men succumbed to pneumonia. It will be advisable to effect some improvement in the hospital arrangements another year, and if the military authorities wish it, a Coorg Civil Sub-Assistant Surgeon will be deputed.

5. If it is desired to summon any witnesses from Coorg the following names are suggested:—

Rao Bahadur K. Chengappa, B.A.,
District Magistrate and an officer of the Corps.

Palekanda Medappa, B.A. B.L.,
Member, Advisory Committee and Legislative Council.

Kelapanda Acchayya. Has two sons in the local battalion.

It is presumed that, if they are summoned, their expenses will be paid.

LETTER FROM THE ADMINISTRATIVE COMMANDANT, 14TH-3RD BATTALION, MADRAS REGIMENT, TO THE COMMISSIONER OF COORG, No. 93-3, DATED THE 25TH MAY 1924.

Reference your No. 159-E. B., dated 12th May 1924, I beg to offer the following suggestions for the improvement of the Territorial Force:—

1. *Pay and allowances.—Officers.*—I consider that their pay is totally inadequate to attract the right stamp of men. These officers hold Honorary King's Commissions, and as such should be paid the same rate of pay as Indian gentlemen holding King's Commissions in the regular Indian Army. The officers appear to be divided into three categories—(1) Officials whose civil salary largely exceeds their military pay, (2) wealthy non-officials whose military pay is of no value to them, and (3) poor officials and non-official civilians, whose military pay is so small that it is swallowed up in their mess expenses and it is impossible for them to maintain the dignity and prestige of their Commissions as officers. In my battalion this class preponderates.

The difficulties of this latter class are accentuated if an officers' mess on European lines is formed and all officers are obliged to live in the mess. Even if no officers' mess exists in a regiment, the poor married officer, who has to support two establishments during the training period finds the military pay of his rank very inadequate.

This feeling discourages enthusiasm, and breeds indifference and inefficiency. Officers are called upon to pass a none too easy retention examination within two years of their being gazetted as officers. In order to do so, they have to work extremely hard, and they feel that their meagre pay is very small compensation for the 8 hours' work a day they put in. In theory, patriotism should over-ride all questions of lucre, but in practice, it is found that the labourer feels he is worthy of his hire, and in the case of the I. T. F. officer his hire is put at too low a figure altogether.

Other ranks.—N. C. Os.—To popularise the Force, and to obtain N. C. Os. who will be of a class to promote to commissioned rank as vacancies occur, a higher rate of pay should be given, and I would suggest the following rates:—

	Rs.		Rs.
Bn. Havildar-Major	15	<i>plus</i>	15
Bn. Q. M.-Havildar	15	"	10
Coy. Havildar-Major	10	"	8
Coy. Q. M.-Havildar	10	"	8
Havildars	20		
Naiks	25		
Sepoys	20		

2. *Popularity of the Force.*—*Officers.*—The popularity of the Force seems to me to depend chiefly on whether the Territorial officers have the right spirit, and whether they are willing to really throw their hearts into their work, and to put up with hard work for 56 days each year in order to try and make their battalions efficient. I would say that, with the younger and the few really keen officers, the training period is on the whole popular, but that with some of the older officers who had expected in joining the Territorial Force to have plenty of games, an easy time, and very little work, the training period is quite likely unpopular. I think that the present scale of officers' pay for the real hard work they have to do has a great deal to do with the lack of real enthusiasm and keenness shown by some of the officers. If less work is made the remedy, the result will be a great falling off in the efficiency of all ranks. and the popularity of the Force would hardly seem to compensate for lack of efficiency. The spirit of the officers will in time be reflected on their men, and the remedies I would suggest are as follows:—

- Increase the pay of officers as proposed in paragraph 1.
- Decrease the period of preliminary training from 28 to 14 days. Now that two training periods have been completed the officers are well ahead of their men and 14 days brushing up should be sufficient.
- Increase the number of years in which an officer has to pass his retention examination from 2 to 3 years.
- Build an officers' club at the headquarters of each Territorial Battalion, and give a monthly allowance for its upkeep *plus* a grant with which to purchase furniture, etc.
- Give officers a free issue of the more expensive articles of their outfit such as swords and binoculars, and an annual clothing allowance of Rs. 100.
- Increase the road allowance to 4 annas a mile.

Other ranks.—For other ranks, I would suggest:—

- An increase of pay.
- Sanction to call out the N. C. Os. for the preliminary training. With inefficient N. C. Os. every one's work is increased.
- Increase the periodical training from 28 days to 42. Another fortnight would make a less strenuous training programme possible. The hours of work could be reduced if more time was available over which to spread out the work. 28 days is altogether too little. After deducting three or four Sundays; 1 or 2 days for taking over kits, and settling down, and 1 or 2 days for returning kits, etc., another day for sports and another day for paying out the men, the 28 days is reduced to under 20 working days, in which time the previous year's training has to be revised, fresh progress has to be made, an annual course of 6 practices has to be fired and the men made efficient enough to fire that course, and inter-platoon games and competitions have to be got through.
- Increase the men's road allowances to 2 pies a mile, the equivalent rate at which 3rd class rail fares are calculated.

3. *Method of selecting candidates for commissions.*—I would suggest that before any candidate is selected to act as an officer on probation, his candidature should first be approved of in writing by a board composed of (1) the chief civil official of his district, (2) the administrative Commandant concerned and (3) the Senior Territorial Officer.

4. *Improvement of the Force.*—(1) A grant of Rs. 500 annually to each Battalion taking part in a Territorial week at a convenient centre, and free ratios to competitors up to a strength of 30.

(2) Permission to retain 50 rifles and 1,000 rounds per battalion on permanent charge, wherewith to raise rifle clubs and maintain an interest in the musketry of a battalion in the non-training period.

(3) Provision of beds, and mosquito curtains for each man.

(4) Rule that one training out of the 6, should be held at a station outside the battalion's headquarters.

(5) Decrease the preliminary, and increase the periodical training periods as already suggested. This in my opinion would do more than anything else to increase the efficiency and popularise the I. T. F.

LETTER FROM M. R. RY. P. MEDAPPA, AVL., B.A., B.L., M.L.C., TO THE COMMISSIONER OF COORG, DATED THE 7TH JUNE 1924.

With reference to your letter dated the 12th May 1924, I enclose herewith a copy of the suggestions which if adopted, will, in my opinion, popularise the Territorial Force and make it a success.

Pay and allowances.—It is an open secret that the members of the Territorial Force are very much disappointed at the pay and allowances given to them at present. The average Coorg who joined the Force joined it certainly without the slightest notion of making money out of it but was actuated mostly by a sense of patriotism and was allured by the probable attractions and pleasures of military life. They have much to their chagrin found in the Territorial Force none of the attractions which they were promised and which they themselves thought was likely from what they saw of the Auxiliary Force which holds its camp in Mercara every year. It has come to my knowledge that almost all the commissioned and non-commissioned officers of the Territorial Battalion in Coorg were very much out of pocket after their training. This was not due to any extravagance on their part for they had little time for any pleasures but was due solely for maintaining themselves. This is true in a more significant way of the privates as a whole. The members of the battalion thought and I think rightly that service on patriotic motives will not mean expenses out of their pockets. It is therefore necessary and essential for the popularity of the Force that the scale of the pay and allowances be raised to that of the Auxiliary Force. An objection may no doubt be made on the score of money but if the Territorial movement is to be a success then it stands to reason that the members who join it should not be out of pocket. And after all since the period of training is only for a month in a year the increase in the expenditure may not be so very marked. I therefore am strongly of opinion that the pay and allowances of the Territorial Force be brought on to a level with that of the Auxiliary Force. This is necessary not only to remove the petty heart-burnings of the people about the differential treatment now existing between the Auxiliary and the Territorial Forces, but I think it necessary on grounds of justice and equity. It is difficult for one to understand a lieutenant being paid differently in the two different units, while their rank and status is supposed to be the same for every other purpose. The mess started during the last training clearly brings out the inequity of this rather unjustifiable difference. For the normal mess expenses must in reality have over-run the pay allowed to them—leaving alone the question of extras which the individuals might have incurred.

The existing system of clipping off from the salary of the privates for washing, vegetables, etc., must I think be entirely stopped.

Popularity of the Force.—The Force is by no means popular at present. Although the people joined it with great enthusiasm so much so that the gentlemen who induced the people to join the ranks are now made to look very small and those that opposed it are clapping their hands in glee. Coorgs as a rule love military life but it cannot be expected that any one can stand for long the rigour of active service. There is more or less a general consensus of opinion that the training given to the Force is far too much and beats the rigour of even the most regular of the Regular Army. Several of the ranks who joined the Regular Army during the War are of this opinion. The working

hours I think must be limited to the mornings only and the afternoons be left free for recreations, sports and lectures. It is very desirable that the programme of work drawn up by the Officer Commanding the Regiment is forwarded for the opinions and suggestions of the Advisory Committee. The system now prevalent of doing things without any sort of consultation of the Advisory Committee will not, to say the least, make the Force more popular.

The conveniences to which even the poorest Coorg is accustomed must at least be given to the Force as a whole. Cots for sleeping and tables and benches for dining to which every Coorg is used, must be provided. The medical assistance now given in the person of a Military Sub-Assistant Surgeon is hopelessly inadequate. A medical man of greater responsibility and learning must in my opinion be placed in charge of the health section of the battalion. I think it also very desirable that a temporary military hospital be opened during the period of training and intimations of sickness be furnished expeditiously to the relatives of those concerned. Neglect and delay of intimating serious cases of illness to the relatives has gone a long way in focussing public opinion against the Force. It will be a welcome factor if the Medical Assistants are recruited from amongst the qualified Coorgs themselves. As it is very often the Medical Assistant being ignorant of the dialect is unable to understand the complaint made to him and therefore to diagnose the case correctly with the result that the private begins to lose faith in the medical assistance and care given to him by the military authorities.

It is desirable that the battalion be divided into sections according to the age of the members and the length of the training be regulated according to their respective ages in consultation with the Advisory Committee. The enlistment of the civil officers of the Government must be restricted as far as possible, as very often it interferes and clashes both with their military and civil duties and responsibilities. The period for the bond of 6 years now existing if reduced to 3 or at the most 4 years will, I think, bring in a greater number of people. I also think that prayers for discharge if leniently dealt with will have a similar effect and dispel the notions of fear and distrust infused into the masses by the disappointed and the discontented. As far as possible attempts must be made to officer the regiment from amongst the natives themselves. The presence of the outside Tamilian and Muhammadan is looked upon with derision and disfavour by the people of those sections of the communities which form the regiment.

Methods of selecting candidates for Commissions.—This is by far the most important factor for the popularity of the Force and as such deserves the most careful consideration from the authorities. In my opinion it is necessary the officers of the commissioned ranks be recruited directly as far as possible, and the promotion from amongst the non-commissioned ranks be resorted to only in cases of exceptional merit. Even in this method of direct recruiting care must be taken to select as far as possible people who are above need and who come of good social standing. It is needless to add that sportive youths belonging to respectable families and if possible with University qualifications will make exceptionally good officers. The method of giving commissions to men in lower rungs of life is the surest method of evoking discontentment amongst the rank and file. An experiment may be made of selecting the officers for the battalion from the University Training Corps. It will be possible in my opinion to get suitable men as officers if the condition of the men is improved and the work is made lighter and sufficient attraction are given. To attain this it is desirable in my opinion that the selection of the officers be made in consultation with the Civil Heads of the Administration and the Advisory Committee.

The Advisory Committee.—The Advisory Committee has so far done little or no work as there has been but one meeting for the purpose of sending in the suggestion now being made. I think that the number of the Committee should be increased from 3 to 5 with not more than 2 Government servants, 1 military and the other civil. All of them being eligible for enrolment under the Indian Territorial Act. It is necessary that a record be kept of the proceedings of the Advisory Committee which should be submitted from time to time for the inspection of the Officer Commanding the District. The practice of doing things single-handed and in a military autocratic way is one of the chief causes for the disappointment and discontentment now prevailing in the Force. The Advisory Committee can go a long way to allay this if the Commanding Officer consults them from time

AUXILIARY AND TERRITORIAL FORCES COMMITTEE.

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2. Members of the I. T. F. should be paid for the days spent in travelling to and from their training centre or the present road and subsistence allowance increased.
3. Increased travelling allowance should be given to members of the U. T. C. when proceeding to and from their place of parade or camp.
4. In units in which an I. T. F. officers' mess is maintained, officers should be given a messing allowance in addition to the allowance per mess already paid.
5. The annual allowance for the upkeep and repair of clothing (0-8-0 per man) should be increased.
6. Travelling and subsistence allowance should be paid to recruits at the same rates as allowed in the regular Army.
7. Recruits should be given an allowance for multi clothing at the rate of Rs. 22.
8. Government should consider the question of abolishing all pay for I. T. F. officers and make their rank purely honorary.
9. I. T. F. officers' pay should be increased to a rate compatible with the grant to them of Hony. King's commissions.
10. A band allowance should be authorised for I. T. F. units similar to that laid down for A. F. (I.) units.
11. The road allowance to approved applicants for enrolment, and to enrolled men of the I. T. F., when embodied for training or service, should be annas two per mile.
12. Government should examine the question of a remission of land revenue to enrolled men of the I. T. F. annually during their service. This is an alternative to the grant of a retaining fee.
13. As an alternative to item A-1, members should be given a bonus, on the lines of the Home Militia bounty, after completion of the full annual training.
14. As an alternative to items A-2 and 11, the rates of mileage allowance authorised for the regular army by A. I. I. 573 of 1st July 1924 (new para. 29-0 A. R. I., Volume X) should be authorised for I. T. F. provincial units in place of the present road and subsistence allowance.
15. The following rates of travelling allowance should be authorised for University Training Corps :—
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 - (a) Officers—A refund of any conveyance expenses thereby incurred, subject to the following provisions.
No such refund will be admissible if the distance travelled in a single direction is less than one mile.
The officer commanding the unit may authorise any payment made on this account at a rate not exceeding eight annas a mile, and no higher rate can be authorised save on the previous sanction of the G. O. C. District. Where railways, tramways or similar conveyances can be utilized for the purpose, the actual fares only will be admissible and in all cases public facilities will be taken into consideration in determining the rate of allowance.
 - (b) Other ranks—as at present.

hours I think must be limited to the mornings only and the afternoons be left free for recreations, sports and lectures. It is very desirable that the programme of work drawn up by the Officer Commanding the Regiment is forwarded for the opinions and suggestions of the Advisory Committee. The system now prevalent of doing things without any sort of consultation of the Advisory Committee will not, to say the least, make the Force more popular.

The conveniences to which even the poorest Coorg is accustomed must at least be given to the Force as a whole. Cots for sleeping and tables and benches for dining to which every Coorg is used, must be provided. The medical assistance now given in the person of a Military Sub-Assistant Surgeon is hopelessly inadequate. A medical man of greater responsibility and learning must in my opinion be placed in charge of the health section of the battalion. I think it also very desirable that a temporary military hospital be opened during the period of training and intimations of sickness be furnished expeditiously to the relatives of those concerned. Neglect and delay of intimating serious cases of illness to the relatives has gone a long way in focussing public opinion against the Force. It will be a welcome factor if the Medical Assistants are recruited from amongst the qualified Coorgs themselves. As it is very often the Medical Assistant being ignorant of the dialect is unable to understand the complaint made to him and therefore to diagnose the case correctly with the result that the private begins to lose faith in the medical assistance and care given to him by the military authorities.

It is desirable that the battalion be divided into sections according to the age of the members and the length of the training be regulated according to their respective ages in consultation with the Advisory Committee. The enlistment of the civil officers of the Government must be restricted as far as possible, as very often it interferes and clashes both with their military and civil duties and responsibilities. The period for the bend of 6 years now existing if reduced to 3 or at the most 4 years will, I think, bring in a greater number of people. I also think that prayers for discharge if leniently dealt with will have a similar effect and dispel the notions of fear and distrust infused into the masses by the disappointed and the disoriented. As far as possible attempts must be made to officer the regiment from amongst the natives themselves. The presence of the outside Tamilian and Muhammadan is looked upon with derision and disfavour by the people of those sections of the communities which form the regiment.

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 - (b) Other ranks—as at present.

(ii) When proceeding to and from the training camp—

- (a) Officers—by rail or river. 1st class warrants; by road—mileage allowance at eight annas a mile.
- (b) Other ranks—as at present.

B. *Popularity of the Force.*—It has been suggested that :—

1. The number of years in which an I. T. F. officer has to pass his retention examination should be increased from 2 to 3 years.
2. (a) Officers clubs at the training centre of each provincial unit would increase the popularity of the force.
(b) If sanctioned, an allowance would be necessary for the upkeep of the club and a grant would be required for the purchase of furniture.
3. I. T. F. officers should be given a free issue of swords and binoculars and an annual clothing allowance.
4. I. T. F. N. C. Os. and men should be given a free issue of multi clothing to take to their homes after training.
5. "Territorial weeks" for sports and shooting competitions, held at convenient centres in Provinces, would increase the popularity of the force.
6. I. T. F. units should be given provincial names, e.g., 11th/14th Punjab Regiment (the Gurgaon Territorial Battalion).
7. The scale of rations should be varied to suit members of each unit. This could be done by a liberal scale of equivalents or in communication with the Supply Officer provided the cost of the ration were not exceeded.
8. An outline of the I. T. F. Act and Rules and all orders referring to pay and allowances should be prepared in English at Army Headquarters in as simple language as possible and issued to local governments for dissemination by them in appropriate vernaculars.

C. *Method of selecting candidates for commissions in the Indian Territorial Force* :—

1. Is the present system satisfactory or is an alternative recommended?
It has been suggested that—
2. Candidates should, before appointment on probation, be approved in writing by a board composed of—
 - (i) the chief civil officer of the District,
 - (ii) the Administrative Commandant of the unit concerned,
 - (iii) the senior I. T. F. officer of the unit concerned.
3. Candidates should be selected by the Advisory Committee, in consultation with the Administrative Commandant of the unit, before submission to the District Commander and Local Government for approval.
4. Candidates should not be given commissions direct but should go through the ranks and be selected at the end of the training period with due regard to—
 - (i) Power of command.
 - (ii) Physical fitness.
 - (iii) Aptitude for military training.
 - (iv) Previous record of service (if any).
 - (v) Local influence.
 - (vi) Social status.
5. Before an officer is confirmed in his first appointment to a unit his Commanding Officer and the two senior Territorial Force officers of the unit should sign and forward to the G. O. C. District a certificate that he is, in their opinion, in every way suitable for a commission in the Indian Territorial Force.

d. As alternative to items C. 2, 3, 4 and 5 :—

- (i) A candidate, other than an ex-officer or N. C. O. of the regular army, should be enrolled as a sepoy and carry out his preliminary and first year's periodical training in the ranks before he submits his application for a commission.
- (ii) Candidates should submit their applications to the Administrative Commandant, who will consult the local civil authority and his Advisory Committee (if the Advisory Committees are constituted for Districts or units, *vide* item D.2). The application should then be submitted to the G. O. C. District with the recommendation or otherwise, in writing, of the Administrative Commandant, the local civil authority and the Advisory Committee. If recommended by the G. O. C. District, the application should be submitted to the Local Government for concurrence before submission to Army Headquarters.
- (iii) The Administrative Commandant's and local civil authority's recommendation should be made with reference to :—
 - (i) Power of Command.
 - (ii) Physical fitness.
 - (iii) Aptitude for military service.
 - (iv) Education.
 - (v) Previous record of service (if any).
 - (vi) Local influence.
 - (vii) Social status.

D. *Improvement of the Force generally, having regard to the role for which it has been constituted.*—It has been suggested that :—

1. Government servants should not be permitted to enrol in provincial units of the I. T. F., in view of the liabilities they undertake.
2. I. T. F. Advisory Committees should be increased to 5 or more members and constituted for Districts instead of Provinces, and should include a local Territorial Force officer in addition to the Military Member.
3. The period of training of I. T. F. provincial units should be increased to :—

(a)

Preliminary training	...	...	3 months
Periodical training	...	...	28 days.
or			

(b)

Preliminary training	...	...	56 days.
Periodical training	...	...	56 days.

4. A central school should be organized for all officers of the Territorial Force. Vacancies to be given according to the strength of the Force in each province and length of course 3 months. Syllabus as laid down for the retention examination. If funds do not permit of the above, attachment to affiliated Training Battalions should be undergone for 60 days.
5. Permission should be given for the permanent retention of a certain number of arms and rounds of ammunition by units, wherewith to raise rifle clubs during the non-training period; these rifles and ammunition to be kept at any convenient centre where a suitable and properly protected armoury can be provided.
6. Beds and mosquito curtains for each man should be provided, if recommended by the local medical authorities.
7. Company Commanders are required with the unit headquarters 7 days before and 7 days after the training period.
8. Provision should be made for vacancies for I. T. F. officers and N. C. Os. at physical training and weapon training courses at Army Schools.

9. At least 16 I. T. F. N. C. Os. should be called up 10 days before training commences to be put through a short course of instruction in drill.
 10. I. T. F. Medical officers should be attached to each provincial unit during the training period.
 11. The I. T. F. Medical Corps should be organised into units.
 12. The Bihar and Orissa Companies of the 11th-19th Hyderabad Regiment should be separated from the Bengal Companies.
 13. A section of the I. T. F. should be formed with liabilities similar to those of the Auxiliary Force (India)—that is, liabilities for local service only—and trained on the same system.
 14. Electrical and Mechanical Companies should be constituted for Calcutta and Bombay respectively.
 15. Resolution passed at the Universities Conference on the 21st May, 1924.
 "That this conference recommends to the military authorities :—
 - (1) The institution of A and B certificates in University Training Corps and the overhauling of the system of granting commissions in the University Training Corps;
 - (2) That a central information body be set up to co-ordinate and bring into touch the University Training Corps in different places;
 This has already been done.
 - (3) That the military authorities add to their subventions for the purpose of training camps, etc., and that the Universities should supplement these funds;
 - (4) That some effort should be made to ensure closer working between the University Training Corps and the battalions of the Territorial Force;
 - (5) That Sapper and Medical units should be encouraged;
 - (6) That Anglo-Indians should be permitted to enter the University Training Corps;
 - (7) That Universities should take the holding of A and B certificates into account in estimating the work of students in examinations;
 - (8) That the military authorities should hold out facilities to University Training Corps to take part in any rifle meetings and the like."
 16. The preliminary period of training should be increased to six months.
 17. A permanent staff of one regular Indian officer per two platoons and one regular N. C. O. per platoon of the enrolled strength of each Territorial Force battalion should be attached to the affiliated Training Battalions under conditions similar to those obtaining at present for British officers seconded as Company Commanders of I. T. F. battalions.
 18. As an alternative to item D. 4, the platoon commanders courses, started this year, should be continued and, in addition provision should be made for the attendance of I. T. F. officers at the physical training, weapon training and signalling courses at Army schools (*vide* item D. 8).
 19. Lance Naiks and Naiks before promotion to Naik and Havildar, respectively, should be attached, with their own consent, to a regular battalion, active or training for a period not exceeding 2 months. The number allowed to be so attached should not exceed the number of vacancies existing at the time in the ranks of Naik and Havildar respectively, and those selected should not have less than three years' service unexpired.
- B. Recommended amendments to the I. T. F. Act and Rules.—*
1. To amend Section 5 of the I. T. F. Act to obviate the necessity for I. T. F. officers being re-enrolled so long as they hold their commissions. (*See annexure I.*)
 2. To amend Section 11 (1) of the I. T. F. Act to make it clearer that an I. T. F. officer is an officer within the meaning of Section 7 (2) of the Indian Army Act when doing duty as a commissioned officer. (*See annexure II.*)

3. To prescribe rules, in accordance with Sections 6 (1) and 7 (1) of the I. T. F. Act, to regulate appointments and transfers. (See annexure III.)
4. To amend Rule 11 to allow of a member of a U. T. C. unit being transferred to a provincial unit. (See annexure IV.)
5. To amend Rule 12 to make clear the authority to authorize discharge. (See annexure V.)
6. To amend Rule 17 to preclude members of the I. T. F. (other than U. T. C. units) from drawing pay while on leave during the training periods. (See annexure VI.)
7. Should it be considered by the A. and T. F. Committee that the number of members of Advisory Committees should be increased or that they should be constituted for Districts instead of Provinces or both, then section 12 (1) I. T. F. Act 1920, and Rules 29 and 30 will require amendment.

ANNEXURE I.

OFFICERS OF THE INDIAN TERRITORIAL FORCE.

Enrolment and discharge of—.

1. The Indian Territorial Force Act and Rules are not at present clear on the question of discharge, resignation, retirement, etc., of officers of the Indian Territorial Force.

2. The position of persons enrolled under the Indian Territorial Force Act is as follows :—

- (1) Under Section 5 of the Act the maximum period for which a person may enrol is 6 years (in regard to re-enrolment see Rule 10).
- (2) Under Rule 11 (1) every enrolled person shall, on becoming entitled to receive his discharge, be so discharged with all convenient speed.
- (3) Under Rule 3 (d) no person may be enrolled who has attained the age of 35.

Persons who wish to become officers of the Territorial Force are first enrolled under the Act, and are then gazetted as officers in the Force.

3. The effect of the Law and Rules referred to in the preceding para. is to produce two inconvenient results, namely,—

- (1) that an officer who has completed his term of enrolment must be re-enrolled if he is to continue as an officer of the Territorial Force,
and
- (2) an officer must, in any case, cease to be an officer before he reaches the age of 41.

It is desirable to obviate both these results and to provide either—

- (1) that an officer may be permitted to re-enrol and continue as an officer, either regardless of an age limit, or at any rate beyond the age of 40, or
- (2) that an officer should be exempt from the necessity of re-enrolling, and should continue to be an officer for so long and up to such an age as may be thought desirable.

4. It has been provisionally decided that it would be more satisfactory and fitting to exempt officers of the Indian Territorial Force from the necessity of re-enrolling, and to allow them to be officers for so long and up to such age as may be decided upon.

It has been ruled that legislation will be necessary before this end can be attained; such legislation to take the form of the addition of a proviso to Section 5 (1) of the Act on the following lines :—

“that a person who has been commissioned as an officer shall be deemed to be enrolled for so long as he holds a commission.”

5. When this has been done subsidiary orders necessary to provide for age limits, discharge, resignations, etc., can be framed by the Government of India or the Commander-in-Chief, independent of the Act or Rules, for the reason that the authority granting the commission can provide; in the order granting the same, for the period it is to be held, or can terminate it at will by subsequent order, either by way of acceptance of resignation or otherwise.

The effect of legislation on the lines suggested in para. 4 above will be to abolish the application of the fixed period of enrolment for so long as the person enrolled continues to hold a commission. Should the commission held by such person terminate before the expiry of the period of his enrolment he will remain an enrolled person until the expiration of that period, or until discharged from the Force prior to the expiration thereof.

6. The subsidiary orders (or regulations) to be issued by the Government of India or the Commander-in-Chief will have to provide for :—

- (a) the age limit to which officers may serve. This has been suggested as 52—or on completion of 32 years' service, including commissioned service in any Branch of His Majesty's Indian Land Forces;
- (b) for the acceptance of resignation of commission before the expiry of the age or service limit;
- (c) for the termination at any time of the commission should such be desired by the authority granting the same;
- (d) for the discharge from the Indian Territorial Force if the commission is terminated during the original period of enrolment—should such discharge be considered desirable.

ANNEXURE II.

There has been some doubt as to whether Section 11, I. T. F. Act 1920 gives power of command to I. T. F. officers under the Indian Army Act, unless Section 7 (2) I. A. A. is amended so as to include as officer holding an Indian rank in the Indian Territorial Force when he is subject to the Indian Army Act. It was also doubtful if an I. T. F. officer could sit on a court martial under the Indian Army Act.

It has been ruled that no amendment of Section 7 (2) Indian Army Act is necessary as Section 11, I. T. F. Act 1920 gives the necessary power of command and status as an officer. It is suggested, however, that Section 11, I. T. F. Act 1920, would be clearer if the words "to him" in line 9 were omitted.

ANNEXURE III.

ENROLMENT, APPOINTMENT TO CORPS AND UNITS AND TRANSFER.

No Rules have been prescribed to regulate the appointment and transfer of members of the I. T. F. in accordance with Sects. 6 (1) and 7 (1) of the I. T. F. Act. It is proposed that these rules should be included in Part I of the I. T. F. Rules, and the heading of that Part altered to read :—

"ENROLMENT, APPOINTMENT TO CORPS OR UNIT AND TRANSFER."

Appointment.

10-A. (1) A person enrolled for a particular unit or for a corps that consists of one unit only shall be appointed to that corps or unit by the officer who enrolled him.

(2) A person enrolled for a particular corps shall, if that corps consists of more than one unit, be appointed by the Officer Commanding the District within which the headquarters of that corps is situated to a unit of that corps.

(3) A person enrolled for a particular branch shall be appointed by the Officer Commanding the District within which the person resides to a unit of that branch situated within that District and constituted for the Province within which the person resides; or where no such unit of that branch is situated within that District by the Officer Commanding that District in communication with the Officer Commanding any other District, to a unit of that branch constituted for the Province within which the person resides.

(4) All appointments shall be reported to the headquarters of the corps or unit concerned.

Transfer.

10-B. (1) The transfer to another corps or unit of a person who has been appointed to a corps or unit shall be authorised by the Officer Commanding the District within which the headquarters of the corps or unit to which the person belongs is situated.

(2) An authority who proposes to authorise a transfer shall, if the proposed transfer is to a corps or unit the headquarters of which is situated within the command of an Officer Commanding another District, before authorising the transfer obtain the concurrence of the Officer Commanding the District within which the headquarters of the said corps or unit is situated.

(3) A person who desires to be transferred shall submit his application in writing, through his Commanding Officer, to the authority competent to authorise the transfer and shall, in the application, state his reasons for desiring the transfer and the corps or unit to which he desires to be transferred.

(4) Excepting when a person has ceased to reside within the Province for which the corps or unit to which he belongs is constituted, the authority competent to authorise the transfer may refuse to authorise it.

(5) A person who has ceased to reside in the Province for which the corps or unit to which he belongs is constituted may, if not enrolled for that particular corps or unit, be compulsorily transferred to a corps or unit of the same branch constituted for the Province in which he for the time being resides: and a person enrolled for a particular corps may be compulsorily transferred to any unit of that corps.

(6) On disbandment of a corps or unit a person not enrolled for that particular corps or unit may be compulsorily transferred to another corps or unit, provided that if he was enrolled for a particular branch he is transferred to a corps or unit of that branch.

ANNEXURE IV.

In accordance with the present Rule 11 (3) of the I. T. F. Rules a member of a University Training Corps who wishes to join a provincial unit of the I. T. F. on leaving his University has to be discharged and re-enrolled. In order to allow of such a member being transferred the following amendment of Rule 11 (3) is proposed:—

Any person enrolled, who is for the time being appointed to a University Corps shall, unless he is transferred with his own consent to another corps or unit, be discharged on ceasing to be connected with, or to reside at, the University or, as the case may be, a college affiliated thereto.

ANNEXURE V.

There are certain inaccuracies in Rule 12 of the I. T. F. Rules, and the rule is not complete. This has led to several questions as to its application. It is, therefore, proposed to re-cast the rule as under:—

Rule 12.—The following officers are the authorities to authorise discharges under Rule 11:—

Ground of discharge.	Authority to authorise discharge.
----------------------	---

In the case of persons enrolled who are commissioned officers.

- | | |
|---|--|
| 1. As in sub-rule (1) of Rule 11 ... | The Officer Commanding the District. |
| 2. As in clause (a) of sub-rule (2) of Rule 11. | The Governor General in Council. |
| 3. As in clause (b) of sub-rule (2) of Rule 11. | The Governor General in Council. |
| 4. As in clause (c) of sub-rule (2) of Rule 11. | The Governor General in Council. |
| 5. As in clause (d) of sub-rule (2) of Rule 11. | The Officer Commanding the District on the recommendation of a board of at least two medical officers. |

Ground for discharge.

Authority
to
authorise discharge.

In the case of persons enrolled who are not commissioned officers.

- | | |
|--|--|
| 1. As in sub-rule (1) of Rule 11 ... | The Officer Commanding. |
| 2. As in clause (a) of sub-rule (2) of Rule 11. | The Officer Commanding the District. |
| 3. As in clause (b) of sub-rule (2) of Rule 11. | The Officer Commanding the District.. |
| 4. As in clause (c) of sub-rule (2) of Rule 11. | |
| (a) when the person enrolled is unlikely to become an efficient soldier. | (a) The Commanding Officer but only in the case of persons enrolled who have not completed their preliminary training. |
| (b) all other cases | (b) The Officer Commanding the District. |
| 5. As in clause (d) of sub-rule (2) of Rule 11. | The Commanding Officer on the recommendation of a board of at least two medical officers. |
| 6. As in sub-rule (3) of Rule 11, when the person enrolled does not wish to be transferred to another corps or unit. | The Commanding Officer. |

A discharge duly authorised will be carried out by the Commanding Officer with all convenient speed.

Any discharge in the above table that can be authorised by the Commanding Officer may be authorised by the Officer Commanding the District, the Commander-in-Chief of His Majesty's Forces in India, or the Governor General in Council.

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ANNEXURE VI.

Members of the Indian Territorial Force are embodied for training as follows :—

in the first year of their service for 56 days, (i.e., 28 days preliminary training and 28 days annual training) and thereafter for 28 days annual training.

At present no rules exist regarding leave during those periods and consequently there is no uniformity in procedure. Members receive pay for the full period of training and it is necessary for efficiency that full advantage should be taken of the limited period prescribed by the I. T. F. Rules.

It is, therefore, proposed that the grant of leave during the training period should be limited to exceptionally urgent cases and then only without pay for the period of the leave.

In order to do this it is necessary to amend Rule 17 by the addition of a proviso at the end of the rule as follows :—

“provided that an enrolled person, who is not a member of a University Corps, and who is called out or embodied for training, shall not be entitled to any such pay and allowances for any day or days he may be absent on leave during the period of training.”

List of official and non-official witnesses who were invited to submit written statements for the information of the Committee.

Names.	Statement received or not.
Mr. A. Miller, Government College, Ajmer	Statement received.
Mr. H. M. C. Harris, Government High School, Ajmer . .	Statement not received.
Mr. R. L. Khare, Gwalior	Statement received.
Captain G. L. Hyde, Adjutant, 11-19th Hyderabad Regiment (Bengal Wing).	"
Mr. S. N. Mullick, M. A., B. L., Calcutta	"
Khan Bahadur M. A. Momin (Magistrate of Nadia) . . .	"
Hony. Lieutenant S. C. Ghosh Mullick (Bengal)	"
Rai Bahadur Jadunath Mozoomdar, C. I. E., M. A., B. L. (Jessore).	"
2nd Lieutenant E. E. Garate, Calcutta Battalion . . .	"
2nd Lieutenant G. Sircar, M. A., B. L., Dum Dum Cantt. .	"
Major K. K. Chatterjee, F. R. C. S. I., I. T. F. Medical Corps (Calcutta).	"
Rai Sahib Panchanan Burman, O. B. E., President, Kshetriya Samity, Rangpur.	"
Mr. Sukhludu Bilash Roy, Secretary, Recruiting Committee, Chittagong.	"
Mr. S. R. Das, Bar-at-Law, Calcutta	Statement not received.
Babu B. P. Das of Feni	"
Maulvi Abdul Jabbar of Noakhali	"
Mr. P. K. Bose, Bar-at-Law, Dacca	"
Major J. St. Aubyn King, Adjutant, 12-2nd Bombay Pioneers, Poona.	Statement received.
Major H. Hamill, O. C. Bombay U. T. C., Bombay . . .	"
Mr. R. G. Pradhan, B. A., LL.B., M. L. C., Nasik . . .	"
Mr. G. K. Nariman, Mazagaon, Bombay	"
Hony. Lieutenant P. B. Bapat, B. A., Bombay U. T. C., N. E. School, Satara.	"
Major H. W. Goldfrap, Adjutant, 11-5th Mahratta Light Infantry, Belgaum.	"
Dr. Kaikhosru Kersasp Dadachanji, Bombay	"
Mr. Hormusjee Muncherjee, Vakil, Bombay	"
Mr. M. N. Kalrak, Bombay	"

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List of official and non-official witnesses who were invited to submit written statement for the information of the Committee—contd.

Names.	Statement received or not.
Captain P. B. Everett, M. C., Adjutant, Bombay U. T. C., Kirkeé.	Statement not received.
Mr. Sydney Loo Nee, Bar.-at-law, Rangoon . . .	Statement received.
Rai Bahadur K. Changappa, B.A., M.L.C., Coorg . .	"
Mr. Kellapanda Acelhaya, Coorg	Statement not received.
Captain J. J. Waite, Adjutant, 11-14th Punjab Regiment, Delhi.	Statement received.
Hony. 2nd Lieut. N. R. Venkataraman, B.A., 11-3rd Madras Regiment, Madras.	"
Principal Rathnaswamy, M.Sc., Pachyappa College, Madras .	"
Professor M. A. Candeth, Presidency College, Madras . .	Statement not received.
Captain Mir Jaffar Khan, M.B.E., I.O.M., of Zaida . . .	Statement received.
Hony. Lieut. Tek Singh, 11-17th Dogra Regiment, Jullundur.	"
Major S. W. Finnis, Adjutant, 11-15th Punjab Regiment, Jullundur.	"
Hony. Lieut. Malik Muzaffar Khan, 11-13th F. F. Rifles, Campbellpore. .	"
Lt.-Colonel Maharaja Sir Jai Chand, K.C.I.E., C.S.I., of Lambagraon (Kangra District).	"
Hony. Lieut. Rao Bahadur Chaudhri Lal Chand of Rohtak .	Statement not received.
Sardar Bahadur Sardar Gajjan Singh, O.B.E., of Ludhiana .	"
Khan Bahadur Malik Mohammad Amin Khan, O.B.E., of Shamsabad (Attock District).	"
Sardar Hira Singh	"
Lieut. Malik Golsher Khan (19th K. G. O. Lancers) . .	"
Sardar Thakur Singh	"
Major F. G. O. Hume-Wright, Adjutant, 11-7th Rajput Regiment, Fyzabad.	Statement received.
Captain H. V. Gell, Adjutant, 11-9th Jat Regiment, Meerut	"
Rai Bahadur Chaudhri Amar Singh, O.B.E., Bnlandshahr .	"
Hony. 2nd Lieut. Saiyid Ali Bin Hamid, Tahsildar of Sambhal, Mooradabad, 11-9th Jat Regt.	"
Lieut. Revd. T. D. Sully, 3rd (U P.) Bn. U. T. C., St. John's College, Agra.	"
Major T. F. O'Donnell, M.C., B.A., O. C. United Provinces U. T. C. and Registrar, Lucknow University, Lucknow.	"
Major Ranjit Singh, President, U. P. I. T. F. Advisory Committee, Allahabad.	"

Statement by 2nd-Lieutenant G. Sircar, M.A., B.L., Vakil, High Court (Bengal).

Introduction.—My grandfather, the late Revd. H. H. Sandel, was attached to St. Paul's Cathedral, Calcutta, and built St. Mary's Church, Calcutta, his son-in-law, the Very Revd. Canon Bannerjee, being in charge thereof. My uncle, the late Raja K. L. Goswami, was a member of the Bengal Government Executive Council in 1910. I was presented at H. E. the Viceroy's Levee in 1910 by the Chief Justice of Bengal. I brought nearly 600 educated combatant recruits during the war, raised and organised the 43rd Indian Divisional Signal Corps (Bengalees), was attached Lincolnshire Regiment and then Assistant Recruiting Officer for combatants, Bengal, being Coroner of Calcutta in 1920.

Answers to Questionnaire.—I have read the questionnaire, and while agreeing generally with the spirit thereof shall state orally my opinion on the details, subject to the following principle that in "volunteering" there should be no invidious distinctions based on racial basis, i.e., where class for class the recruits and officers although drawn from various nationalities, are of the same social standing by birth, education and employment in civil life mixing freely in clubs, hotels and society functions, there should be no differentiation into "Auxiliary" or "Territorials" in "volunteering", i.e., in Civil-Military life.

Further the "Auxiliary Forces" is really not of much military value and should be remodelled on the lines of the Home Territorials, and therefore there should be one "Volunteer" Force in India, i.e., "Territorials" only. But as these will be drawn from higher class Indians, they can not be attached to Sepoy regiments nor can the foreign element therein which must perform be therefore, as a whole on the British basis.

I have served in a British Volunteer unit as a College student being in English Schools in India and have found there and in other Volunteer Corps a large number of Anglo-Indians, Armenians, Parsis, Kintals (or low class Indian Christians), Hindus, Mahomedans, Burmese, and Bhutias, the sergeants and in one instance, the Adjutant and C. O. being pure Armenians and Anglo-Indians.

This course of military training did not interfere with my University B. A. studies. Given, therefore, some form of compulsory military training in our Universities for their students after being trained as Boy Scouts in the High Schools, we will find very good material for officers with King's commissions for regulars also via the Universities and "Territorials" as they are doing in England now. *Vide* Scrutator in "Truth" of 13th August, 1924, pages 288 and 289, the summary of which article is as follows:—

"The whole scheme of entrance to the Army now stands thus: A candidate can get in through Woolwich or Sandhurst. If he fails, he can get into any branch of the Service through a University up to the age of 24, with an antedate, giving him the same seniority as if he had passed; or he can get into the Cavalry, Infantry, Tanks, or R. A. S. C. up to the age of 25 through the Territorial Army, without antedate. The doors into the army have now, in all conscience, been opened widely enough. Let us hope that there will soon be a queue waiting to enter."

Conclusion.—Some regular officers, retired or not, should be attached to our Universities as Professor to give lectures or to coach students or Territorial officers as suggested in Truth. Thus we shall have properly trained candidates by public competitive simultaneous examinations for Army officers in India (whether the candidates are Europeans or Indians) as is already being done for the I. C. S. in India.

Personal.—I am still very keen on soldiering and am confident that the genius of the great British nation will yet make good fighting material out of Bengalees in particular and all Indian nationalities in general, training the best of these (i.e., those of good birth with "character" and sound education) for King's commissions as the best material available, and I am prepared to help Government again in raising volunteer corps as I did for regulars during the Great War.

God save the King, whose most loyal subject I am.

**Statement by Honorary 2nd-Lieutenant N. R. Venkataraman, B.A.,
11/3rd Madras Regiment, Namakal.**

A.—PAY AND ALLOWANCES.

1. A retaining fee for the non-training period is not necessary.
2. They should be paid for the days spent in travelling to and from their training centre.
3. Actual travelling expenses should be given to the members of the U. T. C. to and from their place of parade or camp.
4. When there is an I. T. F. Officers' mess, such of the officers who are members of the mess should be given a messing allowance. I am not aware of any mess allowance paid to any officer of a Territorial Battalion in Madras. There is an Officers' mess in 11-3rd Battalion Madras Regiment. Considering that the expenses for a month come to an average of Rs. six hundred a month, I consider an allowance of Rs. five hundred is necessary, during the training period, *every month*. It should be optional for an officer to join the mess.
5. Yes. By one rupee.
6. Yes.
7. An allowance at the rate of Rs. 25 for multi-clothing may be given to recruits.
8. No. It should not be purely honorary.
9. I. T. F. Officers pay should be increased to a rate compatible with the grant to them of Hony. King's Comms.
10. Yes. A band allowance should be given as suggested.
11. Yes. It may be granted.
12. Yes.
13. Yes.
14. Provisions in A-2 and A-11 are enough.
15. Yes. The provisions in para. 15 (ii) (a) and (b) should also apply to the provincial I. T. F. units. It is suggested that the officers may be issued 'E' Form thus enabling them to pay II class and travel I class by rail and then claim $1\frac{1}{2}$ I class allowance as in the Regular Army.

B.—POPULARITY OF THE FORCE.

1. Yes. It may be increased to 3 years.
2. (a) Yes. Where there is no mess. (b) A furniture allowance would then be necessary.
3. Yes. They should be given a free issue of swords and binoculars and an annual clothing allowance.
4. The I. T. F. N. C. Os. should also be given one set of uniform to take to their homes after training.
5. Yes.
6. They may be given provincial and linguistic names, *e.g.*, 11-3rd Madras Regiment (Tamil Territorial Battalion or Andhra Territorial Battalion, etc.).
7. Yes.
8. Yes. The dissemination may be done.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN I. T. F.

1. The present system requires modification.
2. Yes. This is preferable to C. 3.
3. Please *vide* answer to C. 2.
4. No. They may be given commission direct.
5. Yes.
6. (ii) and (iii) of this para. may be adopted.

D.—IMPROVEMENT OF THE FORCE GENERALLY.

1. They may be permitted to enrol in the provincial units of I. T. F.
2. Yes. It may be increased to six members. A retired Indian Officer in the district may also be of the number.
3. I. T. F. Training—

Preliminary training	...	...	...	56 days.
Periodical training	...	...	...	28 days.
4. This is preferable to D. 18.
- 5 to 11. Yes.
12. I cannot say anything about it.
15. Yes.
16. No.
17. Yes.
18. *Vide* D. 4. Provisions for the attendance of I. T. F. Os. at wireless telegraph classes also should be made.
19. Yes.

E.—AMENDMENTS TO I. T. F. ACT.

1. Section 5 (1) of the Act may be amended by the addition of the proviso noted in clause 2 of para. 4 in Annexure I. Subsidiary orders *re*: matters in para. 6 have to be provided for.
2. In I. T. F. Act, 1920, no amendment to section 7 (2) is necessary. Suggestion in Annexure II of omission of "to him" in line 9 would be clearer.
- 3 to 5. Rules prescribed in Annexure III and amendments proposed in Annexures IV and V may be adopted.
6. Rule 17 may be amended as stated in Annexure VI.
7. It appears not to be necessary at present.

ADDITIONAL SUGGESTIONS.

1. There should be a reference library either in the club or the mess on all matters concerning the army for the use of the officers.
2. A Battalion for each province should be formed the recruitment for which should be strictly limited to graduates and the educated members of the aristocratic class. In all other matters, the rules of the I. T. F. provincial units shall apply except in the grant of commissions. The suggestion in C. 4 of the Questionnaire may be adopted in granting commissions. Such of those who desire to undergo training in other branches of the army with a view to serve in that branch may be given the opportunity to do so.
3. There should be at least one platoon for each district. They should mobilise at least one week prior to the annual training at the District Headquarters and join the training centre without loss of time so as to have the full benefit of the training at the training centre.
4. A list of members of the I. T. F. in each district should be kept in the District Magistrate's Office for the information of the officer.
5. Members of the I. T. F. should be exempt from Income Tax, Toll-fees, Profession tax and Arms License fees.
6. Members of the I. T. F. should be eligible to vote in Local Boards.
7. Preference should be given to members of I. T. F. in cases of application for assignment of lands on *darkhast*.
8. Expenses incurred for attendance at the Territorial Weeks and at Rifle and Shooting Association competitions should be borne by the Government.
9. Slack seasons for the groups of districts should be ascertained and the periodical training should be in the slack season of the year for the several districts. This is most important if I. T. F. is to be popular.

Statement by M. Haidar Khan, M.A., B.Sc., Honorary 2nd-Lieutenant, 3rd (United Provinces) Battalion, U. T. C.

In giving my views on the subject matter I have first briefly answered the questions sent to me in serial order. These replies to questions on one group are followed by general remarks on the subject of the Section as a whole.

A.—PAY AND ALLOWANCES.

1. I do not think the payment of a retaining fee would do very much to make the force attractive. If it is proposed to enlist members of the poorest classes, it would make a difference but the I. T. F. would degenerate from a volunteer force to an inefficient and a low paid organisation. Moreover the money could be very much better spent in other ways.

2. Yes. I think that members of the I. T. F. should not be out of pocket over their work as soldiers.

3. It is hardly necessary. U. T. C. members are of superior intelligence and certainly join the honour and glory and not for any money. If this money is spent upon giving them greater comforts when in camp, the expenditure would be much more useful. But if camps are held during vacation time when U. T. C. people have to travel one by one from and to their homes the question will have some importance.

As far as I am aware no travelling allowance is paid to U. T. C. men when going to the parade grounds. This does not seem to be very necessary either.

4. I have no knowledge of any unit of the I. T. F. which has an officers mess but I feel that I. T. F. officers should be able to have the same life as regular officers without being out of pocket. All the same, it does not seem to be a very good way of spending money.

5. This allowance is absurdly small. The Scouts in Gligit Agency (members of a local militia) get Rs. 4.2 a year. I think that even this would be hardly sufficient. I would suggest about Rs. 6.

6. Yes. This seems fair.

7. No. It would mean a very large outlay. I do not think we should give anything to the I. T. F. men while they are following their ordinary occupation. A badge or any other distinctive mark which they may wear with their ordinary clothes will be useful but that can be made part of their equipment. I think we should neither interfere with I. T. F. men's life when they are not in training, nor should we provide for them during this period in any manner.

Supplementary Questions.

8 and 9. No. I think that an effort should be made to see that officers are not out of pocket by joining the I. T. F. Abolition of pay would prevent the professional classes from joining. Moreover, honorary work is never of good standard. Similarly there should be no bribe offered, and as far as possible the same rate of pay should be given as applicable to persons holding the same rank in the Regular Army.

10. This is a very minor point. I do not think it strictly necessary.

11. Yes.

12. No. No retaining fee or exemption of land revenue should be given. The service should be voluntary.

13. Yes. - After completion of training a bonus (not very substantial) would give men something to work for. This should not be very large.

14. This seems reasonable. I do not know what are the actual rates of mileage allowance. But anything which brings the I. T. F. in uniformity with the Regular Forces will improve matters.

15. (i) No. No allowance should be necessary.

(ii) Yes.

PAY AND ALLOWANCE (GENERAL).

I do not think any great alteration in pay and allowance is necessary in order to improve and expand the I. T. F. At least this is not the cause of the lukewarm response which this movement has so far evoked. The fact that members of the Auxiliary Force get their allowance at a higher rate is certainly a grievance but a minor one. In India it will always be necessary to provide differently for different classes, and in practice some distinction will have to continue. I think that the principle which should underlie this question is that nobody should be out of pocket by joining the I. T. F.; and at the same time he should not gain anything material. I am opposed to a retaining fee, remission of land revenue, or an allowance for mufti clothing but I am in favour of a bounty at the end of the training period.

I feel that if the I. T. F. is to attract the best people in the land, the question of racial distinction will become very important. I strongly feel that to constitute a second line of defence is part of the ordinary duties of a citizen and the constitution of two different bodies under two Acts is not desirable. But in a country like India, we cannot neglect class distinctions in practice, and therefore I beg to suggest that while there should be one law governing non-regular military forces, the actual enlistment should be in class companies. Just as the U. T. C. has special rates of allowances and special treatment, in the same way there should be a certain amount of elasticity provided in these matters in the general body. The needs of the different classes would be different and there should be scales accordingly (of allowance and rations), keeping in view the general status of the members of a company. These different scales could be regulated under orders of C-in-Chief. In this way we could have Urban and Rural Companies or Platoons, Hindu and Muslim companies and also European and Anglo-Indian companies. The blending of different groups would introduce an element of healthy competition and perhaps the example of the efficiency of one section would help to improve the others.

I do not know under what conditions officers of the I. T. F. can get attached to regular regiments but I should like to see this encouraged. Officers can do this only if they do not stand to lose materially by such attachment. I therefore feel that officers should be compulsorily attached for a period sufficiently long to ensure their thorough training and during this time they should be paid either their salary in civil employment or according to the Military rank they hold, (whichever is greater). Any expenditure which would produce efficiency would be extremely desirable.

B.—POPULARITY OF THE FORCES.

1. No. The longer a thing is put off the less seriously it is taken. It would be best if there is an examination within a year, and if it is made compulsory. The I. T. F. will be popular if it is taken seriously. In this connection it would be best to encourage attachment of I. T. F. officers under section 7 (3) of the Act.

2. (a) Officers' Clubs would certainly add to the popularity but it is a minor point. Unless training is carried on during the whole year, this would mean a waste of money. Moreover what is required is that I. T. F. officers should be in touch with officers of His Majesty's Regular Forces. A Club meant only for these would probably be a failure and will not develop corporate life, compatible with the amount of expenditure.

(b) This money would be better spent in other ways, e.g., in arranging Rifle Meeting for I. T. F. men and in inviting I. T. F. officers to manoeuvres of the Regular Army.

3. Yes. The present allowance of Rs. 300 is inadequate for an officer's equipment. They are I believe given swords and binoculars in the British Territorial Forces. The general principle that officers should not be out of pocket by joining the I. T. F. should be strictly adhered to. Annual clothing allowance would not be necessary if the first allowance is increased to Rs. 500. I would much rather have a better outfit allowance, but perhaps the hope of getting a little money annually will give people something to look forward to.

4. No. Officers and men should not make anything out of this movement. A grant like this will be in the nature of a bribe.

5. Yes. Money proposed to be spent on officers' clubs would be much better spent on such things.

6. Yes. This is a minor point, but *esprit de corps* has got to be worked up and a mere number is never inspiring.

7. It would be desirable but I think the practical disadvantages will be very great. It would be much better if class platoons or companies were formed and scales of rations corresponded to their special collective needs.

Supplementary.

8. This is highly necessary. I would suggest that some other military literature should also be supplied free to officers commanding detachments of I. T. F., viz., Manual of Military Law; A. R. I.; etc.

General.

As I have mentioned, distinctive racial treatment in the organisation of the non-regular forces is a factor of some importance. It will become a thing of much greater consequence in the future; and if it is removed now, the fact will go a very long way towards attracting the most educated sections of Indians.

I personally feel that apart from the point mentioned above, the root cause of unpopularity lies in the inefficiency of the units. Those who are in it do not take it seriously and those who are out of it take very little notice of the movement. The training should be so efficient that it should become an end in itself. People who get trained should feel that they have learnt a useful and a manly art. Anything which would make the officers and men efficient would make the scheme popular. They will begin to take it seriously and to develop a pride in the body.

Esprit de corps has got to be worked up. For this efficiency as a military unit would be highly beneficial. It would be better if the units were given provincial names, and further if there were class units, and each class in a way competed with the others.

I strongly feel that efficiency can best be obtained by making it compulsory for officers and N. C. Os. to be attached to the Regular forces. I feel that a certain number of I. T. F. officers should be invited to Army manoeuvres. Contact with regulars will develop mutual recognition which will go a long way towards popularity. The I. T. F. should have a regular cadre of instructors. In the initial stages, it is necessary to have something like two Regular N. C. Os. per company and some supplementary Regular officers besides the Adjutant per Battalion. A little show will also help to make the scheme popular. I think there should be an I. T. F. officer as Hon. A. D. C. to all big officers down to G. Os. Commanding Districts. These people could accompany the officers on tours when convenient. The I. T. F. should be asked to provide guards of honour during Governor's visits and during local Durbars. Civil and Military officers should be asked to review the Territorials whenever possible. Care should also be taken that this establishment should not become the monopoly of any particular class. It should take in all classes in its fold and the organisation should be truly national. Government servants should not be encouraged to take a leading part in the organisation although they ought to be able to join. We should avoid the impression that the organisation is solely run by the Government. All classes should be properly balanced.

Effort should be made to start mounted units. These will be very popular. A small beginning could be made in districts which go in for horse breeding.

C.—METHODS OF SELECTING CANDIDATES FOR COMMISSION IN THE I. T. F.

1. I do not know what the present system is.

2. Yes. It is very desirable that the Senior I. T. F. officer of the unit concerned should have something to say about the selection of an officer for his unit. I also feel that the territorial movement being allied both to the Civil and the Military, representatives of the both sections should be present on the Selection Board. In the initial stages it would be of great advantage to derive some support from the Civil administrators of districts. This committee should see to the fitness of the candidates.

3. The names should then be submitted to the Provincial Advisory Committee the chief function of which should be the balancing of interests in the Province as a whole. This Committee will see that the zamindars, Hindus and Mohamedans and other interests are all represented. The names can then be submitted to the Local Government for approval (through the District Command).

If District Advisory Committees are formed then the question is to be answered in the affirmative.

4. I strongly disagree with this suggestion. Discipline is going to be the weakest point in the Territorial Forces, and if the officers rise from the ranks, they will naturally be of the same class as the men and will not be able to maintain discipline. The points mentioned in the last para. of the question will doubtless be the considerations which will move the Selection Committee in exercising their choice. While the door for promotion to officer's rank should not be barred, commission by promotion from the ranks should be exceptional instead of being the rule. When the Corps has been once established and has some definite traditions behind it, recourse can be had to promotion from the ranks more freely.

5. No. This formality should not be required. The first selection should be carefully made but officers should not be made to obtain recommendations for confirmation. But I think a probationary period during which an officer could be got rid of on the report of the Officer Commanding is necessary to correct occasional mistakes which are bound to be made by the Selection Committee.

6. No. Candidates for Commissions should not start as rankers. This would undermine discipline.

General.

Modern Military training requires considerable mental development on the part of officers, and consequently it seems to me that definite encouragement should be given to educated people. I feel very strongly on this point and I think it will be disastrous if most of the officers were to come from the less educated zamindars. I would therefore suggest that ex-U. T. C. men should form the backbone of the I. T. F. officers. I believe this was the real reason why U. T. C. was organised. The rules to be made for selecting officers should clearly recognise this fact.

I also feel that rankers will not form suitable officers. This body is going to be comparatively inefficient and the greatest drawback of inefficient organisations is lack of discipline. If officers come from the same class as men and if they themselves had been sepoys in the same body, they will naturally mix too much with the men when off duty. Indians as a rule have not got inherent ideas of discipline and men will resent disciplinary measures inflicted by such officers. They themselves will be inclined to be rather weak and the system will be a failure. This defect appears even in Native State forces where officers generally rise from the ranks and belong to the same caste as the men. In a volunteer body this will never do, although it may be possible to work it up in certain units.

I feel that applications should be scrutinised by some such Committee as mentioned in 2. They should choose two names to be submitted to the Advisory Committee (Provincial). The first committee will judge of the fitness of applicants and I am sure the considerations which will determine their choice will be of the kind mentioned in 4. The Advisory Committee will make a final recommendation to the Local Government. In making its choice it would simply see to the balancing of the class interests, i.e., zamindars and non-zamindars, Hindus and Mohamedans, etc. The applications of non-U. T. C. men should be entertained only in exceptional circumstances.

At present some officers in the U. T. C. are European British subjects. They cannot be enrolled as I. T. F. men which is a condition precedent to appointment as an officer and I doubt whether their appointment has been at all legal. I therefore feel that for officers it should not be necessary that they be enrolled as members of the force before applying. They should be appointed straight off and then they should be deemed to be enrolled by a special rule made by the Governor-General in Council.

D.—IMPROVEMENT OF THE FORCE GENERALLY.

1. No. Government servants should not form the backbone, but they do not incur any liability which is opposed to their liability as a Government servant and they should be allowed to join. But they should not be encouraged as officers. The movement should not lose two of its most important attributes; viz., (1) Public nature, (2) Voluntary character. Special platoons of Government servants would be very useful.

2. Yes. Five members would be useful and one representative of the I. T. F. should be included. One Adjutant should be present and act as Secretary. To bring in the Civil side a Commissioner might be added, whose appointment would be made by the local Government.

3. Periodical training should in no case exceed 28 days. This is the utmost a person can spare and still continue his usual occupation. The preliminary training of 3 or 2 months would seriously hamper a person; but on the other hand inefficiency will kill the movement. The smallest period consonant with efficiency should be maintained. The present system should be given sufficient trial.

Preliminary training could be given in small squads in different centres.

4. A separate school will mean more money and probably less efficiency by lowering the general standard. Attachment to affiliated training battalions should be encouraged. The greater the point of contact between regular and I. T. F. officers, the better.

5. Yes. This sort of thing would be very useful and the money well spent.

6. This is a bit too much. I do not think soldiers require feather beds during the period of training. Of course this training should be during healthy seasons and at healthy places.

7. Yes. Company Commanders, etc., should come a few days earlier. The N. C. O.'s of Gilgit Scouts do the same. All officers should come a few days earlier and see to the general requirements of the camp.

8. Yes. They should do it at a spell.

9. At present ten days drill would not be of much use. The territorials will have to work with regular N. C. O.'s for the present. Later on it would be all right if N. C. O.'s came a few days earlier and did some drill.

10 & 11. This is most desirable if there are sufficient number of men willing to be enrolled and to be organised as such.

12. I am not aware of any special point connected with this issue but see no harm in the suggestion.

13. No. Uniformity is desirable. It would be much better if the Act was modified and similar conditions held for both the Auxiliary and the Territorial Forces (if it is desirable to keep both separate).

14. Yes. If there are enough people ready to be enrolled.

15. Recommendation of the Universities Conference—

i. I don't know any special system of recruitment for officers. Special rules for every unit are not desirable but as a rule the Vice-chancellor and Senior U. T. C. officer should be asked to nominate people and these names should then be submitted to the Provincial Advisory Committee. I do not think A & B certificates would be of much value.

ii. This does not require any opinion.

iii. I do not think many Universities can supplement these funds. So far no camp has been held in my Province. I therefore cannot give any opinion. But I am opposed to waste of money.

iv. This is desirable and can only be done by attachments on a generous scale. I think I. T. F. officers of the future ought to come out of present U. T. C. cadets and therefore this is most necessary.

v. Encouragement should be given to all branches but the question of expense is very important.

vi. This is most necessary. No class should be debarred.

vii. This is for the universities to consider, I as an educational man will not accept any test for estimating the work of students other than a uniform system of examination. The military authorities are not concerned with this part.

viii. Yes. They should have at least the same rights as other I. T. F. men.

Supplementary.

16. No. Nobody can spare so much time without upsetting his ordinary vocation.

17. Yes. Some sort of training cadre is necessary at least in the beginning.

18. Yes. The point is already commented upon in answer to question 8.

19. Yes. I would make the attachment compulsory after promotion. Due regard should be paid to the principle that men should not be out of pocket and that they should not spoil their business. U. T. C. men should not come under the operation of this Rule.

General.

As I have mentioned before, greater touch should be introduced between the Regular Forces and the Territorials. The points to be observed are that the character of the organisation should always remain voluntary and the members should be unhampered in the pursuit of their ordinary calling. At the same time they should be made as efficient as possible. The principle of attachment should be encouraged and periods of training should not be very long. I think that for preliminary training it would be much better if squad drill was held at a large number of centres; and at least in urban areas this would work very well. The men will then be quite ready for work in camps. It would be only at these camps that Arms, etc., will be supplied and weapon drill taught.

Too much money spent in making the I. T. F. complete with a medical corps and a transport unit will not be economical. Effort should be made to get the ordinary units going efficiently before starting Sappers and Medical Corps.

E.—RECOMMENDED AMENDMENTS.

1. I am entirely in agreement with the amendment proposed in Annexure I; the amendment to be in the form of an addition of a proviso to section 5 (1) of the Act.

There is a further anomaly. At present there are officers like Majors Dann and O'Donnell in the 3rd Allahabad Battalion. By section 5 (1) of the Act British subjects other than Europeans may offer themselves for enrolment and an officer has to be enrolled first before he can be given a commission. Both the above officers being European British subjects could not have been enrolled and hence they were incapable of being made officers. This anomaly should also be removed.

2. No amendment seem to be necessary.

3. Some rules are necessary but it seems to me needless to make the transfer compulsory. The person concerned should have the option of getting his discharge.

4. I do not agree with the proposed amendment. U. T. C. is a separate organisation and members will, as a rule, not put in 6 years, as the average time a student spends at a University is very much smaller. If they wish to join the general territorial body they should be enrolled afresh.

5. Yes. But the Universities have such a migratory population that the Officer Commanding a detachment should be substituted for Commanding Officer. Also the Registrar of Universities and Principals of Colleges should keep a list of their students who join the U. T. C. and when a person's case comes under 11 (3) (rules), notice should be given forthwith to the Senior U. T. C. Officer in the station.

6 and 7. I agree with the proposed amendment.

General.

I have only given my opinion on the suggested amendments and have not tried to formulate fresh suggestions; as I feel that the principle has to be decided first and the work of drafting can be left to the experts. My contention however is that the present Act contemplates racial distinction which should be made to disappear. This would mean the repeal of the entire Act and also that of the Indian Auxiliary Force Act (49 of 1920). In place of these two there would have to be a new Act authorising the formation of non-regular forces. These might be enrolled on the basis of classes and the Commander-in-Chief could be authorised to regulate the pay, allowances and scales of rations of various companies according to their special requirements. We would thus have the same law and could allow for the enormous differences between the members of the different classes. I do not wish to press the immediate repeal of these Acts as the present system has not yet been tried. But it will have to come eventually if the movement is to have the popularity it deserves.

Concluding Remarks.

In the end I beg to submit that for a force of this nature, an efficient set of officers is the first necessity. I know from personal experience that my want of knowledge of military matters has in the past prevented me from taking the amount of interest I would have otherwise done. Efficient officer for the present can only be trained by attachments to Regular Forces. I should like to see the Government concentrating on the efficiency of the U. T. C. and these men when they leave the Universities and get settled in life should form the officers. At present in my University we have been given only half an Instructor. No arms have been provided and the result is that not a single man has been trained. As a result of this the members are exposed to the ridicule of their fellow students as they have not gained anything by joining the U. T. C. Officers should be attached to the Regular forces and as far as possible Indian officers should be preferred to English, as the latter do not seem to take the same amount of interest. When a considerable number of U. T. C. men have been trained the general movement in the country is sure to succeed, provided recourse is had to well-educated and thoroughly trained persons of good social position for officering the body. The impetus of running the force should come from within and not from without.

In conclusion I beg to add that to further the I. T. F. under the present Act we should proceed in the following steps. We should first concentrate on training efficient officers and then on training the U. T. C. When this latter body has attained a respectable standard of skill, the general body will begin to show signs of improvement.

Statement by Honorary Lieutenant Tek Singh, 11/17th Dogra Regiment.

A.—PAY AND ALLOWANCES.

Points 1, 12, 13.—I am in favour of the suggestion contained in 1, to the effect that a monthly retaining fee of Rs. 2 per mensem, increased proportionately every two years, until six years are completed, should be granted. I presume that in the case of a member of the Indian Territorial Force re-enrolling on the completion of six years' service, he would continue to draw the retaining fee he enjoyed at the end of six years.

I am not in favour of the suggestion contained in 12. The amount of land revenue paid varies greatly, and while some men would undoubtedly benefit by the remission, in the case of others the benefit would be so small as to be practically negligible.

Points 2, 11, 14.—With regard to point 2, the pay of a sepoy for each day of his journey travelling to, and returning from, training, would amount to very little more than the rates of road and subsistence allowance at present admissible. If the rates suggested in 11, viz., 2 annas per mile, cannot be granted, I am in favour of the suggestion in 14, that the rates authorised in A. I. (I.) No. 573 of 1924 be adopted.

Point 4.—I am in favour of the suggestion that a messing allowance per officer should be admissible in addition to the allowance for a Mess.

Point 5.—I think that the allowance of Rs. 0/8/0 per man is sufficient.

Point 6.—I consider that the rates of travelling and subsistence allowance should be the same for recruits as those admissible for enrolled men, when embodied for training.

Point 7.—I approve of the suggestion to give an allowance of Rs. 22 to each recruit for the provision of mufti clothing. If this allowance is granted, the pattern of mufti clothing should be laid down for the Battalion, as is done in Regular units.

Point 9.—I think that some increase of pay is necessary to enable I. T. F. Officers to maintain their position.

B.—POPULARITY OF THE FORCE.

Point 1.—I think that the number of years in which an officer has to pass his retention examination should be increased to three years.

Point 2.—If a Mess is maintained, I do not think that a Club is necessary.

Point 3.—I think that Territorial Force Officers should be given a free issue of swords and binoculars, and that an annual clothing allowance should be admissible.

Point 4.—I prefer the allowance of Rs. 22 per recruit to the suggestion that a free issue of mufti clothing should be made.

Point 5.—In the case of this unit, I am afraid that such "Territorial weeks" would be impracticable. The men live so very widely scattered, that the selection of suitable centres would be a difficult matter, and it would take a long time to assemble them.

Point 6.—This unit has already a Territorial designation in the word "Dogra".

Point 7.—I am not in favour of this. It would complicate cooking arrangements to a great extent, and so long as the men get the same scale of rations as the Training Battalion, they will be quite satisfied.

Point 8.—I am strongly in favour of the preparation in vernacular of a simple outline of the I. T. F. Rules and Act, and orders regarding pay and allowances.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN THE INDIAN TERRITORIAL FORCE.

Points 1, 2, 3, 4, 5.—I am in favour of the procedure outlined in point 5, viz. that candidates should serve in the ranks first.

With reference to Annexure I, para. 6, I would suggest that it should be stated whether Territorial Force Officers will be permitted to retain their rank on retirement, on completing 32 years' service, or reaching 52 years of age, or on resignation due to ill-health, wounds or really serious private affairs, which do not admit of their continuing to serve.

Statement by Mr. G. Miller, M.A., Principal, Government College Ajmer.

A. 1. This is a good suggestion, because it will help to keep the members interested.

2. Pay should be given for the days spent in travelling, in addition to the road allowance.

5. It is essential that the allowance for the up-keep of clothing should be increased; and in fixing the amount of allowance the cost of washing should be taken into account.

6. Yes.

7. Instead of this I should prefer B. No. 4 namely a free issue of mufti clothing.

B. 4. This would be an inducement to many to join the force.

5. I think this would serve to increase the popularity of the force.

6. The local corps might be called the Rajputana Corps.

7. College students are generally from good homes and accustomed to good food. Their diet should be liberal.

C. 2. I approve of this.

4. This will be a great advantage for it will make it possible for students to obtain commissions.

D. 2. A local Territorial officer should be included in the Committee.

3. For students it will be difficult to have Preliminary training for 3 months. even 56 days is too much. Periodical training of 28 days is sufficiently long.

4. I suggest the attachment to affiliated training Battalions for a time.

5. Seems to be a necessary corollary to No. B 5.

8. If this course is decided on it should be, for students at least, during the period of periodical training.

9. This would be advantageous.

15. (1) Certificates should be given and men who get them should be eligible for a commission.

15. (6) Anglo-Indian students should be admitted to the Territorial Force, especially at University centres.

15. (7) Yes.

E. 4. This amendment to Rule 11 is very necessary. Students should be discharged when they leave College, unless they find it convenient to be transferred to another unit.

General.

College students joining the Territorial Force should, as far as possible, come under the same rules and regulations as those joining the University Training Corps. They should be treated as the intelligent part of the force, and be trained in signalling, etc.

Statement by Major S. W. Finnis, Adjutant, 11/15th Punjab Regiment.

A.—PAY AND ALLOWANCES.

1. A retaining fee would possibly attract more men of hereditary fighting classes to join the Force.

See reply to Item 13.

2. In this unit practically every man can reach his home in under 24 hours and I do not consider that pay is essential for the time spent in travel, for on the homeward journey the man has with him the unexpired portion of the rations issued on the last day of training and is put to no expense.

For the journey to training I consider that a subsistence allowance of 6 annas should be given to each man to cover his food.

As regards road allowance, I consider that no allowance is necessary for journeys under 5 miles, but that 2 annas per mile should be allowed for every mile over 5 by road to men when coming up and returning from any duty in connection with the Force.

See replies to Items 11 and 14.

3. Applies to U. T. C. only.

4. In a unit of this nature composed of officers and men of several classes and creeds it is under the present circumstances difficult to induce all officers to join a mess, as undoubtedly officers who join the mess are out of pocket considerably.

I suggest a daily messing allowance of Rs. 1/8/0 should be given to every officer who feeds in the mess.

The mess allowance already granted would then be entirely available for arranging an anteroom dining room, etc., required for the mess.

See reply to B. 2 (a) and (b).

5. The present allowance is quite sufficient.

6. Concurred in.

7. I do not agree. During the training period a man has not much leisure in which to wear mufti and I have found that the average Territorial soldier seems quite pleased to wear uniform when going to the bazar, etc.

8. I do not agree. Many men who make the best stamp of officer have little or no private means.

9. The present scale of officers' pay is not such as to attract the best men, in spite of the great concession already granted in the shape of Honorary King's Commissions. I consider that a rate of pay somewhere between that of an Indian Officer and a King's Commission Officer should be given, say Rs. 200 per mensem to commence with, gradually increasing with an increment after 6 years' service.

There are several officers who in civil life are in business or who are in charge of estates. These officers are quite content with the present pay when out for their annual training, but they would be hard hit if mobilised for a long period for service, etc.

10. Not necessary. During the short training period it is not possible to train a band.

11. See reply to Item 2.

12. I cannot see that this is necessary. The Territorial soldier already gets some privileges, such as a gun license, very easily. I find that many men who join only do so for what they hope to obtain as personal gain, in return for not having to give up much of their time.

See reply to Item 13.

13. I consider that a bonus to be given at the end of each annual training would lead to more efficiency than retaining fee, especially if it could be arranged that the amount of bonus be dependant on the skill displayed in the annual musketry course.

I would suggest Rs. 20 for a 1st class shot, Rs. 15 2nd class and Rs. 10 for 3rd class shot; no bonus to be given to any man who for any reason, except *bond fide* medical certificate or previous exemption, does not appear on the due date fixed for training.

14. See reply to Item 2.

15. Applies to U. T. C. only.

B.—POPULARITY OF THE FORCE.

1. I think the rule should read that an Officer must qualify for retention before the completion of his third annual training.

2. See reply to A.4.

I think that if a suitable mess is arranged with a comfortable ante-room it meets all the requirements of a club. I sounded my officers as to their desire to join the Jullundur Club, in view of the fact that they held Honorary King's Commissions. All, except two who were already club members, replied that as long as they had a comfortable meeting place in camp they did not want to join clubs in view of the expense entailed mainly.

If the whole of the present mess allowance is available for fixing up a good mess in camp it will meet the case. I am not in favour of purchasing furniture as it has to be stored for 10 months annually and is liable to great depreciation when in store.

3. A free issue of swords and binoculars is desirable as then all officers would be similarly equipped. These should not become the personal property of an officer until he has served for 5 or 6 years.

I don't think an annual clothing allowance is required. The present outfit allowance does an officer very well for the first years of his service; a sum of money as upkeep allowance might be given on completion of every 5 years' service as an officer.

4. I do not agree. If such an issue was made the clothing would be worn out between two trainings and would require replacement.

Any man who wants to show at his home that he is a Territorial soldier can do so by buying a regimental pugger and fringe.

5. An excellent idea. It is not desirable to hold any competitions during the actual training which take men away from their work, but if competitions could be arranged in a Province at the end of a training there would not be great expense incurred in travelling allowance, rations, etc.

Great enthusiasm was shown in this unit over the Northern Command Hockey Tournament in 1923, but it did take men away at an important time of the training.

6. A good idea where possible, as it leads without any doubt to more interest being shown by the civil officials of a District and encourages enrolment.

In my area, however, which covers 18 civil districts the selection of a name would be no easy matter.

7. Presumably necessary in various parts of India, but with 3 years' experience I have found that the standard ration in every way meets requirements and I have had no complaints whatever. In fact even in one month one can notice men filling out appreciably.

8. Something of this nature is urgently required. The greater part of my correspondence nowadays is answering queries on the subject of enrolment, pay, etc.

I find that many civil officers can give no information to candidates for enrolment and thus many good men are lost to the Force.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN THE I. T. FORCE.

1. The present system is not satisfactory as an Administrative Commandant has to work very much in the dark. Recommendations at present are based too much on the family antecedents of an applicant, such as the number of recruits produced by his father during the war, or the amount given to War loan by his uncle, etc., without in any way skewing if the man himself has any aptitude for a military life.

Of all the proposals put forward in Items 2 to 6 I consider that No. 6 is the most practicable.

The real ideal in selecting an officer is to try and obtain an officer who can produce his own following as his platoon, and where this has been possible in this unit, it has proved a success. Such an officer who knows his men in civil life can naturally get the best out of them during military training and can also control and discipline them with more ease.

At present no aspirant for a commission in the Northern Command may be attached to a unit for training until he has been approved by higher authority, so an Administrative Commandant cannot estimate a man's capabilities as a soldier prior to sending in his application. I think this should be altered at once.

D.—IMPROVEMENT OF THE FORCE GENERALLY, HAVING REGARD TO THE ROLE FOR WHICH IT HAS BEEN CONSTITUTED.

1. I certainly agree. The majority of such people, who only join for their personal advancement in civil employment, have now resigned as they find they do not gain financially during military training.

Very few such persons would be available on general mobilisation and none of them would be much good in such an eventuality.

See reply to Item 13.

2 Advisory Committees should be constituted for Districts and one of the members should be a Territorial Force officer. The present Committee for the Punjab has hitherto not been a very live affair, as owing to the scattered places of residences of the Members it has, I think, never actually met, and correspondence between the Members has taken a very long time.

The presence of an I. T. F. Officer on the Committee would, I consider, assist the civilian members in settling many points.

3. I agree with proposal (b) in preference to (a).

In 56 days the recruit can learn enough to enable him to take his place in the ranks with the older soldiers.

The benefit of 56 days periodical training is apparent. I have now done 3 trainings and each year have completed the musketry course and have got as far advanced as Battalion drill, but have not been able to do any kind of field work. With 56 days to train in much can be done and there would be a great advancement yearly in efficiency.

4. I prefer the scheme of a platoon commanders course each year.

Officers will learn much more at such a course under Instructors whom they know than by being attached to a Training Battalion or at a central school.

See replies to Items 8 and 18.

5. A good idea where practicable. It is scarcely so in this unit as the men come from so many different districts.

6. I do not consider this necessary in the Punjab for annual training. There are no mosquitoes in the winter, and there is not sufficient room for beds in tents. In inclement weather the men can draw straw as bedding on the recommendation of the Medical Officer.

7. Yes, certainly.

8. This would be of great benefit, as then a Territorial unit would not be absolutely dependant on Regular Army Instructors.

9. An excellent plan. I would further suggest that the Company Havildar Major and the Quartermaster Havildar of each Company should attend the preliminary training to look after the recruits of their companies as regards rations and camp discipline.

10. This would ensure having a Medical Officer who would take a personal interest in the men, instead of the sudden arrival of a Territorial unit putting an extra strain on the local Medical Officers as at present.

11. No opinion to offer.

12. No opinion to offer.

13. See reply to Item 1.

It was once suggested to me by a Deputy Commissioner that a kind of Territorial reserve might be formed from Governments, such as clerks in civil offices.

His idea was that such men should be trained for as long as they could be spared at the same time as a Provincial Battalion was being trained. With some knowledge of soldiering he considered that such men might come in useful in Districts, especially outlying ones, in case of trouble locally. The main idea strikes me as quite sound as, by forming units of this nature, the aspirations of the educated classes could be to some extent fulfilled, and as shewn in answer to Item 1 above such men are not worth their place in a unit which should be part of an efficient second line army.

14. No opinion to offer.

15. (4) I don't see that much benefit can accrue from any closer working as the present system of training is so different.

16. See reply to Item 3 above. It is too late now to have a long preliminary training in a unit which has been three years in existence as the number of recruits who would benefit is very small.

17. I certainly consider that a permanent staff of some kind should be found to obviate the necessity of hunting round for instructors every year. I would suggest 1 regular Indian Officer per Company instead of 1 per 2 platoons.

I find that if there are a large number of regular Indian officers present for a training the Territorial officers avoid a lot of work they should do for themselves and get to rely too much on the Indian Officer to keep their commands going.

18. See replies to Items 4 and 8.

I have not yet had the opportunity to see the effect of an annual platoon commander's course but I feel sure that it is going to be the best way to train the Territorial officer. I also agree that in addition officers must attend courses at Army schools, most especially in Musketry and Physical Training.

19. There should be some promotion test to qualify an N. C. O. for promotion. If some test were laid down the young Non-Commissioned Officer who shewed keenness would almost certainly ask to be allowed to undergo voluntary training.

E.—RECOMMENDED AMENDMENTS TO THE I. T. F. ACT AND RULES.

1. I agree with the proposal in para. 4 of Annexure I. Some legislation is urgently desired to allow of an officer being discharged if his services are not considered desirable.

2. I agree with the suggestion in Annexure II.

3. The proposals in Annexure III appear to cover cases of this nature, but I can offer no opinion as I have had no experience.

4. I agree with the proposed change, which I presume will also include an Officer who transfers.

5. I concur. Rule 12 is at present very vague.

6. I agree with the proposed amendment to Rule 17. Personally I absolutely refuse leave during training unless a man can go and do what he wants to between afternoon parade one day and morning parade the next day, or between Saturday afternoon and Monday morning.

7. Yes.

Statement by Major H. W. Goldfrap, Adjutant, 11/5th Mahratta Light Infantry.

2. My statement is divided up as follows :—

- A. A brief history and account of the present state of this unit of the Indian Territorial Force.
- B. General consideration of the steps which might be taken to expand and improve provincial units and render them an efficient second line for the regular army.
- C. The suggestions of the Questionnaire of which I am in favour.
- D. Summary of my views.

3. My opinions are based on the experience gained during the three years I have been Adjutant and Administrative Commandant of the 11/5th Mahratta Light Infantry, which is the only provincial unit constituted for Bombay Presidency, and twenty years' service in the regular army.

My remarks do not apply to the University Training Corps or the Parsee Battalions.

My suggestions are made in the light of my own experience only and would require to be considered in conjunction with those put forward by other units and provinces.

A.—11/5TH MAHRATTA LIGHT INFANTRY, HEADQUARTER, BELGAUM

1921.—This unit was constituted in 1921 and I took up my present appointment in October of that year.

After a preliminary tour of the whole Presidency and interviews with members of the Government and the Commissioners of the Divisions I was brought to the conclusion that the chances of obtaining applicants of the class required to form an efficient nucleus for the unit were confined to the better known recruiting areas of the Central and Southern Divisions of the Presidency.

As my staff was confined to one clerk and it was considered inadvisable to use the regular army recruiting staff or the Civil administrative officials it was necessary to supplement the Presidency Advisory Committee by District Branch Committees, consisting of non-officials nominated by the Collector of the District in order to—

- (a) disseminate information about and find the most suitable applicants for the Indian Territorial Force;
- (b) advise on conditions in the District and the most suitable time for training.

At the first meeting of these Committees I attended to give such information as they required, and the necessary application forms and instructions were issued to the Committee and to Collectors for distribution to Mamlatdars to whom applicants were referred for information.

1922.—By the middle of 1922 therefore there was in each of some 12 Districts an organisation to make the Indian Territorial Force known, find suitable applicants for it and send their names forward for enrolment.

Indian ex-officers Associations and pensioned Indian Officers, Non-Commissioned Officers and men were informed by letter, and by personal interviews and lectures at the gathering of ex-soldiers to meet the Prince of Wales when he visited Poona. At a special meeting of interested members of the Legislative Assembly at Poona, the objects of the force and the terms and conditions of service were fully explained to them.

At a Durbar of the Sardars of the Deccan, His Excellency the Governor asked those present to try and recruit platoons for the Indian Territorial Force with the object of getting a commission therein.

By the end of 1922 however only one suitable officer and 142 men had come forward for enrolment and the greater proportion of these were from North Kanara District where the Branch Committee has done most excellent work.

1923.—In 1923 the first training were held the strength being then a little under one company, and directly after training a circular sent out to all Districts in which there were Branch Committees showing the numbers at present enrolled from each District and asking Committees to use every effort to raise a District Platoon of 40 men.

1924.—By March 1924 when the second training was held the enrolled strength was 5 officers and 280 men. Every publicity was given to photographs and accounts of the training camp and Districts again given their figures and asked to complete their platoons up to strength before the end of the year.

Present State.—The following figures give a summary of the movement up to date :—

Strength.—Total applications. Difficult to check accurately as less than 50 per cent. appear for enrolment when called upon to do so, and do not return their forms.

Total medically examined	...	...	...	...	532
Total enrolled	...	...	...	...	408
Present strength	...	...	...	...	295
Wastage up to date from all causes	...	about 15 per cent.	per annum.		

Composition.—A great number of castes are represented in the above figures, namely, Brahmin, Lingayat, Jain, Mahratta, Mussulman, Bandari, Telugu, Namdhari, Christian, etc., etc.

The best form of organisation is therefore a question of considerable difficulty, but with the idea of encouraging recruiting and stimulating a friendly rivalry between Districts, the men have been organised as far as caste permits, by District platoons.

Education.—The degree of education varies from complete illiteracy to B.A. (passed as well as failed) and B.Sc. The average standard may be taken as ability to read and write the vernaculars (chiefly Mahratti, Urdu and Canarese) though quite a number talk English.

Training.—At present each year recruits are as numerous as those who have done one or two trainings, and preliminary training has had to be omitted so far, as few men will consent to be absent from their homes and occupations for 56 days consecutively.

The training therefore has been confined to elementary parade work and elementary musketry.

At the end of 28 days the men can perform the simple ceremonial required by an inspection parade ending up with a march past. At the last training 61 per cent. qualified in the Territorial Musketry course.

Every effort is made to stimulate a healthy rivalry between sections, platoons and companies by weekly competitions in drill and prizes at the end of training for drill and musketry.

Training is carried out according to a detailed and progressive programme prepared beforehand.

Officers.—There are at present 5 officers gazetted in this unit—three of which are still on probation. Before appearing for their retention examination they can be attached to a regular unit for two months on full pay and allowances if they wish, but it is difficult to see how one of them, who is a professor in a Science College and another who is the manager in a large printing press, will be able to get away for three months in one year. Only two of the five have had any previous military experience.

Recruiting.—The present rate of recruiting works out at about 120 recruits per annum. Most of these are found, not by the District Committees, but by applicants for a commission, vacancies for which of course depend on the numbers enrolled. It has been pointed out to Committees that the finding of suitable applicants in the required numbers can only be done by them, but with the exception of North Kanara District no Committee has found more than 10 or twelve men from an entire District and some have only found one or two out of a population of probably more than half a million people. Provided a man is medically fit the standards of height and chest are not strictly enforced.

3.—GENERAL CONSIDERATION OF THE STEPS WHICH MIGHT BE TAKEN TO EXPAND AND IMPROVE PROVINCIAL TERRITORIAL UNITS AND RENDER THEM AN EFFICIENT SECOND LINE FOR THE REGULAR INDIAN ARMY.

Inferences.—From the above facts it appears that—

- (1) The Indian Territorial Force has not made much progress in this Presidency.
- (2) The present rate of wastage is much too high.
- (3) The standard of training of officers and men, unless they can spare more time which is doubtful, is likely to remain largely elementary.
- (4) District Committees have not, with one exception, been successful in finding even 40 men from a District.
- (5) That a satisfactory organisation must always be difficult owing to the large admixture of castes from which the men are drawn and the prevalence of caste prejudices.

Object of the I. T. F.—The popularity of the Force could easily be increased by a large increase in present pay and allowances and a large decrease in its liabilities for service. The problem of creating an efficient second line reserve, which is the object of the Force, is very much more difficult.

A second line reserve connotes a force which can be called up and put into the fighting line, wherever that may be, as soon as it is required. How soon it might be required is not possible to say, but it is certain that two to three weeks would be required to mobilize this unit and six to eight months' continuous and intensive training before the unit was fit to fight. It would also require a cadre of regular officers and Non-Commissioned Officers to train and lead it.

Increase of Training Periods.—By increasing the present periods of annual and preliminary training the efficiency of the unit could certainly be raised, but it is equally certain that this could not be done without serious detriment to the ordinary occupations by which the men earn their living and would therefore only form a fresh deterrent to their joining.

Increase of Pay.—No practicable increase of pay would be sufficient to induce an agriculturist, for example, to leave his fields every year, in time of peace, for periods which would seriously interfere with sowing and harvesting, and in this province it is only for about six weeks in March and April that the small holder can get away. Clerical and other professions could seldom get away for more than a month and even this means using the whole of their annual leave.

Further any increase of pay over the present rates, which are those laid down for the regular army, might well cause serious discontent especially when the regular army and Territorial Force were on active service together.

Main Considerations.—It would seem then, that if the efforts to be made to improve the I. T. F. are not to defeat their own object, the following are the main considerations to be borne in mind—

- (1) The necessity for obtaining the best possible class of material for military training by an increased publicity and persuasion by voluntary agencies such as District Committees.
- (2) Pay and Allowances are not and cannot be made the attraction without defeating the objects for which the I. T. F. was created. The standards existing in the regular army must be the basis of pay in the Second Line Reserve, but allowances should be made adequate to cover the expenses of men joining the Force and to induce them to make themselves efficient by a regular attendance at trainings.
- (3) The leisured classes are practically non-existent in this part of the Province and the casual labourer is not of the type required. The agricultural and professional classes are not likely to be able to devote more than 28 consecutive days in the case of the men and perhaps 56 in the case of the officers to annual training. All extra periods of training must therefore be voluntary.

C.—CONSIDERATION OF QUESTIONNAIRE.

In view of what has been said above I am in favour of the following suggestions—

A.—PAY AND ALLOWANCES.

- No. 11. Increased road allowance.
- No. 12. Remission of land revenue to enrolled men; or
- No. 13. Bonus on completion of each training to the satisfaction of the Commanding Officer.

B.—POPULARITY OF THE FORCE.

- No. 1. Increase of period of probation of officers.
- No. 3. Free issue of sword and binoculars to officers and annual clothing allowance.
- No. 8. Outline of Act and Rules, and regulations, pay and allowances to be issued in simple language for translation into vernaculars and distribution by Local Governments.

C.—METHODS OF SELECTING CANDIDATES FOR COMMISSIONS.

- No. 4. All candidates for a commission to first enrol in the ranks.
- No. 5. Recommendation of a board of officers of the unit to be required before an officer is passed for final retention.

D.—IMPROVEMENT OF THE FORCE GENERALLY, HAVING REGARD TO THE ROLE FOR WHICH IT HAS BEEN CONSTITUTED.

- No. 2. District Advisory Committees.
- No. 7. Company Commanders to join 7 days before and remain 7 days after training.
- No. 10. I. T. F. Medical officer to be attached during training.
- No. 15. (4) Closer liaison between U. T. C. and provincial units.
- No. 17. Provision of permanent staff of instructors.
- Terms of service of clerical and menial staff to be the same as for other permanent employees of Government.

E.—RECOMMENDED AMENDMENTS TO I. T. F. ACT AND RULES.

- No. 1. To amend Section 5.
- No. 6. To amend Rule 17.
- No. 7. District Advisory Committees.

D.—SUMMARY.

I do not see that Government can play more than a secondary part in the improvement of the I. T. F.

What is really wanted is a progressive education of the people to the Territorial Force idea by voluntary agencies. If men can be induced to join because they realise the necessity for the force and for the best and most suitable men to join it, we shall get on fast enough. But as long as they join, or induce others to join simply to get what material benefit they can get of it for themselves, we shall get nowhere.

I still believe in District Committees provided men can be found to serve on them in this spirit and I think the services of a District should be recognised by giving publicity to the number and quality of the men it provides.

More money will undoubtedly be necessary but after the removal of existing anomalies in allowances it should be devoted to publicity and the maintenance of the cadre of trained instructors required to instruct the men now and to bring the unit quickly to active service standard in case of war.

More than anything however we want a new spirit of unofficial interest and active co-operation in the building up of an efficient second line reserve at a reasonable expense of time and money.

**Statement by Major Hamill, Officer Commanding, 1st (Bombay)
Battalion, U. T. C.**

A.—PAY AND ALLOWANCES.

- 1—2. Not applicable.
3. See reply to A.-15.
- 4—7. Not applicable.
- 8 U. T. C. Officers do not receive pay.
- 9 U. T. C. Officers do not receive pay.
10. Agree.
- 11—14. Not applicable.
15. Agree.

B.—POPULARITY OF THE FORCE.

1. Agree if applicable to U. T. C. Officers. As these Officers are not eligible for attachment to Regular Units and U. T. C. personnel do not receive pay there is no opportunity to learn interior economy, etc.
2. Not applicable.
3. Consider that Outfit Allowance is sufficient to cover cost of purchasing swords and binoculars. Suggests annual clothing allowance Rs. 20 for U. T. C. Officers.
4. Not applicable.
5. Agree.
- 6—8. Not applicable.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN I. T. F.

1. The present system in this Unit of selecting Officers from the Staffs of Colleges in which platoons are formed is the only satisfactory one. Experience has proved that it is undesirable for these Officers to pass through the ranks.
- 2—6. See C.-1.

D.—IMPROVEMENT OF THE FORCE GENERALLY, ETC.

- 1—3. Not applicable.
4. Agree, if U. T. C. Officers are given pay while at the school.
5. Not applicable.
6. Agree but an increased scale of tentage will be necessary.
7. Not applicable.
8. See reply to D.-4.
- 9—14. Not applicable.
15. (1) Agree, no necessity to overhaul present system of granting commissions.
(2)—(5) Agree.
(6) Do not agree.
(7)—(8) Agree.
- 16—17. Not applicable.
18. See reply to D.-4.
19. Not applicable.
- E. 1—7. Agree.

Statement by Captain Mir Jaffar Khan, M.B.E., I.O.M., Sardar Bahadar (N.-W. F. Province).

A.—PAY AND ALLOWANCE.

1. The sum of Rs. 2 per mensem, which it is suggested should be given to the Members of the Indian Territorial Force during the non-training period, is too small an amount. In my opinion Rs. 3 per mensem should be given with an increment of Re. 1 after every two years until six years are completed and the maximum of Rs. 6 per mensem is reached.

2. I prefer the system of paying road and subsistence allowance to the one under which the Members of the Indian Territorial Force would be paid for the days spent in travelling to and from their training centre. I however suggest that the present road and subsistence allowance should be increased.

3. I agree with the proposal that Members of the U. T. C. should be given increased travelling allowance when proceeding to and from their place of parade or camp.

4. I suggest that a handsome amount as Messing allowance should be given to those Indian Territorial Force Officers only who are Lieutenants or possess higher Commission.

5. I am of the opinion that the annual allowance for the upkeep and repair of clothing should be increased to Re. 1.

6. I agree with the suggestion that recruits of the Indian Territorial Force should get the same travelling and subsistence allowance as allowed to recruits of the regular Army.

7. I suggest that the allowance for mufti clothing should be given to the recruits at the rate of Rs. 25. People would be tempted to join the Indian Territorial Force if recruits return to their homes decently dressed after the training period. In my opinion the good dress of the recruits would popularize the force more than anything else.

8. I am not in favour of abolishing all pay for Indian Territorial Force Officers and making their rank a purely honorary one.

9. I agree with the proposal that Indian Territorial Force Officers' pay should be increased to a rate compatible with the grant to them of Honorary King's Commissions.

10. I think that it is very necessary that a band allowance should be authorised for Indian Territorial Force Units similar to that laid down for A. F. (I.) Units.

11. I am of opinion that road allowance to approved applicants for enrolment and to enrolled men of the Indian Territorial Force when embodied for training or service should be annas two per mile.

12. I prefer the grant of a retaining fee to enrolled men of the Indian Territorial Force to the remission to them of land revenue, for the reason that all members of the Indian Territorial Force would not be liable to the Government for the same amount of land-revenue. In the case of one member land revenue may be Rs. 5 per annum while in the case of another it may be Rs. 500 per annum.

13. I believe a monthly retaining fee for the non-training period would be more acceptable to the members than the bonus. I am therefore not in favour of the suggestion contained in item A-13.

14. I prefer the suggestions contained in items A-2 and 11 to the one contained in A-14.

15. I totally agree with the suggestions contained in item 15 (i) (a and b) and (ii) (a and b).

B.—POPULARITY OF THE FORCE.

1. I agree with the proposal that the number of years in which an Indian Territorial Force Officer has to pass his retention examination should be increased from 2 to 3 years, as a three years' course would make them more efficient and well-trained.

2. (a and b). I am of the opinion that no separate clubs should be maintained for the officers of the Force. However if the officers of the Force prove themselves really deserving, they may be allowed to become members of the clubs of the British officers of the Regular Army. If this suggestion is approved, officers of the Force would learn many things by their contact and association with their brother officers of the Regular Army. In this way a lot of extra expenditure would be done away with.

3. I agree with the proposal that I. T. F. Officers should be given a free issue of swords and binoculars and an annual clothing allowance.

4. I am in favour of a free issue of unfti clothing being given to I. T. F. N. O. Os. to take to their homes after training.

5. I am in favour of Territorial weeks being held at convenient centres in Provinces for sports and shooting.

6. I agree with the suggestion that Provincial names should be given to I. T. F. units. For in this case units would have a claim upon the sympathy of a full Province.

7. I suggest that members of units should be given only that ration which suits them. For instance, for a unit composed exclusively of Bengalees the most proper thing for ration would be rice.

8. I agree with the suggestion that an outline of the I. T. F. Act and Rules and all orders referring to pay, etc., should be prepared in English in very simple language and issued to Local Governments for dissemination by them in appropriate vernaculars.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN THE INDIAN TERRITORIAL FORCE.

1. In my opinion the present system of selecting candidates for commissions is not satisfactory.

2, 3, 4, 5 and 6. In place of the suggestions contained in items C.—2, 3, 4, 5 and 6 I would suggest that candidates for commissions should be selected as follows :

(a) One-third should be selected by the President of the Advisory Committee in consultation with the Administrative Commandant of the unit and the Chief Civil Officer (Deputy Commissioner) of the District concerned. The names of the approved candidates should then be submitted to the General Officer Commanding District and the Local Government before submission to Army Head Quarters.

In the selection of candidates for direct commission due regard should be had to the candidate's education, family status, physique, etc.

(b) Two-thirds of the candidates should be selected from amongst the ranks with due regard to candidates :

- (i) Power of command.
- (ii) Physical fitness.
- (iii) Aptitude for military service.
- (iv) Education.
- (v) Previous record of service (if any).
- (vi) Local influence.
- (vii) Social status.

D.—IMPROVEMENT OF THE FORCE GENERALLY, HAVING REGARD TO THE ROLE FOR WHICH IT HAS BEEN CONSTITUTED.

1. I agree with the suggestion that Government servants should not be permitted to enrol in provincial units of the T. T. F.

2. I suggest that Advisory Committees should be constituted for Districts instead of Provinces, the number of members not being less than five. But at the same time I suggest that Provincial Advisory Committees should not be abolished. This Committee should contain only the seniormost member of the District Committee. I further suggest that both Committees should contain one Local Territorial Force Officer and one Military member.

3. As regards the period of training of I. T. F. Provincial units, I suggest that preliminary training should be increased to 3 months and the periodical training should be for 28 days.

4. I prefer the alternative contained in item D. 18 to the present one.

5. I am in favour of rifle clubs being raised during the non-training period. For this it would be necessary that units should retain some arms and ammunition. I therefore agree with the suggestion that permission should be given to units to retain permanently a fixed number of arms and ammunition.

6. I am in favour of beds and mosquito curtains being given to each man.

7. In my opinion company commanders should remain with the unit headquarters 7 days before and 7 days after the training period.

8. I agree with the suggestion that provision should be made for vacancies for I. T. F. officers and N.C.O.s at physical training and weapon training courses at Army Schools.

9. I am in favour of at least 16 I. T. F. N.C.O.s. being called up 10 days before training commences to be put through a short course of instruction in drill.

10. I think it of the utmost importance that I. T. F. Medical officers should be attached to each provincial unit during the training period.

11. I am in favour of the suggestion that I. T. F. Medical Corps should be organised into units.

12. I agree with the suggestion that the Bihar and Orissa Companies of the 11th/19th Hyderabad Regiment should be separated from the Bengal Companies.

13. I am in favour of the suggestion that a section of the I. T. F. should be formed with liabilities similar to those of the Auxiliary Force (India) and trained on the same system.

14. I have no objection if Electrical and Mechanical and Motor Transport Companies should be constituted for Calcutta and Bombay respectively.

15. The period of preliminary training should not exceed three months. The training period should be fixed for that time of the year when it is not harvest time. For instance, training period in N.-W. F. Province ought to commence from 15th December and last till 15th March.

17. I agree with the suggestion that a permanent staff of one regular Indian officer per two platoons and one regular N.C.O. per platoon of the enrolled strength of each Territorial Force battalion should be attached to the affiliated Training Battalions under conditions similar to those obtaining at present for British officers seconded as Company Commanders of I. T. F. battalions.

18. I am in favour of the suggestion that platoon commanders courses should be continued and provision should be made for the attendance of I. T. F. Officers at the physical training, weapon training and signalling courses at Army Schools.

19. I agree with the suggestion that Lance Naiks and Naiks before promotion to Naik and Havildar respectively should be attached, with their own consent to a regular battalion for a period not exceeding 2 months.

Statement by Major T. F. O'Donnell, M.C., B.A., Reg's'lar, Lucknow
University [3rd (U. P.) Battalion U. T. C.]

Question No.	Reply.
A-1	No.
A-2	Yes.
A-3	"
A-4	No.
A-5	Yes.
A-6	No.
A-7	"
A-8	"
A-9	Yes.
A-10	"
A-11	"
A-12	"
A-13	No.
A-14	"
A-15	Yes.
B-1	No.
B-2	Premature.
B-3	No.
B-4	"
B-5	Premature.
B-6	Yes.
B-7	"
B-8	"
C-1	No.
C-2	"
C-3	"
C-4	Yes.
C-5	"
C-6	I agree with this alternative, with the addition of the exception of any one who has completed two years' instruction in a University Training Corps.
D-1	They should be allowed.
D-2	Yes.
D-3 (a)	"
D-3 (b)	No.
D-4	Yes.
D-5	Impracticable.
D-6	Yes.
D-7	"
D-8	"
D-9	"
D-10	"
D-11	Premature.
D-12	"
D-13	"
D-14	"
D-15 (1)	Yes.
D-15 (3)	"
D-15 (4)	"
D-15 (5)	Premature.
D-15 (6)	Yes.
D-15 (7)	"
D-15 (8)	"
D-16 17, 18 and 19	"
E-1	Yes.
E-2, 3, 4, 5, 6 and 7	"

Statement by Lieut. E.E. Garate, The Calcutta Battalion (A. F. I.).

A.—PAY AND ALLOWANCE.

1. The suggestion is good but the retaining fee should be paid at the end of the training season to only those members who have made themselves efficient and extra efficient.

4. If the extra allowance suggested is being granted to the Officers of the Auxiliary Force Units, it should be admissible for the I. T. F. Officers Mess also.

B.—POPULARITY OF THE FORCE.

5. An excellent suggestion and which could be worked in conjunction with the Auxiliary Force Units during the period of the Camp of Exercise.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSION IN THE INDIAN TERRITORIAL FORCE.

4. This suggestion is sound and if applied also to the Auxiliary Force Units without Colour distinctions, would, apart from the fact of removing racial distinction, show better results.

That this Conference recommends to the Military Authorities—

6. At present there is no distinct Unit which Anglo-Indian University students can enter. This being so I do fall in with the proposal that the Anglo-Indian youths be permitted to enter the U. T. C., at present confined to Indians only, with the two-fold reason that it may help to remove all racial distinction which is of paramount importance, and also lessen the expenditure for maintaining an extra Unit.

Statement by Captain G. L. Hyde, Adjutant, 2nd (Calcutta) In. U. T. C.

The points raised have been considered chiefly from a local standpoint as this is presumably what is required.

A.—PAY AND ALLOWANCES.

1. This would be valuable as a means of keeping trace of the members if the amounts were paid monthly and would make them feel that they belonged to the Force for more than the training period. It cannot be considered as inconsistent with the militia principle but I do not consider that the majority of the members are in need of actual money nor do I consider the expense of Rs. 15,620 per annum increasing with the service of the men for each unit justifiable. Of course those who favour this proposal might point to the bonus given to members of the A. F. I. as a parallel case.

2. Certainly in Bengal subsistence allowance at 4 annas per diem is quite insufficient. A subsistence allowance of 8 annas per diem is necessary and should be paid for the actual number of days in the train and for the road journey calculated at 15 miles per day. Road allowance must depend on how the traveller is supposed to accomplish the journey. At the present rate of annas 2 per 15 miles he would have to walk and carry his kit himself for practically the whole journey. As a regular soldier is expected to do this I see no reason for altering it in the case of the I. T. F.

3. The present allowance for parade attendance is quite adequate. A small extra allowance might be necessary to cover the cost of transporting personal kit to the Annual Camp or to the station *en route* for camp. This can be met from the Training Grant. In the case of the 2nd (Calcutta) Battalion University Training Corps the annual cost is not likely to be more than Rs. 300.

4. The anomalous position of the I. T. F. Officers is bound to lead to numerous suggestions of this nature. It is certainly not necessary in the wing of the unit of which I am Adjutant. My officers are :

Two Zemindars both wealthy.

Four Deputy or Sub-Deputy Magistrates in receipt of full civil pay during training.

If required the Indian ration (value approx. Rs. 0-6-6 per diem) to which each Officer is entitled might be drawn in cash instead of in kind.

The governing point in the matter seems to be that the T. F. Officers receive pay at the same scale as Regular I. Os. and may be expected to have much the same habits.

5. This is necessary to cover the cost of washing the men's garments at the conclusion of the Camp. An extra 8 annas per man is required making a total of Re. 1.

6. This is already sanctioned and has never been objected to by the Accounts Department.

7. There seems to be no reason for incurring this expense.

B. (1) In view of the facilities given to officers to learn their work the period of two years seems ample for any one with ordinary aptitude.

(2) *a. b.* This would not be practicable in Bengal where not more than one Officer resides in any particular place.

(3) The Outfit Allowance is sufficient to cover the cost of a sword. Binoculars might be kept in Unit charge and issued when required as to I.O.'s. In view of the fact that the actual deterioration in uniform is not totally represented by the wear and tear during training, which latter should be made good out of the Officer's Pay, I favour an allowance of Rs. 25 per annum on this count.

(4) There appear to be no reasonable grounds to warrant such a suggestion.

(5) This would involve (1) a willingness or capacity on the part of Members to bear rail and living expenses in connection with the week; (2) keenness in sports and shooting in a marked degree.

I do not consider that the Members of the Unit under my command would be either willing or able to bear the necessary expense, nor do I think they are sufficiently keen about sports or shooting.

(6) This is more than necessary. That this Unit should be the Bengal Wing of the 11/19th Hyderabad Regiment is in itself a deterrent to recruiting. It should be called the Bengal Territorial Battalion and word "Hyderabad" omitted if possible.

(7) A reasonable suggestion which might easily be carried out—due regard being given to the fact that no alternative scale of rations will be available on Field Service.

C. (1) To date the present system has worked satisfactorily but undoubtedly the Advisory Committee and also the T. F. Officers of the Unit feel that their wishes should be consulted officially in the selection of further Commissioned Officers.

The argument of the T. F. Officers is that they are permanent in the Unit whereas the Adjutant is only there for a short period and that they should therefore have some say in the selection of their confrères. The Advisory Committee are inclined to decry the value of the present official inquiry into the standing of candidates and contend that their own unofficial investigations would produce better results.

My own opinion on the subject after due consideration is as follows :

- (a) The normal method of giving Commissions in a Unit like the Bengal Wing, where men of good social standing enlist in the hope of advancement to the higher ranks should be from the Regiment.
- (b) There is no reason why the applications of local magnates, etc., should not be considered on their merit.

So far 8 Commissions have been given as follows :

1 Deputy Magistrate	}	... Enlisted in the Ranks.	
3 Sub-Deputy Magistrates			
1 Clerk			
1 Maharanja of Dinajpur	...	...	Direct Commission.
1 Zemindar	...	...	A Member of the University Training Corps for one year. Direct Commission.

In the case of (a) men promoted from the ranks, the written opinion of the senior T. F. Officer of the Unit concerned might be obtained by the Adjutant before submitting to the District Commander.

In the case of (b) Direct Commissions the written opinion of the Advisory Committee might well be obtained.

Further procedure should be as at present.

D. (1) If the Local Government is prepared to sanction the enlistment of its servants, in the full knowledge of the liabilities they incur there appears to be no objection to this. The number permitted to join would naturally be strictly limited but there is no reason why Government should not encourage the movement. Well disciplined material should be available from this source.

(2) Once a Unit is up to strength the number of new recruits required annually should be small. An increase in the size of the Committee would not therefore seem necessary. The addition of a T. F. Officer would only be practical if one could be found living near the Station at which the Advisory Committee meets—usually the Head Quarters Station of the Unit.

(3) While agreeing that the more training the men get the more efficient the unit should become. Any increase in the liabilities would make recruiting much more difficult. Many men are enlisted in this Unit for whom such an increase as is suggested would be quite impossible.

(4) The arrangements for training Officers during the current year are in excess of what can be taken advantage of by the Officers and N.C.O's of this Unit. The suggestion made seems to have been acted upon already.

(5) There is no reason to suppose that this would be a success in this Unit. It depends on the keenness of the men and their proximity to Headquarters during the non-training period.

(6) The advantage of protecting a man against Malaria for one month in the year is not obvious. The Medical Authorities might be consulted.

I am not in favour of beds in Camps.

(7) As the organisation progresses this would be of great advantage to Adjutants.

(8) No Officers or N.C.O.'s. are likely to be sufficiently advanced to be able to take advantage of the Ordinary Courses. They should learn sufficient for their requirements during their attachments to Regular Units.

(9) This suggestion is an excellent one and would greatly facilitate training.

(10) This is already in force.

(11) An I. A. O. has already been published sanctioning this organisation. The initiation of units would appear to be dependent on local demands.

(12) This is essential, the present Official arrangement being quite unworkable. The units are separated in practice at present but no separate establishment in Wings has yet been sanctioned.

(13) This proposal rather ignores the rôle for which the I. T. F. is constituted and would, if given effect to, mean the formation of a third line in addition to a second line.

I have no doubt that the inauguration of such units would be very popular in Bengal where there is considerable keenness about any thing showy which does not involve unpleasant liabilities. The method of training which would be casual rather than thorough would also appeal.

Apart from these considerations, a demand does exist for the formation of Units on the lines of the Auxiliary Force and these would be raised at any rate in Dacca and Calcutta. The present T. F. Unit would naturally be correspondingly difficult to maintain.

The question of bringing the T. F. into line with the A. F. I. is naturally closely associated with this demand. The desire for uniformity seems to be not so much concerned with the Europeans as with the Anglo-Indians. While admitting that my opinion on this matter is of little value I have formed the following conclusions.

The two forces might be amalgamated and Units formed as follows :—

1. Volunteer Units for Europeans (Open To draw no pay. to Anglo-Indians).
2. A. F. I. Units—(1) for Anglo-Indians, Drawing pay during Training at T. F. Rates.
(2) for Indians

The criterion might be that the cost to Government on account of Pay and Rations of the two types of Units per mensem should be the same, i.e., approx. Rs. 30.

Undoubtedly a large number of Anglo-Indians do live on Indian rates of pay and in Indian Style in their civil lives. They should therefore be prepared to undergo military training for the same pay as Indians if the need for learning the art of self-defence seems sufficiently imperative to them.

(14) This would resolve itself rapidly into a mere registration of the names of men willing to serve in case of war. The training of such Units is impractical in peace time in view of the expenditure required for equipment, and the inability of firms to dispense with skilled labour for any length of time.

(15) (1). The institution of these certificates would be an incentive to senior N.C.O.'s to work and learn about Military matters. While students are not eligible for direct commissions in the Regular Army it would not seem desirable to grant any certificates corresponding to the one which University Candidates at home require as one of the conditions of appointment to the Regular forces.

The present system of granting commissions normally to members of the Staff only is particularly difficult in a University like Calcutta where the majority of the professors, lecturers, etc., are either too old or too engrossed in professional

matters. So far in three years I have only succeeded in obtaining 2 officers of this class, (one) Lt. McDonald of the Scottish Churches College who is seconded for duty from the A. F. I. General list, (2) Hon. 2/Lt. and Jamadar A. K. Ghose, M.A., of South Suburban College. The other two Officers are students to whom it is not usually considered desirable to grant commissions. Undoubtedly the chance of obtaining a commission in the U. T. C. is a great incentive to the senior N.C.Os., many of whom will work enthusiastically for as much as 6 or 7 years to obtain such a distinction. The tact remains however that they are not as suitable in the rank as the permanent staff, as they are generally lacking in experience and broadmindedness.

3. The present grant has been sufficient to date as a largest camp hitherto held was only attended by 550 men out of 670. In any case the grant made by the Military authorities should be ample as far as one can estimate. As regards the Universities, while a general rule would be preferable the matter will probably be one which the various Universities will view differently.

4. It is difficult to see any practical steps which can be taken to secure this end. When training is further advanced Field days might be arranged for the two Units. Members of the U. T. C. should be encouraged to join the I. T. F. after leaving the University. Possibly Joint Athletic sports might be held in this Province.

5. This would be according to the local demand. As far as Medical Students are concerned, I think those in Calcutta welcome a purely Military training as a change from their College St. Johns Ambulance work. Engineering students too are quite satisfied to form a Platoon in the U. T. C.

6. The U. T. C. should be opened to all students of the University.

7. This depends on the views of individual universities. I do not think it holds in England. While agreeing that the holding of a A or B Certificate would presume increased efficiency on the part of the holder there is no reason why it should degenerate into an excuse for a lower standard in his ordinary work.

8. This would encourage the members in Musketry. The standard at present is not sufficiently high to admit of participation.

E. (1) Very necessary.

(2) No comment.

(3) (i) Could not the transfer be made direct between Administrative Commandants instead of through Districts?

(ii) Would it be possible for a man, enlisted in a certain provincial unit, to remain in that unit even if he left the province, provided that no extra expense was incurred by Government.

A small number of soldiers who left their homes for Calcutta and were transferred under these rules would be a source of difficulty on account of (1) Head gear, (2) Food.

(4) In view of the entirely different obligations incurred re-enlistment including medical re-examination seems desirable.

(5) Yes. But the Officer Commanding a U. T. C. should have the power of discharging members failing to fulfil their obligations without reference to higher authority.

(6) Desirable.

(7) Noted.

Supplementary Questionnaire.

A.—8. I do not consider that this would improve the efficiency of the Force.

9. Indian Officers in the Regular Army do not receive any increase on this score.

10. This might be attempted in certain units. I should not care to start a band in Bengal.

11. This allowance would seem excessive.

12. Would be an incentive and would increase the popularity of the Force.

13. I am not competent to judge whether the additional expense would be justified by any increased efficiency in the Force.

15. (i) The present rates of T. A. for U. T. C. members are adequate in Calcutta. Extra expense on account of transport of kit when attending the annual Camp has been met from the Training Grant.

(ii) Officers' T. A. is necessary and should be as here suggested.

B.—8. Useful.

C.—5. A reasonable suggestion, if the senior T. F. Officers' opinions are of value.

D.—17. So long as an instructional staff is available from local units this does not seem necessary. It would, however, regularise the present procedure.

Memorandum on the relations of University Corps with Universities.

There is a strong tendency at the present day to encourage military training as an integral part of the education of the youth of India. While considering the talk of compulsory Military Training for all students as an impractical vision and whilst strongly disapproving of any attempt towards allowing proficiency in that Training to form an excuse for a lower standard in scholastic attainments, I am strongly in favour of making the University Corps more an integral part of the normal students' career and more under University control.

Let us take the concrete case of the Calcutta University Training Corps in the light of the past three years' experience. The following points emerge very clearly: (i) there is a great deal of initial keenness to join the Corps, (ii) the annual turnover of members is absurdly large (approx. 50 per cent.), (iii) beyond the authority to discharge the defaulting members the adjutant has very little power to compel a continuity of attendance, and experiences considerable difficulty in getting into touch with absentees and in compelling them to return kit issued to them.

A reorganisation on the following lines is suggested:—The Educational Authorities of the province should move the University concerned with a view to ascertaining which of its colleges are desirous of maintaining a platoon or platoons in the U. T. C. The colleges electing to do this should be prepared to nominate a suitable member of their staff (with an allowance if necessary) to take complete charge of the college unit and, in particular, under rules made by the college, to ensure the attendance of members on parades, to draw kit for his unit from the Quartermaster's stores and to be responsible for the return of the kit of any discharged members. Under these provisions any student enlisting would at once realise that any omission in his Corps duties would be liable to prejudice his career as a student, and the colleges, in close touch with the Corps through their staff could readily estimate the value of their unit and dispense with it if it proved unsatisfactory. As a minor point in the working of the scheme parades would be arranged to fit in with the routine of each college and complete units would parade at one time.

If this suggestion were adopted the adjutant would remain responsible for the training and organisation of the Corps, but platoon Organisation and control would be in the hands of the Educational Authorities.

Statement by Mr. S. N. Mallick, M.A., B.L. (Bengal).

A.—PAY AND ALLOWANCES.

1. The suggestion is a good one and is worth an experiment. The success will depend on the class of people who are expected to join the I. T. F. In case of men of higher social standing there is the risk of their sense of vanity being wounded by such a proposal. Rs. 2, however, seems to be too small, but I can't recommend any increase not knowing the total amount involved.
2. I would accept the latter suggestion if that does not entail a very much heavier expenditure on this head.
3. Not necessary if at least annas 5 out of the annas 6 due be paid to them. A deduction of annas 2 for the entertainments fund is too much.
4. I accept the suggestion provided the increase is reasonable.
5. I think annas 8 per man is too small and it may be raised to Re. 1.
6. This seems quite reasonable.
7. I think Rs. 22 is too high, Rs. 10 is quite enough and Rs. 12 would be ample.

B.—POPULARITY OF THE FORCE.

1. The suggestion is quite acceptable.
2. (a) The idea is a good one and an experiment may be made.
(b) Yes—but not in a lavish scale.
3. Yes.
4. I do not think it is necessary.
5. This is a very useful suggestion and should be accepted.
6. Yes, provincial and local names should whenever possible be given and they would be attractive. But misleading names (e.g., "Hyderabad Regiment" for the Calcutta University Corps, etc.) should be avoided.
7. This suggestion if given effect to will no doubt add to the popularity of the Force and I say so from a certain amount of personal knowledge in the matter.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN THE I. T. F.

1. Present system is not quite satisfactory.
2. Yes the suggestion is a good one; but too much political aspect should not be given to the selection through the intervention of the Chief Civil Officer of the District.
3. The suggestion is an excellent one.
4. The suggestion is an excellent one. A certain amount of educational qualification (not of a high character) may also be insisted upon.

D.—IMPROVEMENT OF THE FORCE GENERALLY.

1. I am opposed to this suggestion. This will entail the result of lowering the status of the Force in public estimation. (N.B.)
2. This is acceptable.
3. The period of training may be—

Preliminary training	...	...	...	56 days.
Periodical training	...	...	...	28 days.

Help should be rendered by Government so far as possible and whenever necessary to secure for the men leave from their ordinary work.

4. The idea of a Central School is an excellent one and should not be given up for want of funds. Decent beginning should be made as soon as possible.
5. This suggestion should be given effect to.

6. Yes. So far as Bengal is concerned there must be mosquito-curtains (of the less expensive type) given to the men. Camp cots of an inexpensive type might be provided for beds as I have noticed serious trouble to the men in February last in Calcutta owing to heavy showers. In a damp country to sleep on wet ground—particularly in winter—may affect the health and efficiency of the men.

7. Yes.

8. Yes.

9. Undoubtedly.

10. Yes, but not too many of them.

12. May be.

13. Yes.

14. Yes; but the scale need not be expensive.

15. The suggestions made by the Universities Conference seem to be very good.

N.B.—I feel very strongly on the subject and if it were possible I would have gone so far as to say that in the case of Government servants it should be under certain circumstances compulsory. A post under Government is still looked upon with respect and to exclude them from the I. T. F. would imply that it is meant only for low class people.

E.—RECOMMENDED AMENDMENTS TO THE I. T. F. ACT AND RULES.

1. The amendment may be made.

2. Do. do.

3. Do. do.

4. Do. do.

5. Do. do.

6. Do. do.

7. The amendment may be made but the necessity for District Advisory Committees has not yet arisen but representative and active District Recruiting Committees may be established with some advantage.

Supplementary Questionnaire.

ANSWERS.

A.—8. I do not approve of the suggestion in respect of all officers, but provision may be made for some Hon'y. Officers so that men having competence and belonging to the higher ranks of society may also be attracted.

9. This suggestion may be accepted.

10. This has been desired and seems to be useful.

11. This may be accepted.

12. Remission of land revenue may not touch the men at all in some of the Provinces, e.g., Bengal. For the purpose of keeping touch with the Force a retaining fee is likely to have more effect being purely personal.

13. It is difficult to anticipate the result of this suggestion particularly on recruitment; but as a general proportion it is no doubt sound.

14. Not having the new para. 29-0, A. R. I., Volume X, before me it is difficult for me to answer the question but as a matter of principle no difference need exist on this head between the Regular Army and the I. T. F. Such differences are irritating.

15. (i) (a) The suggestion may be accepted.

(b) Do. do.

(ii) (a) Do. do.

B.—8. The suggestion may be accepted. .

C.—5. The certificate should have to be signed by two non-official members of the Advisory Board.

6. This suggestion seems to me to be better than those in items C.-2, 3, 4 and 5.

D.—16. I very much wish that it could be increased to six months but under the present circumstances six months at a stretch and just at the commencement may, I fear, act as a great deterrent.

17. This seems to be desirable but I am not competent to give any opinion or a technical matter like this.

18. I think the idea of central schools is better; such schools are also likely to have a good deal of moral effect.

Not knowing the details of the system suggested in the alternative I do not feel competent to give any opinion.

19. The suggestion seems to be a very desirable one. But I venture to think that the designations "Naiks", "Lance Naiks" and "Havildars"; etc., are not much acceptable to men from this (Bengal) Province. More acceptable names (in which the men are likely to feel a pride) may be selected for Bengal men.

Statement by the Provincial Advisory Committee, United Provinces.

A.—PAY AND ALLOWANCES.

1. As it has been experienced that without there being any retaining fee for the non-training period desirable recruits have not been attracted it is suggested that Rs. 2 p. m. be fixed as retaining fee up to 2 years service and Rs. 2-8-0 from 2 to 4 years service and Rs. 3 p. m. from 4 to 6 years service.

NOTE.—As at present there is no proper provision for enforcing the men to join the annual training, it is recommended that this pay be allowed to accumulate and disbursed to the recipients when they have come for the annual training.

2. No increment in the present road and subsistence allowance which seems to be adequate is recommended.

The members of the I. T. F., however, should be paid for the days spent in travelling to and from their training centre.

3. The Committee agrees to the proposal for increased travelling allowance to the members of the University Training Corps.

4. The Committee does not understand why should there be a separate messing allowance given to the I. T. F. officers who aspire to the status of King's commissioned officers who do not receive any such allowance.

5. The allowance of annas 8 per man per mensem should be increased to the Re. 1 per man per mensem or Rs. 12 per annum. This increased allowance would cover the cost of wasting the kits and replacing articles damaged by unfair wear and tear or lost by neglect.

6. The answer has already been met under A.-2.

A.—7 and B.—4. The Committee recommends that an allowance of Rs 22 to all the I. T. F. men and N. C. O.'s to cover the cost of 1 suit of Mufti clothes which should consist of "white undress uniform" as worn by the regular unit of Indian Army. This allowance would only be allowed when the men have completed their recruits course and first annual training.

The Committee further recommends that this white undress uniform should include one set of the regimental buttons, shoulder badges, and Pugri badges. Any loss or damage to the first issue should be made good from the clothing allowance mentioned under A.-5 or A.-1.

B.—POPULARITY OF THE FORCE.

1. Considering the annual training period is only of a short duration, the Committee recommends the retention examination period to be increased to 3 years from 2 years.

2. The Committee thinks the word clubs mentioned under 2(a) and 2(b) refers to mess already mentioned under A(4) and agrees with the recommendations mentioned in the questionnaire.

3. The Committee recommends that the I. T. F. officers should be given a free issue of swords, binoculars and revolvers also. They should, however, not be entitled to any annual clothing allowance beyond the initial outfit allowance as is the case with the King's Commissioned Officer.

At the termination of their agreement these officers should have the option of returning their swords, binoculars and revolvers or retaining them on payment.

4. This has been replied to under A.-7.

5. The "territorial weeks" are recommended and it is suggested that best time for these weeks should be at the end of the annual training.

6. The Committee thinks it desirable that the units should be given their local names for the sake of identification such as 11-7th Rajputs may be called the 2ndh Territorial Battalions, the 12-7th Rajputs may be called the Agra Territorial Battalion.

7. The Committee understands that the system recommended is already in vogue

C.—The Committee does not think the present system to be quite satisfactory and recommends the following procedure to be adopted for selecting candidates for commission in the I. T. F. :—

- (a) the initial selection should be made by a Committee consisting of
 - (1) O. C. of the regiments, (2) a Senior Territorial Officer and
 - (3) the Company Commander,
- (b) the selected candidate's name should then be submitted to the Provincial Advisory Committee and approved by the same,
- (c) the name of the candidate approved by the Provincial Advisory Committee should then be submitted to the Governor of the Province in Council acting with his ministers as a whole and if approved,
- (d) the name will then be submitted to the District Commander for being forwarded to higher authorities with a view to granting of the commission.

D.—1. The Committee do not recommend that Government servants as a whole should be precluded from joining the Provincial unit of the I. T. F. They do, however, think that certain classes of Government servants, e.g., Police, Jails department or any other special department whose duties would not generally allow them to work outside their department in time of war should be kept out.

2. The Committee recommends that the number of members to the Provincial Advisory Committee should be increased to 5 instead of 3 and that the Provincial Committee should be retained. The District Advisory Committees may advantageously be created to help the recruitments, etc., but should work under the Provincial Advisory Committee. A local territorial officer in the opinion of this Committee should make a very useful member of the District Advisory Committees.

3. (b) The Committee suggests preliminary training for 56 days and periodical training for 56 days should be the periods recommended.

4. The Committee agrees to the starting of a central school for the officers of the Territorial Force as suggested in D.4, and thinks it highly desirable.

5. The Committee agrees to the recommendations under D.5, and thinks that this will mean a great encouragement to the I. T. F. and to the U. T. C. movements. They are, however, alive to great caution being exercised in the matter of protecting the armoury.

6. The Committee agrees to the supply of mosquito curtain when recommended by a medical authority but is afraid that the supply of beds to all the rank and file would probably mean a great disorganisation of the camps.

7. The suggestion is accepted and strongly recommended.

8. This procedure is expected to develop gradually.

9. The Committee agrees to and welcomes the proposal.

10. Do. do.

11. Do. do.

12. The Committee do not consider themselves competent or in a position to judge.

13. The Committee do not think it advisable to narrow the liabilities of the I. T. F. at present anyhow.

Should the Government however agree to a previous recommendation of this Committee, viz., the creation of a separate Indian Militia on lines similar to the Auxiliary Force "India" the Committee will then recommend the liabilities of this newly created Militia Force, to be limited on the same lines as those of the Auxiliary Force.

14. The Committee are not competent to judge.

15. (1) The Committee agrees to the institution of A and B certificates in U. T. C. and recommends the system for granting commissions in the U. T. C. to be on the same lines as in the I. T. F. as recommended under C.

NOTE.—The Provincial Advisory Committee before forwarding the name to the Government shall consult the Principal of the College.

15. (3) The Committee agrees to the proposal.

15. (4) This is highly desirable.

15. (5) The Committee agrees.

15. (6) The Committee do not object to the Anglo-Indians being permitted to enter the U. T. C. as long as they are members of the University and will conform to the general rules and regulations of the University Training Corps.

15. (7) The proposal is accepted and recommended.

15. (8) The proposal seems highly desirable.

E.—In view of the changes that the recommendations made under A, B, C and D would involve and anomalies pointed out in the annexures, the Committee agrees with the recommended amendments to the I. T. F. Act and rules mentioned under E.

Supplementary Questionnaire.

A.—8. The Committee are not in favour of abolishing all pay for I. T. F. officers. They think that at the present stage it is highly expedient to have the pay attached to these officers.

9. The Committee while agreeing to the increased rate of pay to the I. T. F. officers are afraid if the same is made compatible with the grant to them of Hony. King's Commission it will create anomalies in cards of Jamadars and Subedars of the regular army.

10. The Committee agrees to the recommendation where a band can be organised and which latter seems desirable.

11. The Committee agrees to the road allowance at the rate of annas 2 per mile for the enrolled men of the I. T. F. only when embodied for training or service.

12. The Committee prefers the retaining fee to the remission of land revenue for the enrolled men of the I. T. F. as the latter evidently involves a tortuous and a long procedure.

13. Here again the Committee would rather prefer the retaining fee to the bonus.

14. This principle has already been agreed to under A.-2 and A.-11.

15. (i) and (ii) are agreed to.

B.—The Committee highly approves of this and think it highly desirable.

C.—5. The Committee do not agree to the suggestion, as it is just possible and there may be a Territorial Officer who may be unpopular with his comrades and get an efficient officer in the opinion of the Commanding Officer.

6. (1) The Committee are of opinion that no exception should be made in the case of candidates for commission but an ex-officer may be allowed to wear his uniform while training in the rank.

(2) The Committee is of opinion that their proposals contained under C regarding this procedure is preferable.

(3)

Ditto

ditto.

D.—16. The period of six months seems to be much too long and would probably entail the question of permanent barracks.

D.—17. The proposal seems very desirable but looks rather impracticable in view of the reductions that have already been proposed in the Indian Army.

D.—18. The proposal seems desirable and is recommended.

D.—19. The suggestion is accepted and recommended.

**Statement by Lieutenant-Colonel Maharaja Sir Jai Chand, K.C.I.E.,
C.S.I., of Lambagraon.**

Questionnaire. Question No.	Reply.
A—1	This suggestion has my whole-hearted support.
A—2, 3, 4, 5, 6 and 7	I have no opposition.
B—1 and 2	I have no opposition.
B—3	I have no opposition, if not for the binoculars at present.
B—4 and 5	I have no opposition.
B—6	I have no opposition, as considering over the number of men of our battalion, <i>e.g.</i> , "11th Battalion, 17th Dogra Regiment" ought to be given name "The Kangra Territorial Battalion."
D—1	I am also not in favour for future of such permission even one could conveniently or without any hitch manage to carry on both these duties.
D—2	If constituted for districts, would be quite desirable and should include a local Territorial Force Officer in addition to the Military Member.
D—3 (b)	Why not (b)? It would be more desirable, I think.
D—5	I also suggest for these necessary improvements and feasibility.
D—9 and 10	It also looks very necessary.

Statement by Mr. F. L. Brayne, M.C., I.C.S. (Punjab).

ANSWERS.

A.—1. At present far too many people, for one excuse or another, drop out of the Battalion. To encourage them to stay the whole period and, if possible, a second period the following should be paid—

					Rs.
at end of 2nd consecutive period of training	...				10
3rd	...	...	...	...	20
4th	...	...	...	...	30
5th	...	...	...	...	40
6th	...	...	...	...	50

for second contract Rs. 50 a year throughout. If training is missed with permission, increment does not increase but is not forfeited. Otherwise sepoy goes back to zero. Besides a great increase in efficiency, there would be a great saving in the recruiting, training, clothing expenses, etc., if we did not have to enlist large numbers of new men every year to replace wastage.

This should be started with back effect as regards calculation of increment but not as regards payments, i.e., people finishing their 4th period at this coming camp should draw Rs. 30.

Ex-soldiers with their 4 years agreement might start at Rs. 20 and draw Rs. 20, Rs. 30, Rs. 40 and for a second period Rs. 50.

2. Yes, a day's pay for time spent travelling.

4. Not wanted for our officers.

5. 6. Yes.

7. Soldiers must go home properly clothed, regimental puggery and fringe and decent national clothing. Recruits to be once issued with proper Mufti free and thereafter compelled to pay for it. Rs. 2 annual upkeep allowance of Mufti.

B.—2. Officers very few, not needed. A territorial club with branches, where needed, in the district to keep the men together and continue the games and shooting. Occasional sports and shooting meetings, etc., would be held. Lectures, instruction, etc., might even be started on subjects of interest and utility if the club took on. The club could admit on suitable payment other members besides 'terriers' if not of military age or eligible for enlistment, and suitable honorary members.

Government would help the club and the District Territorial Association would do the rest. The management would be joint Territorial and Association members. As for gear, if regimental gear goes to the club, it will never come back, but the regiment can pass on superfluous gear at its discretion.

It is just possible that in this way we could spread the love of games to the villages, to take the place of litigation, etc.

4. See A. 7.

5. See B. 2.

6. Certainly and Districts should certainly be given this honour as a reward for keenness already displayed and to encourage them to take a pride in the efficiency of their Battalions.

7. Rations are satisfactory and it will not do to encourage them to be dainty.

C.—1, 2 and 3. Present system satisfactory whereby Regimental Authorities give commissions in consultation with District Authorities.

4. No direct commissions or else people will become too proud to go into the ranks. We want to make the Battalion a *corps d'élite* where the sons of the local gentry will be knocked into shape and they must all go through the mill. Direct commissions should be absolutely forbidden and it should be a matter of pride among the local gentry that they and their sons are recruits, etc., as in England. Direct commissions will absolutely ruin the Battalion.

D.—1. Government servants should certainly be allowed to join but with permission and knowledge of the head of their Department and they should be allowed when they can be conveniently spared to be absent for training without pay but without losing leave or service.

2. I have never heard of an Advisory Committee and it does not function as far as Gurgaon is concerned. We have our own Informal Advisory Committee consisting of myself and the chief gentry of the district whom I consult upon all matters of interest or importance. Formal Committees are useless as they never function. The proof of the pudding is in the eating—We have raised a battalion and provided it with all the money it wants for sports, prizes, etc., etc (Rs. 5,000).

If there must be a formal Committee then it should be for the recruiting area of each battalion only. Gurgaon dates of harvest, etc., differ from Punjab and the whole of our conditions are largely different, and so a Punjab Committee would be useless for us.

3. 1 month preliminary, 2 months periodical.

The best possible date for breaking up camp for our Battalion should be fixed in consultation with Gurgaon District Authorities, with reference to the date when harvesting begins.

4. Useless. Territorial training is not different from any other Military training.

5. See B.—2.

6. Beds, yes; curtains, no; as we train in cold weather.

7. Yes.

8. Yes.

9. Yes.

10. No need.

13. I am quite ready to use the Gurgaon Territorials in aid of the civil power provided I could get hold of the Commanding Officer or the Adjutant at a crisis to command them.

E.—7. Advisory Committees should be for Battalion recruiting areas only, not provincial, as no provincial Committee can really speak for individual areas, i.e., each battalion should have its own committee, if a formal committee is wanted at all.

SUPPLEMENTARY.

A.—8. Poor districts could not afford this.

9. No.

I consider that the present system should be changed and platoon commanders should be in future Viceroy's Commissions (Jamedar and Subedar) and company officers, etc., King's Commissions. No S. M. wanted.

10. Band is waste of money. No band can be the least use if only trained for the short period of Territorial Units.

11. Yes, only when they go to the camp for training.

12. No.

13. See A.—1.

C.—5. 6. All too elaborate.

6. (1) There should be no such thing as candidates and no one should be enlisted on the understanding he was going to be pushed into a commission. All enlistments should be as sepoys only and promotion made as previously suggested. Once privileged recruits are taken no gentleman's son will enlist as a plain sepoy. If a privileged recruit is a failure and cannot be promoted, he will try and get out of the regiment and will have a grievance and the regiment will be discredited. All should enlist on level terms.

D.—16. Impossible. They would be loafers for the rest of the year as they would have to drop out of village farm routine and on their return would not be wanted.

17. It is quite impracticable for the Territorial Battalion to appoint its own staff and then attach them to the training Battalion in the off season. They

would not be the Training Battalion's own officers; it would take no particular interest in them and unless they were suitable for its needs, they would be put on routine duties and spend the year loafing and be worse than useless next training season. This staff should be seconded from regular units to the Territorials and then attached to the Training Battalion during the non-training season. We should then get a permanent staff available for our wants. At present we never get the same Indian Officers or Non-Commissioned Officers or British Officers from year to year or even for the whole of one training system. Nor do we get a full staff so that we are asked to train men under an impossible handicap.

The training staff, British and Indian, should all come from the same unit, so that they may train on exactly the same principles and know each other. At present our Indian Officers and Non-Commissioned Officers come from the units in one Brigade, and this Brigade has two Territorial Units and all the duties connected with Delhi; it is quite impossible to give us either a full staff or a picked staff.

Our Indian staff must come from the same training Battalion, from which the company commanders come, and must be seconded in the same way.

At present we get officers from all over the place, and they are changed freely during the training period and never by any chance return the next year. We never have more than one quarter of our authorised staff. Last year out of one authorised staff of 8 Indian Officers and 16 Non-Commissioned Officers we got 2 Indian Officers, 2 Havildars, and 2 Lance-Naiks and with these we are expected to turn out guardsmen.

These extra officers need not entirely waste their time during the slack season. One of the reasons given for the inordinate delays in the settlement of pension claims is the shortage of staff in the training Battalion to go through the masses of records now in their charge. These seconded officers could be given this work as the first call upon their time during the rest of the year and help to remove the grave scandal of the non-payment of pensions. If the scheme recently proposed that all pensions should be paid from the Training Battalions were put in force they would have plenty to do for the rest of the year, and one of the greatest post-War problems of the army, the proper distribution of pensions, would be solved.

18. Facilities should be provided to allow Territorial Officers, Non-Commissioned Officers and men who show an aptitude for military subjects to attend courses, be attached to regular units for training, manoeuvres, etc., etc., with the consent of the military authorities concerned, in their own time and without further cost to Government than perhaps their railway fares to and from the unit they join and their rations while so serving, provided they pass out satisfactorily at the conclusion of their period with the unit.

19. The Regimental Authorities should not be hampered in this way by regulations.

PROPOSALS UNDER B.

1. It should be possible during the off seasons to mobilise such portion of the Battalion as the District Commander may approve, for ceremonial purposes, e.g., at the visits of Viceroy, Commander-in-Chief, Governor, etc., etc., it should be possible to obtain permission to produce a Guard of Honour of appropriate strength, and the District Commander should be authorised to sanction the necessary expenditure and all other necessary arrangements. This would do a very great deal to popularise the force and draw public attention to it, and would help greatly to smarten up the men themselves.

2. Territorials should have some distinguishing mark in the off season. The pugger and fringe would be the best thing, and this they should be allowed to take away; if they do not produce it at the next camp in good order, the price of a new one should be cut.

3. The Territorials are in their infancy and should not be hedged in with too many regulations, but should be allowed to develop as far as possible on their own lines as long as they conform to military principles. What suits one Battalion may be impossible for another, and rigid uniformity in things not essential should not be insisted on and District Commander should be given very considerable latitude in sanctioning reasonable proposals.

Statement by Major K. K. Chatterjee, F.R.C.S.I., I. T. F. Medical Corps (Bengal).

A.—PAY AND ALLOWANCES.

1. I agree.
2. I would suggest the following scale :—
Road Allowance @ 0/3/0 per mile;
Subsistence or daily allowance @ 0/8/0 per diem.
3. In my opinion the travelling allowance of the members of the U. T. C. should be the same as for the I. T. F.
4. I agree and I suggest that an allowance of Rs. 10 per diem per officer in addition to the allowance per mess.
- (N.B.—Regarding 1, 2, 3 and 4—*Vide* Memorandum as Alternative Scheme, Appendix I).
5. I agree.
6. I agree.
7. I agree.

B.—POPULARITY OF THE FORCE.

1. In some districts 2 years may be sufficient, but in other districts 3 years may be required.
2. (a) This is a very good idea.
(b) This is a necessary item for 2 (a).
3. I do not think it is necessary as officers receive outfit allowance when they get their Commission; however, it would be welcome provided funds are available.
4. I would limit it only to recruits (*Vide* Para. 7, Q. 1).
5. A very good suggestion and I fully agree that it would increase the popularity of the Force.
6. I agree.
7. I agree (*Vide* my Report on I. T. F. Camp of Exercise—Appendix I).

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSION IN THE I. T. F.

1. The present system is not satisfactory.
2. The suggestions in Paras. 2, 3 and 4 are good, but I would like Para. 2 to read as follows :—

Candidates should, before appointment on probation, be approved in writing by a Board composed of (i) the Chief Civil Officer of the District, (ii) the Administrative Commandant of the Unit concerned, (iii) the Senior I. T. F. Officer of the Unit concerned, (iv) a medical Officer (I. T. F.) of the Unit concerned, preferably a senior Medical Officer.

3. I agree.
4. A good rule but exceptions may be made in very special cases.

D.—IMPROVEMENT OF THE FORCE GENERALLY, HAVING REGARD TO THE ROLE FOR WHICH IT HAS BEEN CONSTITUTED.

1. I cannot agree. On the other hand, I think Government servants should be encouraged to enrol in Provincial Units of the I. T. F. (*Vide* Confidential Notes—Appendix III).
2. I agree that an Advisory Committee should be increased to 5 or 6 members for districts and not of Provinces and also that it should include a Local Territorial Force Officer in addition to a Military member, but I suggest that a Medical Officer be also included; this, I think, is essential.
3. I suggest preliminary training 28 days and periodical training 28 days.
4. I agree.
5. I agree.

6. I agree (*Vide Confidential Notes—Appendix III*).
7. I agree.
8. I agree.
9. I agree but I like to add that I. T. F. Officers including Medical Officers should be called up at least 5 days before training commences (*Vide Memorandum—Appendix I*).
10. I agree (*Vide Memorandum—Appendix I*).
11. I agree (*Vide Memorandum—Appendix I*).
12. I agree.
13. I do not agree as I consider there may be confusion during recruiting and there should be the same condition for all I. T. F. men and N. C. O.'s and Officers (*Vide Memorandum—Appendix I*).
14. I agree.
15. University Conference Resolutions :—
 - (i) I agree.
 - (ii) I agree.
 - (iii) I agree.
 - (iv) I would like to be enlightened as to what is meant by closure working.
 - (v) I agree. (Also *Vide Memorandum—Appendix I*).
 - (vi) I like this suggestion but there should be practical difficulties.
 - (vii) I agree.
 - (viii) I agree.

E.

1. The addition of a proviso to Section 5/A of the Act as stated in Annexure I.
4 and Annexure IV. This will apply to a member (private) but not an officer (*Vide Confidential Notes—Appendix II*).
- 6 and Annexure VI. I agree but I understand exceptions would be made in cases of sickness.
1. (*Vide Memorandum—Appendix I for suggested amendments*).

Supplementary Questionnaires.

A.

8. Disagree (*Vide Memorandum—Appendix I*).
9. I agree (*Vide Memorandum—Appendix I*).
- 11 and 15. I think allowances for the I. T. F. and U. T. C. should be the same.
12. I agree.
13. A good alternative idea.
14. This may cause confusion

B.

8. I agree.

C.

5. This may be vested in the Advisory Board.
6. Agreed.

D.

16. Too long a period.
17. Agreed.
18. Agreed.
19. Agreed.

K. K. CHATTERJEE,

Major, F.R.C.S.,
Indian Territorial Force,
Medical Corps.

MEMORANDUM (Appendix I).

In drawing up this memorandum for the improvement and expansion of the Indian Territorial Force and the Medical Corps attached to it, I have taken advantage of the experiences gathered as an Executive Officer in Charge of the St. John Ambulance Brigade, District No. II (Bengal, Bihar and Orissa and Assam) as Acting Assistant Commissioner and District Superintendent in Charge of the Brigade. I have also had an opportunity of studying the subject as Senior Medical Officer in Charge of the two Camps of Exercise, one at Kanchrapara where the University Training Corps was encamped and another in Fort William where the Indian Territorial Force was encamped. The St. John Ambulance Brigade District No. II, consists of ten divisions and two more divisions are being organised. Of these twelve I have practically originated and formed nine divisions consisting of a large number of Officers, N. C. O.'s and a fluctuating number of 500 to 600 men. I have been able to study the mentality of men and officers. There were strong and weak points in the control and management of men and power of organisation. I have also watched the officers and men of the University Training Corps and the Indian Territorial Force from the same standpoint. I have been led to think that of the officers, N. C. O.'s and men, those who had previous military or semi-military training have proved more efficient than those who have not had these, in spite of the fact that the latter may have had better education and were of better social standing. It has struck me that the men here—particularly a Bengalee—has to learn how to obey before he desires to command or wants others to obey him. I have recruited and trained compounders for duty as Hospital Orderlies during the last War, and while doing so I have noticed the same tendency among them. I am however impressed that once they are put under discipline and get the grinding, they prove quite satisfactory and efficient officers as far as discipline, organisation and command are concerned. In my connection with the S. J. A. B., I have mixed with Indians (Bengalees, Biharees, Hindus and Muhammadans) and Anglo-Indians and Europeans and though at first fellow-feeling and camaraderie were wanting between them, particularly between the Anglo-Indians and Indians, I have lately been noticing with much pleasure that it is improving and an *esprit de corps* is developing in them.

There are two non-regular Forces, namely (1) the Auxiliary Force (India) and (2) Indian Territorial Force which includes the University Training Corps. The Auxiliary Force is meant for service in India and the Territorial Force for general service as a second line of reserve to the Regular Army, though the University Training Corps does not strictly correspond to this. Besides, it is understood that men and officers of the Auxiliary Force may at a time of need volunteer for general service as a Force from which it has developed has done in the past. I suggest that the Auxiliary and Territorial Forces may have the same nomenclature and that as the distribution of duties to the two Forces cannot very strictly be followed, I suggest that the Territorial Force may have two sections—(1) for local service and (2) for general service. Here I may suggest that in the earlier stages some difficulty may arise in recruitment.

I think that the Indian Territorial Force should consist entirely of Indians though for the present as a temporary measure the Officer Commanding the Force should be an Officer of a Regular British Regiment lent to the Force for the purpose.

Budget.—Some difficulty is apprehended with regard to budget. The distribution of budget may be made as follows:—

The whole military budget is in the hands of H. E. the Commander-in-Chief. H. E. or his Secretary (Finance Secretary) can distribute it under two headings—(1) for Regular Forces controlled by a Secretary and (2) for non-regular Forces, I. T. F., etc., with a Secretary, preferably an Indian. Similarly, the budget will be distributed to the districts; for instance, the budget that goes to G. O. C., Eastern Command, will be distributed to the Regular Force and non-regular Forces. The budget for the latter (non-regular Force) will be in the hands of a Secretary, preferably an Indian.

The Territorial Committee.—The present organisation and functions of an Advisory Committee are not satisfactory. In my opinion there should be an Indian Territorial Force Committee at Headquarters (Capitals) of each Province. This Committee should consist of the G. O. C. or a military officer which he may nominate, two non-official members, one senior officer of the Indian Territorial Force and one senior officer of the Indian Territorial Force, Medical Corps. Besides the functions and power vested in this Committee I would recommend that in consultation with the Secretary it should have some control on the budget. The other (Territorial) (Advisory) Committee which may be called the District Territorial Committee should be in the district towns at the collector's headquarters and should consist of senior civil officers, e.g., the Collector, two non-officials, a member of the Indian Territorial Force and an officer of the Indian Territorial Force, Medical Corps.

Pay, Allowances and Status.—I do not recommend abolition of pay of I. T. F. Officers. The St. John Ambulance is a voluntary organisation and in organising a large number of divisions in my district I have experienced great difficulty in this connection. I have had to provide funds for kit, travelling expenses and mess when members of divisions have been on duty; without this it has been unworkable. My experience during the Camps of the I. T. F. and the U. T. C. has been the same.

The status, pay and allowances of the members of I. T. F. should be on the same basis as those for the Auxiliary Force (I). This should be possible if my budget scheme be adopted. The difference in the status, pay and allowances in the case of Regular British and Indian Armies is not strictly applicable to non-regular Forces like the Territorial Force.

I am in favour of a preliminary short intensive training for the officers of the I. T. F. and the Medical Corps before each camping season and before anticipated operations or mobilization. This should obviate the necessity of deputing officers of the Regular Army as Drill Sergeants or Instructors during Camp of Exercise.

I am not in favour of dual commission for officers of the I. T. F., for instance, if a Jemadar or a Subadar is given an honorary rank as second-lieutenant it makes his position rather ambiguous. If a King's Commission is granted to an officer in appreciation of his work or ability it may be a full commission and not an honorary. This will clear much of the difficulty that has arisen lately due to officers' holding dual commissions.

Indian Territorial Force, Medical Corps.

Organisation.—I understand this Corps is being re-organised. Under the Director of the Medical Services (D. M. S.) or a D. M. S. for the non-regular forces D. M. S. (T.), there should be for each provincial unit an Assistant Director of Medical Services, Territorial A. D. M. S. (T.), who should be by choice a Senior Medical Officer of the Indian Territorial Force, Medical Corps, and preferably one who has his headquarters at the Capital of the Province and is a resident there. Under him there will be an Administrative Medical Officer (A. M. O.) in each district in the province. The constitution of the Unit or the Corps, besides these officers, should consist of assistant surgeons, a corps of orderlies and stretcher bearers who will be N. C. O.'s, warrant officers and men. These will be distinct from combatants. From these will be constituted two detachments, namely, regimental, medical and a sanitary detachment. These will be trained in first aid, stretcher drill, nursing, military hygiene, sanitation, water duties, mosquito brigade work and quinine parades, etc. In a way this would constitute the Field Ambulance Section. In my district (S. J. A. B. District No. II). I have a large number of medical

men, sub-assistant surgeons, senior and junior medical students and compounders who will be only too glad to volunteer for this section.

Training.—Officers, warrant officers, N. C. O.'s and men will have periodical trainings. The senior officers may periodically be attached to a Station Hospital. The period can be arranged to suit each province. They should have an intensive short course before each Camp of Exercise and certainly before mobilization. A course of lectures should be arranged in each province and the subjects should be inclusive, that is, first aid, stretcher drill, nursing, military hygiene and sanitation, water duties, mosquito brigade work, quinine parades and tooth parades, etc.

Designation.—The designation for medical officers at present is Indian Territorial Force, Medical Corps, seems to be rather a long one; in view of the recommendations of the Lee Commission I would suggest R. A. M. C. (T) or I. M. S. (T). Of course, this will depend on the general designation that is to be given to the Auxiliary and Territorial Forces.

K. K. CHATTERJEE,
Major, F.R.C.S.
Indian Territorial Force,
Medical Corps.

INDIAN TERRITORIAL FORCE (Appendix II).

11/19 HYDERABAD REGIMENT, BENGAL WING.

Camp of Exercise, 1924.

Sanitation.—The sanitary arrangements were satisfactory. The kitchen and men's mess, the latrine and the tents with the surrounding area were inspected daily and were maintained in healthy conditions. The Kitchen utensils were regularly inspected and were found to be clean. The kitchens were divided into four sections, (1) for officers, (2) for the Hindu Sepoys, (3) for the Muhammadan Sepoys and (4) for Gurkha Instructors and men but there is at present only one paved sink for the kitchen for washing purposes; I recommend construction of two additional sinks of the existing type. Conservancy was efficient and good. The drinking water in the water-tank was good; on two occasions the water was found to have a peculiar smell in it and on examination it was found to contain fungus. Immediate measures were taken and the tank was emptied. The interior of the tank was secured and bleaching powder used as disinfectant. I propose that as a routine measure the tank be emptied out once every fortnight and chlorogen used as disinfectant. Two bottles of chlorogen should be enough for the whole period; it is a cheap and efficient disinfectant. The tank for bathing water also grew fungus. It was emptied and treated similarly. The latrine accommodation was sufficient till the strength went up above 300. Not much inconvenience was felt due to efficient and expeditious conservancy; if however for future camps the number exceeds 300 the latrine accommodation may be increased.

Water supply.—Water supply was efficient till the arrival of B. Company and new recruits in addition when a slight shortage was felt in the water supply; the capacity of the tank may be ascertained. In my opinion the present capacity should be enough if a continuous supply of water in the tank be assured. The ground surrounding the tank was at times slushy. I suggest that an area of about 4 ft. surrounding the tank be paved.

Tents.—All tents were in good condition. Some men suffered from cold and I think if straw-mattresses are supplied it will help the Sepoys and N. C. O.'s to keep warm. The sick were sent to the Indian Station Hospital and on one or two occasions the O. C. of I. S. Hospital reported that the number of sick sent there was high. I suggest that cases with minor ailments may be kept in a special tent to be called the 'Sick Tent'. This is, further, desirable as it would prevent spread of infection in the men's tents.

Health of Officers, N. C. O.'s and Sepoys.—Good health was generally maintained and on examination I found that at the close of the camp the men were in better health and physique than when they joined. There is only one case of illness of any serious nature, namely, that of Broncho-pneumonia who made an uninterrupted recovery at the I. S. Hospital. The cases of sickness consisted of fever, throat complaints, such as pharyngitis, laryngitis, etc., a

few cases of bowel complaints and some cases of V. D. Most of the fever cases were imported, the men coming from malarial districts came infected with malaria. For malaria cases I recommend holding Quinine Parades every other day for the first week after these men came into camp and later twice a week. The cases of throat complaints were mostly imported and these patients evidently infected others in their tents. It is also possible that the malaria cases also spread infection likewise. That is why I suggested segregating them in the Sick Tent. Bowel complaints, in my opinion, were due mainly to the sudden change of diet as the cases reduced in number after the men got used to the food supplied in the camp. V. D. cases were either promptly sent to the I. S. Hospital or discharged. There were a very large number of cases of pyorrhoea and spongy gums. Oral sepsis like this would account for a certain number of throat and bowel cases; as a remedy I suggest a sufficient supply of green vegetables and fruits. In consultation with the O. C. I find that an addition of one anna per head to the existing food scale will be quite sufficient to meet these. I further recommend a supply of tooth brushes and antiseptic tooth powders. I also propose that for the next camp Tooth Parades be held twice a week. There were a fair number of cases of infection of the skin chiefly due to scabies and tenia. For this I propose a supply of two shorts and under clothing to the men and also that after the breaking off of camp all old kit be disinfected by sting. There were some cases of injury during games of hockey and football. All cases of suspected injury to the bones and joints I examined under X-ray and all were cured before the camp broke off.

Camping Season.—It has been suggested to me that the Camp be held earlier, from the middle of January to the middle of February on the grounds that it got hot during the later part of this season. This is a good and acceptable suggestion though I see no reason why we officers and men should not get used to different temperatures in view of futurc emergencies.

Ambulance and first aid.—Men and N. C. O.'s were initiated to the elementary principles of First Aid and Stretcher Drill. I propose to organise it on a more systematic basis at the next season in view of my scheme for the formation of a Field Ambulance Division.

K. K. CHATTERJEE.

*Major, F.R.C.S.,
Indian Territorial Force,
Medical Corps.*

NUMBER OF CASES TREATED AS SICK.

K. Company.

Date.	No of cases.
January 1924—	
19	1
20	1
21	2
22	3
23	4
24	2
25	2
26	2
27	3
28	3
29	2
30	3
31	2

Statement by Mr. R. L. Khare, Panchgani, Gwalior.

My experience, both as a member of the I. D. F. and I. T. F., shows that the former was more popular than the latter. I know the spirit of the members of the I. D. F. and how vigorously the members were working. That was because they knew (in those years when the last war was raging furiously) that a day may arise when they would have to defend India from foreign invasion. But an I. T. F. member has not the same enthusiasm. He always thinks that he will have to go outside India not to defend his own mother-land but to die for others with whom he is at all connected in no way. Naturally the Force is not so popular as it was expected to be.

Moreover the general policy of the Government of India has made the educated Indian mind suspicious about Government's intentions. I know many cases when the candidate was dissuaded from joining the I. T. F. on the ground of this misgiving.

Moreover the present system of training is, to be frank, a mere show. All arms are not opened. The Indian is given a Viceroy's Commission and an honorary King's Commission. In making the King's Commission Honorary the Government's policy is as clear as day light. It is none else but a suspicious one. When Government say that they want to give Swaraj to India they should be ready to hand over the power into the Indian hands without grudge. It is high time the Government knew that an Indian, especially an educated one, feels it a dishonour to be obliged to salute a 2nd-Lieutenant who is far below him in many respects. Even an ordinary soldier dishonours the Indian Officer. This must be changed and if Indians are to be given commissions at all they should be none else but King's Commissions. We shall go without Commissions rather than have Viceroy's commissions. The head-dress too must be changed from a hat to Feta or a turban. The rest of the dress should be British Regiment pattern.

Thus the clear issue before us at present is :—

1. The I. T. Forces should be for the defence of India and for "Service in India" as the Auxiliary Forces are.
2. Indians should be given King's Commissions and not those of the Viceroy.
3. Every Battalion should be complete in itself, i.e., with all arms including Battery.
4. The Head-dress should be a Feta or a turban.

Thus the following change is necessary in section third of the Act :—

The proviso "Provided that the Governor General..... from time to time" should be dropped and the words "With all arms" should be substituted for the same.

Communal representation must be strictly avoided. The I. T. F. is for the defence of the whole of India and not for a sect or a creed.

B.—In order to increase the popularity of the Force the first and the foremost suggestion I have to make is to put the Annual Budget of the I. T. F. before the Legislative Assembly and the body should be allowed to make changes in the same. If a member of the I. T. F. wants to join the Regular Forces he should be allowed to do so and his services in the I. T. F. should be taken into account. Thus a new avenue will be opened to the educated young men of India and Government will not feel the same difficulty which they feel now in Indianising the Army.

Further when the Indians come to be given King's Commissions looking to the short life of the Indian an Officer should be a Major after twelve years of Commissioned service and a Captain after seven years provided he passes the necessary examination.

Any Officer holding the office of a captain or any other rank above that of a captain should be eligible for election or a nomination to the Assembly, Provincial Councils, Municipalities or Local Boards. Thus the I. T. F. men will always be before the public eye.

Any officer or an N. C. O. wishing to continue his service after the expiry of his term of service should not be made to re-enrol and his former services should be counted.

Appointments, promotions, transfers, removal, retirement or any other Government Notifications for the information of the members should be published in the *Government of India Gazette* in the Court-language (English) and in Local Vernaculars in the Presidency Government Gazettes.

Officers from I. T. F. should be appointed Honorary aide-de-camp to the Viceroy, Governor, the Commander-in-Chief and to a Lieut.-Governor subject to the sanction of the Commander-in-Chief.

C.—As far as U. T. C. is concerned the present system of selecting candidates is totally unsatisfactory. Commissions are given at present to Professors only. While many competent students who can be efficient officers are passed over. Therefore students as well as professors should be given Commissions, provided they pass the required test.

The Chief Civil Officer of the District should not be a member of the Committee formed to choose a candidate for Commission. Out of the three members suggested one should be member of the Legislative Council who has headed the poll during the triennial elections.

Social status and local influence should not come in the way of promotion of a candidate. A man should be raised to a higher post on his own intrinsic merit. Social status or local influence will not aid an officer on the field as the real soldier in him.

D.—According to the present system each District forms only one platoon. Thus the ratio of the privates to the population of the District is roughly 1 : 2,000. I therefore suggest that a district should be allowed to form one company, the strength of which should be about 250 for the present.

All these men should be trained and drilled at the chief station of the district for a period of three months as far as preliminary training is concerned. The periodical training should not exceed thirty days per year. There should be A and B reserve classes as there are in Auxiliary Forces.

Rifle clubs should be raised at the chief station of the Taluk, provided at least ten members belong to that Taluk. Here a certain number of Rifles and rounds of ammunition can be kept in the police guard and the Advisory Committee should see that each member gets at least sixty rounds during the non-training period.

I am totally against allowing the Anglo-Indians to join any branch of the I. T. F. They may if they like join the Auxiliary forces. They feel that they are not Indians and this feeling of theirs was amply illustrated in the United Provinces case regarding whipping. The same kind of partiality is likely to come in if they join the U. T. C.

I have answered some of the items in the questionnaire as given above. I wish to make the following few suggestions though they are outside questionnaire are still to my mind pertinent.

The teachers in Government and semi-Government high schools as well as students (provided they have attained the age of sixteen or above that) should be allowed to join the I. T. F.; so that the teacher in uniform with a batch of privates will not only encourage "Espirito de Corps" in their fellow students and teachers but will also increase the popularity of the force even amongst the ordinary people.

In the annual training camps liquor shops should not be opened.

Whenever on duty or in annual camps men, N. C. O.s and officers should receive pay and allowances, bonus, etc., as is given to members of the Auxiliary Forces. Semi-Government schools should pay their teachers. And the number of privates in a school should be taken into consideration when grants are given. Officers should receive staff-pay according to the scale of a British officer.

Horses, wherever possible, should be provided by the Government free of charge during the training period and arrangements with the Military Authorities should be made by the Provincial Government for the same.

Indian Territorial Force men should not be used as far as possible to pacify local riots or disturbances. Otherwise the privates will be viewed with suspicion by their own people and no gentleman will like to have such an odium on himself.

Advisory Committees :—

There should be District and Presidency Committees linked to the Central Committee. The formation of the committees should be as mentioned under :—

District Committee :—

2 Members from the Legislative Council belonging to the district.

1 Chief Civil Officer.

1 The Administrative Commandant of the Unit concerned.

1 The senior I. T. F. officer of the Unit concerned.

5 Total.

The Presidency Committee :—

2 Elected members of the Legislative Council elected from amongst the elected members by the Council.

2 Members nominated by the Government.

Administrative Commandant of the I. T. F. of the Presidency.

5 Total.

The Central Committee :—

4 Members elected by the Legislative Assembly from amongst the elected members.

3 Members nominated by the Government. The President should be elected.

7 Total.

This Committee should frame rules and regulations and fix the general policy of the I. T. Forces. The other two committees should be executive committees and should solve as far as possible local questions.

The instructional staff, clerical staff, and the Adjutant should be Indians. The link between the regular forces and the I. T. F. should be the Battalion Sergeant Major and the senior I. T. F. officer. The Adjutant should be an Indian Civil Officer. Thus the cost of supporting these Battalions will be proportionately lessened.

Statement by Major F. J. O. Hume-Wright, Adjutant, 11/7th Rajput Regiment.

With reference to your letter No. A-29363/2-(A. T. F.), dated 4th August 1924, I have the honour to report as follows. I have read carefully through the Questionnaire and studied the various proposals contained therein. I agree with all of them, but of my own knowledge and experience of this unit, I beg to submit the following alternative suggestions and amendments:—

A. 1.—This pay to accumulate and be paid to the man only when he comes for training. Suggested rates might be Rs. 2 per mensem up to two years service, Rs. 2-8 from 2 to 4 years service, Rs. 3 per mensem from 4 to 6 years service.

A. 5.—Suggested that the allowance be increased to Re. 1 per mensem, or Rs. 12 per annum and be called "Clothing Allowance". This would have to cover the cost of washing men's kits, repairs and replacements due to unfair wear and tear and negligence, etc. This allowance would not be paid to men, but would be credited to their accounts and kept at Headquarters.

A. 7 and B. 4.—One Mufti suit, "White undress uniform", as worn by Regular Units of the Indian Army, at a cost of not more than Rs. 22 should be provided for every Non-Commissioned Officer and man who completes his Recruits Course and first annual training. With this white undress uniform, he should be allowed to take one set of his Regimental Buttons, Shoulder Badges and Pugree Badge. After this initial issue, the man will be required to keep up his Mufti suit from his Clothing Allowance or from his accumulated pay as in A. 1 above.

B. 8.—Strongly recommended, except in the case of Ex-Regular Indian Army, Indian Officers who have them already, i.e., Swords and Belts (but not Binoculars). Revolvers might also be made a Government free issue, to be returned when a Territorial Officer resigns his Commission or is dismissed, etc. Swords, Belts and Binoculars might also come under this category.

C. 2, 3 and 4.—The following procedure is suggested:—

- (a) Candidates for Commissions to be selected by a Committee composed of the Commandant, the Company Commander concerned and Senior Territorial Officer of the Unit at the end of Annual Training in accordance with para. C.4.
- (b) The candidates names thus selected to be forwarded to the Provincial Advisory Committee.
- (c) If approved by (b) then the names to be submitted to Local Government for their approval.
- (d) Finally to District Commander for his approval and necessary action.

D. 3.—Suggested that the alternative (b):—

that is Preliminary Training	...	...	56 days
Periodical Training	...	...	56 days

be adopted in preference to (a), as 28 days Periodical training is too short a time for any useful knowledge to be gained.

A. 9.—Yes. I think the suggestion of a Bonus at the end of a Territorial Force officers' training a very good thing.

C. 6.—Yes. I agree to it, but only as a last alternative. I prefer my own suggestion above. Failing this I prefer C. 2, 3 and 4.

As regards Supplementary Questionnaire, I am in favour of these alternatives also, except A-8 and A-9, which I do not consider would be at all suitable to this Unit.

**Statement by Khan Bahadur M. A. Momin, District Magistrate,
Nadia.**

A. (1) I do not approve of any retaining fee for the members of the Indian Territorial Force. A small fee as suggested will not appeal to any class of people and will not increase the popularity of the force.

(2) Members should be paid for the days spent in their travelling to and from training centres.

(3) Members of the U. T. C. should be paid travelling allowance at the same rate as members of the Indian Territorial Force.

(4) I. T. F. Officers should be in my opinion given a subsistence allowance of rupees 6 per day in addition to the allowance per mess already paid. Where no mess is maintained officers should get an allowance of Rs. 8 a day. They should get no pay.

(5) The annual allowance for the upkeep and repair for clothing should be increased to Re. 1 per head.

(6) Yes.

(7) Yes.

B. (1) I don't think it is necessary to increase the period of probation for officers from two to three years.

(2) A and B.—Officers' clubs would certainly increase the popularity of the force, but I do not think the small number of officers now in the force justifies any expenditure on this head.

(3) Yes.

(4) Yes.

(5) Yes.

(6) Yes.

(7) Yes.

C. (1) The present system of appointment of officers is not popular. I would suggest (1) that half the number be recruited by promotion from the ranks, (2) and the other half by direct recruitment. Candidates for direct recruitment should be nominated in the first instance by the District Magistrate from among the land holding classes and other classes with local influence and high social status. Central advisory committee should be formed consisting of the administrative commandant of the unit, the Commissioner of the Division, district commander and three non-official gentlemen. The final selection should be made by the Advisory Committee from those nominated by the District Officers. Candidates recruited direct should go through the ranks and should not be given commissions unless they prove satisfactory.

(4) Yes.

D. (1) There should be no bar against Government servants entering the I. T. F. As a matter of fact the enrolment of Government servants will make the force more attractive. It will be setting a bad example to private employees if Government object to allow their employees to join.

(2) Yes.

(3) The existing period for training should be maintained.

(4) I prefer training of the I. T. F. Officers to be done with the officers of the regular Army or in any existing School for the training of such Officers. I do not consider it desirable to start any special School for I. T. F. Officers.

(5) Yes. A certain number of arms and rounds of ammunition by units can be conveniently kept at district headquarters in charge of the reserve arm police.

(6) Yes.

(7) Yes.

(8) Yes.

(9) This is very desirable.

(10) Yes.

(11) Yes.

(12) Yes.

(13) I deprecate any sort of division in the I. T. F. Any such separation as suggested would seriously affect the popularity of the force.

(14) Yes.

(15) I entirely approve of this resolution.

B. Section 5 of the I. T. F. Act should be amended to allow an officer without re-enrolment for so long and up to such as may be decided upon.

(a) The age limit in my opinion should be 45.

(b) Resignations should be accepted any time after five years' service.

(c) Government will have power to terminate commission and discharge.

2. As in para. 2 of Annexure II.

3. The rules suggested in Annexure III regarding enrolment, appointment and transfer appear reasonable.

4. The amendment to rule 11 (3) is necessary.

The change suggested in Annexure IV may be adopted.

5. The amendment proposed in Annexure V may be adopted.

6. Rule 17 should certainly be amended as suggested in Annexure VI. This amendment however will not be necessary if my suggestion regarding the substitution of daily subsistence allowance in place of pay be accepted.

7. I am in favour of increasing the number of members of the Advisory Committee by inclusion of District Officers.

Supplementary questions.

4. 8 and 9. As already mentioned I don't recommend any pay for I. T. F. Officers, but they should get subsistence allowance and mess allowance when in training or duty.

10. Yes.

11. Yes. They should also get railway fare.

12. No. Not necessary.

13. No.

14. Yes.

15. I agree.

B. 8. Yes.

C. I have already given my suggestion above

D. 16. No.

17. Yes.

18. Yes.

19. Yes.

To facilitate recruitment I suggest that where in any particular district the number of recruits is enough to form a battalion the preliminary and annual training camps should be held within that district at convenient centre. This will attract attention and tend to increase the popularity of the force. I would also give authority to the District Officer to mobilise this force in case of emergency and use them in the same way as armed police. They could be given substantial subsistence allowance when on such duty. Their utilisation as a different force will give them the idea of responsibility and increase their efficiency. In time it may be possible to substantially reduce the number of armed reserve police of the district.

Statement by Panchanan Barma, Secretary, Kshatriya Samity (Bengal).

A.—PAY AND ALLOWANCES.

(1) Yes, that is good. The payment of retaining fee for the non-training period will bind the members of the force to and remind them of their office constantly; while the proportionate increase every two years will urge them to go to the training field regularly and voluntarily. The retaining fee and the periodical increase will be regarded as an honour and inducement.

(2) Yes, it is a good suggestion. The road and subsistence allowance now paid for travelling to and from their training centre is very small and quite insufficient for meeting the expenses of their journey. In my opinion the members of the force should be regarded as being in the service for the full period they are in due course out of their home for training and should get pay and regular rations for the days spent in travelling to and from their training centre. But if both pay and rations cannot be given for some reason and other, I would like to have their road and subsistence allowance so increased as not to be less than their pay and is reasonably sufficient to meet all their expenses.

(3) Does travelling allowance include subsistence allowance? If increased travelling allowance mean raising the class in the Railway train in which to travel, I think there should be no increase.

(4) Yes; the officers should have some convenience and comfort.

(5) Yes; the annual allowance for the upkeep and repair of clothing (0/8/0 per man) should be increased. At present the members of the force are allowed to have clothing during the training period only. Even during the period annas eight is not too much for the purpose. And if the periodical training is increased to 56 days or they are allowed to take their mufti clothings home they will have to incur more expenses.

(6) Yes; travelling and subsistence allowance should be paid to recruits at the same rates as allowed in the Regular Army. There should be no difference of such rates to be allowed to corresponding ranks in the regular army and the I. T. F. force.

Are not the rates allowed in the regular army those as mentioned in the supplementary question item No. A-14?

(7) Yes; and these mufti clothes should be made in a style similar to the uniform; they should be allowed to take these to their home from the training centre (*vide* reply to item B-4).

B.—POPULARITY OF THE FORCE.

(1) Yes; that is good. The officer may get one more chance. Accident may prevent a promising officer from appearing in a retention examination. It will be pity if he be not allowed some more reasonable chance.

(2) (a) Yes; officers' club at training centre of the provincial unit or at District centre of the district unit if there are district units, would cultivate good social feeling and that of comradeship and create a liking and disposition for military life and so will draw able and intelligent men to be members of the force.

(b) Yes; it is as a matter of course.

(3) Yes; I. T. F. officers should be given a free issue of swords, binoculars and annual clothing allowance but they should be required to keep them in proper order. It will (a) be an insignia of the offices they respectively hold, (b) be an honour and inspiration to these officers themselves, (c) raise them in the estimation of others and (d) induce others to join the force.

Annual Clothing Allowance.

The officers should be required to have their clothings made in the same fashion as their uniform or should be supplied out of the store. I mean the clothing that they are to have with the clothing allowance money. To keep these their clothings in good order and in repair some allowance should also be made.

(4) I. T. F. N. C. officers and men should be given a free issue of multi clothing to take to their home after training. My reasons are the same as those for giving free issue of swords and binoculars to I. T. F. officers. To keep their clothing in good order and repair some allowance should be given.

The officers and men should during their non-training period bear their distinguishing insignia with them. If N. C. officers can be given the free issue of something corresponding to the sword and binoculars of the officers every care should be taken to give it.

(5) Yes; such territorial weeks will give to the people some idea as to what the I. T. force is and induce people to join to it.

Such weeks will also give the members of the force good occasions for cultivating feeling of comradeship and desire to excel others of their rank. It will be sort of training also.

(6) Yes; I. T. F. units should be given provincial names and even District or Tribal names. That will excite competition and a province or a district or a tribe, as the case may be, will have ambition to have some unit of its own; and the units known by different names will try to excel other units in efficiency. A province or a district or a tribe will also eagerly like to see its unit excel others and do everything in its power to secure efficiency.

(7) Yes; the scale of rations should be varied to suit members of each unit and this should be done by liberal scale of equivalents. There should be left no doubt what the kinds and quantities of rations should be for any particular unit. Any doubt in this respect is very likely to create great inconvenience and disorder.

I would urge one thing here. When the Territorial force first met in the Training Camp in Calcutta Field in 1923, I saw myself that the provisions supplied were wanting in kind and also in quantity. The rations supplied then had to be supplemented by voluntary presents made by liberal minded people. I think and urge that the kind and quantity of rations should be suitable and sufficient food for the members of each unit without outside help. I saw also the kitchen arrangement was very irregular and bad; at first there were no kitchen arrangement at all and the recruits had to suffer a great deal on this account. There was also no regard for the religious scruples of the persons who joined the camp. I, therefore, urge that the kind and quantity of rations should be suitable and sufficient for the members of each unit and kitchen arrangement should be made with due regard to the religious scruples of the members.

C.—METHOD OF SELECTING CANDIDATES FOR COMMISSIONS IN THE I. T. F.

(1) I can't say anything as I do not know exactly what the present system is.

(2) To the three members mentioned in the question there should be added one or two non-official members, from amongst the men who take much interest in the military training of the district. His advices will be of great help to the Board, as also he being easily approachable by the people will be in a position to induce them to join the force and of help to them in coming before the Board.

(3) Yes; it is good. The advisory committee is composed of official and non-official members and their joint deliberation is likely to secure selection of candidates suitable in every respect.

(4) This may be laid down as a general rule, but some exceptions must be made, that is, out of a certain number of commissions to be given a certain number of direct commissions (say one out of four) must be given. These nominations should be made with due regard to:—

- (i) the power of command,
- (i a) resolute character and even temper,
- (ii) physical fitness,
- (ii a) power to bear fatigue,
- (iii) aptitude for or inclination towards military training,
- (iv) previous records of service or conduct if any,
- (v) local influence,
- (vi) social status.

In selecting candidates from amongst the ranks, regard must be had to all the items mentioned above, but much stress should not be given to the items Nos. (v) and (vi). Much stress in these two items may sometimes prevent really fit and deserving persons from rising; while giving commissions to persons otherwise fit and deserving, without much regard for these two items will be an encouragement to persons not having much local influence and high social status. This will secure efficiency of the force as also popularity.

In cases of candidates for direct commission some testing arrangement may be made.

D.—IMPROVEMENT OF THE FORCE GENERALLY, HAVING REGARD TO THE ROLE FOR WHICH IT HAS BEEN CONSTITUTED.

1. Government servants should not generally be permitted to enrol; but those with respect to whom Government thinks that the discharge of the liabilities undertaken by enrolment will not much interfere with their usual duties should be permitted to enrol. My idea is that no man who has an earnest desire to get military training for the defence of the country should not be prevented from getting it.

2. Yes; Advisory Committee should be increased to five or more members and constituted not only for provinces but also for districts. The committee should include as its members some non-officials who take interest in the military training of the district. This will secure the representation of all sides of view in the committee. The Provincial Advisory Committee will deal with such matters as are calculated to join and unite all the districts.

3. I prefer the alternative (b). Periodical training for 28 days in a year will not suffice to secure efficiency. During the non-training periods of eleven months, almost all the training obtained in 28 days will be forgotten and it will take sometime before the members may bring themselves up to that standard of training which they got in the previous year. So there will be little or no time to add to or deepen their former training. And so the training will remain superficial only. For these reasons I am of opinion that the period for periodical training should be fifty-six days in the year.

4. Yes; that is good.

5. Yes; a very good suggestion. My reasons are the same as those I adduced with respect to territorial weeks.

(Answers to question Nos. 2 and 5 of Section D).

6. Yes.

7. Yes.

8. Yes: it is a very good suggestion.

9. Yes: it is good. They should get renewed training.

10. Yes.

11. Yes.

12. Yes: my reasons are the same as those I adduced for giving provincial, district or tribal names to units. (Q. No. 6 Sec. B).

13. Yes: it will remove some scruples from the mind of many.

14. Yes: but why not for other places?

15. I think the suggestions are good.

E.—RECOMMENDED AMENDMENTS TO THE I. T. F. ACT AND RULES.

1. Yes; the I. T. F. Act and rules on the question of discharge of officers of the Indian Territorial force should be made clear. And it will be done if legislation is undertaken on the line suggested in para. 4 of the Annexure 1 and Subsidiary Rules (or Regulation) be issued on the line suggested in para. 6 of the same Annexure.

This is quite desirable. But should the commission held by such an officer terminate before the expiry of the period of his enrolment he will remain an enrolled person as pointed out in the 2nd paragraph of para. 5 of the same

annexure. Here if he remains, or it is desirable to retain him, a subsidiary order should be provided and added (e) for the extension of the period or renewal of the commission should such extension or renewal be desired :—

The provisions (a), (b), (c) and (d) relate only to age limit, acceptance or resignation of commission, termination of it and discharge from the I. T. F. But some provision should be made for retention of an officer after the termination of the commission up to the term of enrolment.

2. The section should be made clearer.

3. The rules proposed in annexure III seem to make the questions of appointment, transfer and enrolment clear.

4. This should be done; it is necessary.

5. Yes, this is necessary.

6. Yes; this is necessary.

7. Yes, the amendments should be made.

Supplementary Questions.

A.—

8. The pay of the I. T. F. officers must not be abolished and their ranks made purely honorary.

My reasons are :—

(1) This will make the officers ranks a monopoly of the rich and dilettante ones.

(2) The poor but meritorious and deserving men will be kept back, as they will not be able to spare much or any money to meet their necessary expenses.

(3) The consequences will be :—

(a) loss of some efficiency of the Force,

(b) creation of a military aristocracy more or less based on money and not on military merit and

(c) discontent in the Force.

9. Certainly I. T. F. officers would and should aspire and ought to get King's commission. But I cannot understand what the pay or the rate of pay has to do with the grant of honorary King's commission—the commission being honorary, i.e., without any pay.

10. Yes; a band will add to the honour and heighten the military feeling of the members. This will make them feel also that they are in the regular army.

11. Yes; annas two per mile as road allowance will go a great extent towards meeting their travelling expenses by road. This I think is in addition to subsistence allowance.

12. The idea of remission of land revenue to the members of the force seems to me to be quite fanciful. All the members will not have lands for which they pay revenue. Almost all the members are expected to be tenants under private persons, who even pay or may not pay land revenue. Some of the members may not have holding of land at all or may have lands revenue-free or rent free.

Besides there will be great practical difficulties in granting remissions, even in cases where a member pays revenue. It will be impracticable to make remissions in cases where a member holds lands under private individuals who may or may not pay revenue. In cases where a member holds no land or lands for which he does not pay any revenue or rent there is nothing to remit.

13. A bonus after completion of the full annual training is a good idea. But what will be the amount of the bounty? and will it be varied within certain limits according to the degree in which a member acquits himself of the training duties?

I would prefer the Item A-1 (*Vide* my answer to Item A-1).

14. I cannot say anything particular as I do not know what are the authorised allowances mentioned here. (*Vide* my answer to Item No. A-2 and 11).

15. (i) This seems to me to be good. But why such alteration in cases of officers and not in cases of other ranks?

(ii) What class of warrants is given now and what mileage? I think the class should not be raised.

Here too I repeat why so much anxious cares for the officers' convenience while other ranks are left where they are?

B.—

8. Yes; it is a very good suggestion. It will be a good propaganda work and make the people familiar with the rules and remove ignorant apprehensions. All the rules and orders referring to rations also should be embodied therein.

C.—5. Yes; it is good.

6. (i) Officers and N. C. O.'s of the regular army should not be required to be enrolled as sepoys. But some exceptions to the enrolment as sepoys preparatory to being a candidate for a commission should be made in favour of others also. I have given my reasons in my reply to Item No. C-4.

(ii) This relates to procedure for applying for commission. The application for commission may be submitted to the Advisory Committee or to the Administrative Commandant or any other authority; but the selection of the candidates should be made as in Item No. C-3.

(iii) *Aptitude for service*.—Here the word "service" is used in place of "training" as in Item 4 (iii) Military training should not be thought as an academical one and I think training and service should be regarded as the same; but if some one wishes to get himself trained to be ready for defence of the country without intending to enter into regular military service I think he should not be barred.

IV. Please see my reply to Item No. C-4.

Here the item "education" is added. I think so much of education only is needed as he can express himself for military purposes. Too much preference to the superior educational qualification may lead to the disregard of true military qualifications. I say that regard should be had to military qualification first and then regard may be given to educational qualifications.

D. (XVI) The preliminary period of training should not be six months.

XIX. Yes; that is good.

Statement by Captain (Local Major) W. A. J. Hinds, Adjutant, 11/2nd Bombay Pioneers.

Questions are answered only with reference to the Parsi Battalion in Bombay which differs in many respects from other Territorial Force Battalions.

A.—Questions 1, 2 and 3 do not apply.

4. *Messing Allowance—Officers.*—Yes, a Messing Allowance is very necessary.

Parsi officers live in Mess as British officers and with the same standard of comfort and feeding whilst drawing pay as Indian officers. This cannot be done in Camp near Bombay for less than Rs. 8 per day.

Their pay per diem amounts to :—

Jamedars Rs. 2-8-0	} Officers are therefore largely out of pocket on their Annual Camp.
Subedars Rs. 4-10-0	

Although any Messing Allowance if sanctioned will only go a small way towards decreasing this expense it would be greatly appreciated.

5. *Upkeep and repair of clothing.*—I have not found any increase on this allowance necessary.

Questions 6 and 7 do not apply to my battalion.

B.—*Popularity of the Force.*—The causes of unpopularity of the Force in the Parsi Community cannot be removed by the alteration of details. I do not think it is possible to popularise the Territorial Force amongst the Parsis whilst having regard for the purposes for which it was created.

The Parsis are prepared to train as volunteers for local defence, but are not prepared to make themselves an efficient 2nd line reserve for the Regular Army. They are unwilling to accept the status of Indian Soldiers or the liability for service outside their own area.

The general opinion of the Parsi Community appears to be that :—

- (a) their standard of education,
- (b) their standard of living,
- (c) their business pursuits and sedentary habits,
- (d) the small size of their Community,
- (e) their poor physique

render them unsuited to the Territorial Force and all that they have some "right" to be received into the Auxiliary Force on the same footing as the Europeans. I understand that a deputation from the Parsi Community has attended with the object of their laying their views on this subject before the Committee.

Owing however to the above influences the men have almost entirely ceased to attend parades during the past year, averages of attendances having dwindled from 47.3, 1922 to 9.4 at the present time.

Officers retention examination.—I do not advocate any increase in the time limit for passing the Retention examination.

An officer on probation who desires to make himself efficient has plenty of time to do so in two years. A man who is not sufficiently keen to qualify in that time will probably not qualify in three. None of the officers of this Battalion has had any difficulty in qualifying in two years. The standard of education of the candidates is however probably higher than that of other T. F. Units.

2. *Officers' Clubs.*—I do not think this would be of any use in Bombay where the Parsi Officers already belong to one or more Clubs. I have tried the experiment of running an Officers' Mess all the year round in Bombay with an Officers' Reading Room at Headquarters, and Mess Dinners once a month.

The Reading Room is little used except for Meetings, etc., but the monthly Mess Dinners have been of great advantage in producing "camaraderie" amongst the Officers.

B.—A small grant in aid of the Officers' Mess would be a great help for provision of furniture, books, etc.

3. *Provision of Swords and Binoculars.*—Yes. Very necessary.

These articles cannot be bought out of Rs. 300 Kit Allowance admissible under regulations.

4. Of no value for this unit.

5. *Territorial Force weeks.*—There are so many Sporting Competitions already in existence in Bombay for which the men can enter both in their private and Territorial Force capacity, that I doubt if a Territorial Force Week in Bombay would prove much of a draw.

7. *Scale rations.*—Yes, this is very necessary for the Parsis, who although they asked for and were granted "British Rations" as a special concession, really require certain articles of both the British and Indian scales :—

(e.g.) From British Rations—Bread and Meat.

From Indian Rations—Rice, Masala, Ghee, etc.

C.—1 to 4. *Selection of Officers.*—I consider that there is only one satisfactory method of selecting candidates for Commissions, i.e., that each man should be enrolled into the Ranks as a private and be selected therefrom as detailed in para. C-4 of Questionnaire. The local influence and social status of the candidate being decided by the Advisory Committee the other qualifications by his Commanding Officer. This appears to be the only fair method of deciding between rival candidates. Any other method leaves unsuccessful candidates dissatisfied and is also liable to abuse, if family influence and not keenness or suitability in other respects be permitted to become the deciding factor.

D.—2. *Advisory Committee.*—Considerable difficulty has been experienced in the past in working with the provincial Advisory Committee owing to :—

(a) The large area for which constituted.

(b) Absence of members when required.

I consider that the best arrangement would be for Advisory Committees to be increased to at least five members, and constituted for Districts instead of Provinces. I do not consider that a Territorial Force Officer is either necessary or desirable on the Advisory Committee.

3. *Period of Training.*—Does not apply to my Unit.

4. *T. F. Officers Central School.*—Impracticable for Officers of the Parsi Battalion. Attachment to a local Unit which does not interfere with business is the most that can be done in this way.

D.—5. *Rifles.*—The Battalion already keeps its own Rifles all the year round.

6. *Beds and Mosquito nets.*—Would be very nice if they could be made available, but not a necessity.

7. Not necessary for my battalion owing to the fact that it has a British Instructional Staff.

8. Not practicable for Parsis of Bombay. Business ties would not permit them to attend.

9. Not practicable for the Parsis of Bombay for business reasons.

10, 11, 12. Do not apply to this Unit.

13. *Local Service.*—I am of opinion that the Parsi Battalions in Bombay would make a useful Unit for local defence when properly trained and disciplined and it is likely that it would be well supported by the Parsi Community for this purpose, provided that the anomaly of having Parsis in both Auxiliary and Territorial Force Units in Bombay can be done away with.

The difference in status between the Parsis in the Auxiliary Force and those in the Territorial Force has been a continual cause of trouble since the formation of the Parsi Battalion.

E. and M.—14. *Motor Transport Companies.*—Constitution of Electrical and Mechanical and Motor Transport Companies for Bombay and Calcutta?

I can express no opinion except as regards the Parsis who I do not think will support any Unit having Territorial Force obligations for service.

E.—1. *Enrolment and Discharge—Officers.*—The Provisional decision contained in Annexure 1 appears to meet the needs of the case in every way, *i.e.*, that an Officer be deemed to be enrolled so long as he holds a Commission.

Provision of authority for the discharge or otherwise removal of Officers from the Force is most desirable. Without coming within the terms of the I. A. Act an Officer may prove himself unsatisfactory, undesirable or inefficient after obtaining his Commission and from his position do an immense amount of harm.

E.—2. No remarks.

E.—3. *Annexure III.—Transfers.*—The transfer of Parsis except as between the two Parsi battalions would not be practicable owing to differences in constitution of these two Units, *i.e.*, Clothing rations, accommodation, method of training, etc.

E.—4. *Annexure IV.*—Provisions for transfers between the U. T. C. and provincial battalions is necessary, particularly in Bombay where large numbers of Parsi Youths pass through the University.

Note.—I do not think that any of the proposals in the supplementary questionnaire would have any particular effect on the Parsis in view of my remarks under "B" above.

Statement by Captain H. V. Gell, Adjutant, 11/9th Jat Regiment.

Reference your letter No. A./29363/2 (A. T. F.), dated 4th August 1924 and subsequent letters No. A./29363/10 (A. T. F.), dated 11th August 1924 and No. A./29363/23 A. T. F., dated 25th September 1924, I forward herewith my views on the questionnaire forwarded with the first mentioned letter. There is nothing in my statement which I wish to be kept confidential.

REFERENCE QUESTIONNAIRE.

A.—Pay and allowances.

Question 1.—I think this would do more than anything else to add to the popularity of the Force and should certainly be adopted if possible.

Question 2.—Personnel might be paid according to rank for days spent in travelling in addition to getting free conveyance and road allowance in which, also subsistence allowance could be dropped.

Question 4.—I do not think messing allowance is necessary in addition to mess allowance if rations are drawn. If rations are not drawn, the ordinary daily allowance in lieu should be allowed.

Question 5.—For the present I consider the allowance is enough, but it might have to be increased later as clothing becomes older.

Question 6.—Present rates are suitable with the exception of road allowance, which might be increased to As. 4 per 15 miles instead of As. 2.

Question 7.—I think this unnecessary.

B.—Popularity of the Force.

Question 1.—I am very much in favour of the time limit being increased to 3 years for officers given direct commissions, but consider it should remain at 2 years for those commissioned from the ranks.

Question 2.—I think clubs would be little used except perhaps by officers resident at the training centre, comparatively few in number.

Question 3.—Officers should be given a free issue of swords and binoculars. The present outfit allowance given to an officer on appointment is considered ample as far as uniform, etc., is concerned but a small annual allowance might be given to officers after 3 years service as such for renewals to uniform, etc.

Question 4.—This would mean great expense and is not considered practicable. I think men should certainly have something to take to their homes to show that they belong to a Territorial Unit. It has been a frequent complaint that nothing can be taken away even for this purpose, but I think something in the form of an I. T. F. badge issued free to each man, as was suggested some time ago, would meet requirements.

Question 5.—Yes, in the form of inter-unit competitions and provided travelling expenses were paid. Otherwise I think it would be difficult to get the men to come.

Question 6.—Yes. This battalion might be "11th/9th Jat Regiment (The Meerut and Rohilkhand Territorial Battalion)."

Question 7.—Yes. This would cause much satisfaction, I think. A free issue of fresh vegetables during training would be much appreciated.

C.—Method of selecting candidates for commissions in the Indian Territorial Force.

Question 1.—I consider that suggestion in para. 4 of this heading is much the best.

Question 4.—I think this is the most likely method of obtaining efficient officers. In addition their names, when put up for commissions, should be

submitted through the same channels as under the present system. By this method men of good qualifications who are content to join in the ranks in the first instance and work their way up would not be at a disadvantage by having direct commissioned officers with no training put in over their heads. Exception should, of course, be made as regards ex-regular Indian Officers.

D.—Improvement of the Force generally, having regard to the role for which it has been constituted.

Question 1.—The question of Government servants being spared from their civil duties has been a difficult one all along and might be still more so were the Force embodied for service. At the same time if they are excluded, much valuable material would be lost to the Force.

Question 2.—Considered that Advisory Committees of the same number of members as at present might be constituted for Districts with advantage.

Question 3.—Suggestion (a) considered the more practicable and would be an improvement on the present system but it is anticipated that it would not be easy for many to be spared from their civil occupations for as long as 3 months for training.

Question 4.—Considered that a central school on the lines indicated would be of material benefit to I. T. F. officers but the length of the course might be 2 months for the reasons given in the latter part of answer to Question 3 above. If funds do not permit of this, I think the alternative suggestion of attachment to the Training Battalion would be nearly as beneficial and it would probably be easier for officers to attend courses at the Training Battalion than in some other place.

Question 5.—Yes.

Question 6.—Beds should be provided. As training usually takes place in the cold weather mosquito curtains are not considered necessary at present. They would be if the Force were embodied for any length of time.

Question 7.—4 days before training is considered sufficient. 7 days after training essential.

Question 8.—Yes.

Question 9.—Yes.

Question 10.—Yes.

Question 11.—

Question 12.—

Question 13.—Considered that this could only be done in large centres where sufficient men could be obtained locally. In the majority of the provincial battalions men are enrolled from places which are widely separated which would make it very difficult to carry out training on the same system as the Auxiliary Force. Also as the I. T. F. is intended as a 2nd line to the regular I. A. it is understood that something more than purely local service is required of it.

Question 14.—

Question 15.—(U. T. C.).

B.—Recommended amendments to the I. T. F. Act and Rules.

Question 1.—Considered that legislation as suggested in para. 4 of Annexure I should be introduced, also subsidiary orders as in paras. 5 and 6 of the Annexure and that an age limit of 52 for officers rather than the completion of so many years service should be fixed to determine how long an officer should serve.

Question 2.—Reference Annexure II. The words "to him" in line 9 of section 11, I. T. F. Act, should be omitted.

Question 3.—The rules suggested in Annexure III meet the case.

Question 4.—The rules suggested in Annexure IV meet the case.

Question 5.—The proposed amendment of Rule 12 makes clear the discharging authority.

Question 6.—Considered that the proviso proposed *vide* Annexure VI should be added to Rule 17 (regarding leave during training).

Question 7.—

An additional question is that under the present regulations for promotion of I. T. F. officers, they are to be promoted according to the rules in force for the promotion of British officers of the regular Indian Army. (Annexure I to I. A. O. No. 282 of 1924). This is understood to mean that they will obtain their promotion on the same time scale as British officers do? I. T. F. establishments as published in A. I. (I.) 715 of 1924 allow for 23 I. T. F. officers at present, 13 of whom are graded as Subadars (and Hony. Lieuts.) and 10 as Jemadars (and Hony. 2nd-Lieuts.). As there is no higher rank than Subadar (and Hony. Lieut.) for I. T. F. officers a time will come, if promotions are made on the time scale, when all the officers will be Subadars and Hony. Lieuts. and it will not be possible to maintain the proportion of Jemadars and Subadars as laid down in the establishments.

It is, therefore, suggested that promotions of I. T. F. officers should be made according to vacancies, in the same way as promotions of regular army Indian officers are made, and not according to a time scale.

SUPPLEMENTARY QUESTIONNAIRE.

A.

Question 8.—I do not think this would be at all popular amongst Territorial Officers. The question of not getting any military pay might not deter those who are in receipt of a higher rate of pay in their civil occupations from joining but it is considered that it would be a deterrent to ex-regular Indian officers joining and, by virtue of their previous training, these form a very useful adjunct to the officering of the I. T. F.

Question 9.—I do not consider that the pay of I. T. F. officers should exceed that of regular army Indian officers who have had much service and experience in the regular army, especially as if the I. T. F. is embodied for service with the regular army at any time, differences in the pay of officers might lead to difficulties.

I. T. F. officers, however, who command companies of their Territorial Battalion should be given an extra allowance as company commanders.

Question 10.—It is suggested that before a band allowance is authorised units should obtain and enrol sufficient ex-army or other trained bandsmen to make it likely that a band will be a success. Unless more or less trained bandsmen are obtained in the first instance it is unlikely that a band could be maintained under the present regulations regarding training of I. T. F. units and even were the bandsmen forthcoming further facilities than the ordinary period of annual training for practice would be necessary to make it a success.

Question 11.—Suggested that the rates of road allowance to personnel of the I. T. F. should be as follows:—

Officers.—As at present, viz., As. 2 per mile.

N. C. Os.—As. 8 per 15 miles instead of As. 2 per 15 miles.

Men.—As. 4 per 15 miles.

The above rates are not considered excessive. Many N. C. Os. and men are accustomed to receiving higher rates of road allowance in their civil occupations and the above suggested rates are considered a fair average for all ranks.

Question 12.—I am in favour of the retaining fee suggested in question 1 of this heading rather than this suggestion.

Question 13.—The retaining fee considered more satisfactory.

Question 14.—See answers to Questions A-2 and 11 above.

Question 15.—(U. T. C.).

Suggestion.—That something might be done to show recognition of the help given by Indian gentlemen in obtaining recruits for the I. T. F. and in making its meaning and objects known, and otherwise taking an active interest in the force, in cases where this help has been given. It is suggested that such recognition would be an encouragement to those who have already helped, to continue to do so and to others, and this might result in the objects, etc., of the Force being more widely known and add to the popularity of the Force.

B.

Question 8.—This would certainly be a help in making the conditions of service, etc., in the I. T. F. more widely known.

C.

Question 5.—See answer to Question 4 under this heading. I think that after their first year's preliminary and periodical training in the ranks prospective candidates for commissions who are considered suitable should be recommended for commissions under the conditions suggested in answer to question 4 consideration being given at the same time to senior N. C. Os. who have done more than one training. This recommendation would be for appointment to a commission on probation. After appointment on probation, I think no further qualifications or recommendations for confirmation in his commission, other than his passing the retention examination, are necessary for an I. T. F. officer.

Question 6.—See answers to questions 4 and 5 under this heading.

D.

Question 16.—No man in civil employ would be likely to be able to leave his civil employment for 6 months' continuous training. The suggestions in question 3 under this heading are considered more practicable.

Question 17.—This would be a great advantage as it would ensure having the same instructional staff every training whereby instructors would get to know their men and *vice versa*, and would help continuity in the training from year to year. It would also avoid any loss of time at the beginning of annual trainings in getting instructors acquainted with the duties they have to carry out which, considering the shortness of the annual training, would be a great asset.

Question 18.—The Platoon Commanders courses, started this year, seem to be much the same as the period of attachment to the Training battalion suggested in the second half of question 4 under this heading. These courses, either at the Training battalion or at Battalion Headquarters if the latter are not in the same station as the Training battalion, might be continued, if a central school is not considered practicable, with advantage. It is suggested that platoon commanders who undergo the course one year might attend a physical training, weapon training, etc., school the next year. (Selected officers only to attend such schools). The difficulty is for many officers to be away from their civil occupations for many months training at a time. An officer has to attend each year for his 28 days periodical training and many are finding it difficult to attend for the additional 2 months course this year. It is, therefore, unlikely that many would be able to attend a further course in the year at a P.-T., weapon training, etc., school. It is anticipated that there would be difficulties in the way of officers attending extra 2 months courses every year for the reasons given above and that if this is the intention of this suggestion (18), it might be easier for them to obtain permission to attend every other year.

Question 19.—Such attachment to a regular unit before promotion to Naik and Havildar would help materially to obtain efficiency in N. C. Os., but if such attachment were made a necessary qualification for promoting good men who are unable to be spared from their civil occupations to undergo such extra training might be handicapped through no fault of their own.

The majority of N. C. Os. would probably be able to attend for a period of extra instruction as indicated in question 9 under this heading and this might be made a necessary qualification for promotion in non-commissioned ranks.

It is not intended by this suggestion that N. C. Os. who are able to do so should not undergo extra instruction with a regular unit as this would be most beneficial.

**Statement by Honorary Lieutenant P. V. Bapa¹, M.A., 1st (Bombay)
Bn., U. T. C.**

I.—PREAMBLE.

"The constitution of the Indian Territorial Force under an Act passed in 1920," says an official book on the evolution of the Army in India, "was primarily the outcome of the political conditions introduced in India by the Montagu-Chelmsford Reforms of 1920." "The Force" the book further continues, "is intended to cater amongst other things, for the military aspirations of those classes of the population to whom military service has not hitherto been a hereditary profession."

If the above statement is admitted, it will have to be recognised that officers and men seeking admission to the I. T. F. could not possibly be the men, dominated by the mercenary motives in joining the Force, but, men, who are actuated by some higher motives of patriotism and love of mother-country and men who realise the importance of military training. The object of passing the I. T. F. Act will not be fully achieved if the men of the middle classes—preferably the educated people of the middle classes—will not be willing to join in large numbers. If the conditions of service in the I. T. F. are not inviting enough, or if the status and position of officers and men joining the Force is thought by many people to be humiliating, when compared with the honourable position held in Civil life, by the people for whose military aspirations the Force is intended to cater, then it must be granted that there is something wrong in the constitution itself. If the Provincial Battalions of the I. T. F. are not at full strength, it means that the very constitution requires radical change.

What are the facts about the present condition of the Indian Territorial Force?

II.—ANALYSIS OF THE PRESENT CONDITIONS.

1. People who join the I. T. F. are not necessarily from the same place and they can not, therefore, be brought together save in Camps of exercise. They have no practice in drill or shooting throughout the eleven months of the year and when they come to camps of exercise, after sleeping, for eleven months, over what they learned in the first year, they have necessarily to spend some time more in going over what they learned in their preliminary training. In the first year of their training they have to spend 56 days—28 days preliminary training and 28 days annual training in camp,—and in the following years 28 days annual training. Very few people from the middle classes join, if they join at all. The present period of four weeks is found to be rather too long. People in Govt. service have, therefore, very few chances to be spared for full four weeks. People of the gentry, i.e., pleaders, merchants, teachers, contractors, Govt. officials, servants in municipal and local board offices and business firms, doctors, engineers, and men of other independent professions, find it very inconvenient to be away from their profession for a full period of one month and they, naturally, therefore demur to join on account of this long enforced absence from their civil duties.

2. The living of the middle class people—especially the educated and cultured middle class people—is higher than that of the lower classes from whom recruits for the Indian army are generally obtained and consequently the pays, allowances, or rations given to the people of the Indian Army are found to be inadequate and unattractive.

3. The rank and status of an Indian Sepoy, Havildar, or Jamadar is not attractive and is thought to be too low below the social rank of the Middle class people who are expected to join the Force. These terms, as they are used to connote the servants of the mental establishment of offices and business firms, carry a certain status of social inferiority, and people whose social status and condition is good enough to enable them even to employ in their service such sepoys, Naiks, Havildars or Jamadars, are, not unaturally, unwilling to be branded, so to say, with the titles of Naiks or Havildars.

4. Another important feature that is brought to my notice by people who served in the old Indian Defence Force, is about instructors. The instructors of the Indian Army, who are also selected as instructors for the I. T. F. have little educational qualifications, if any, and can not be expected to get rid of their crude notions of imparting instruction to the young recruits. Military training is a science which requires the right sort of instructors. People who

have got some power of correct expression and who by their aptitude can make an impression on the taught. The educated middle class people are naturally disappointed when they fail to get the right type of instructor.

5. There are no other branches of service like Cavalry, Artillery, engineers, as in the case of the Auxiliary Force, although the Act does not prohibit the establishment of those branches.

6. There are no rifle clubs for the members of the I. T. F., no shooting matches, no sports and game competitions between different platoons and companies that would keep up *esprit de corps* and stimulate healthy rivalry.

7. When we turn to the case of Officers of the I. T. F. we find that there are lots of things which require immediate improvement and without which the Force can not be expected to be efficient. There are no arrangements made to give them training in regular army schools, in physical training and weapon training and signalling courses. No provision has been made to attach officers of the I. T. F. to regular units for a short period of continuous instruction.

RACIAL DISTINCTION.

8. The Indian officers of the I. T. F. receive two kinds of commissions—(i) Viceroy's commission to enable them to command the Indian Army; and (ii) Honorary King's commission, which seems to have been invented merely as a toy or a plaything to satisfy the childish fancy of the educated Indians. The A. F. Officers have only one Commission—King's Commission that enables them to command His Majesty's Land forces, and thus the distinction is still observed in one form or another. It is also considered as doubtful whether the Honorary King's commission enables them to be entitled to a salute from a British soldier. If even this is deemed to be doubtful, much more would it be considered doubtful whether a senior officer of the I. T. F. would be enabled by virtue of the Honorary King's Commission to take rank above a junior officer of the King's commission. If this sort of distinction is still to be observed, it may be asked where was the necessity of creating this third category of officers, which can neither be identified with the officers of Viceroy's commission nor with officers of King's commission.

The present conditions of the I. T. F. can not be expected to improve unless the prospects of the men seeking admission to the Force are improved, and are made attractive enough for the educated middle class people. They can not be expected to be content with the mere pittance that is given to the people of the Indian Army. They can not but see and feel the racial distinction that is observed in the treatment that is accorded to the people of the two different classes. Men of the A. F. are given second class conveyance warrants, while the patriotic men who join the I. T. F. are entitled to no more than what is given to the soldiers of the Indian Army.

How can the ingenious device of creating a double commission in the case of officers satisfy the roused political consciousness of the educated Indians who, by virtue of the Reforms Act, are entrusted with the highest official posts in the civil line. Does not the History of the Indian Army tell us of many instances when it was not thought derogatory to the dignity of a British soldier to serve under an Indian Officer, much less to pay the usual compliment due to an officer? Then where is the necessity now of keeping up some distinction in the military line? The tag of inferiority in the double commission should be immediately done away with. We are told that this is a provisional arrangement. But we are not assured when this provisional arrangement is to end. Four years have already rolled by. No Indian, consistent with his self-respect, can tolerate the status of inferiority, and that too in his own land, which is based upon race or colour. The educated Indian officer must be made to think that his educational qualifications make him much more than a Subhedar or a Subhedar-Major, who cannot be given any higher rank or entrusted with any administrative work for lack of education. Absolute equality between officers of the I. T. F. and A. F. alone would ensure the popularity of the Force. At least it must be made clear that the distinction is not based on race.

For this purpose the first thing that can be done is to throw the A. F. and I. T. F. Acts into melting pots and weld a new act out of them which will provide for military defence by the non-regular forces in India. This Act should provide for the establishment of two sections of the non-regular forces, the distinction between the sections being based on educational qualification and not a race-qualification.

III.—CONCRETE PROPOSALS.

(a) (i) *Drastic change.*

There should be two different sections of the non-regular forces, one to be organised and trained at important town centres throughout the year, admission to which may be restricted to men of certain educational qualifications only, (say the entrance examination of an Indian University or its equivalent). It may include both Europeans and Anglo-Indians as well as Indians. This section of the non-regulars may be treated exactly on the same basis as the present Auxiliary Force, in matters of pay, allowances, and conditions of service. It should as well consist of three different classes—(i) Active and two classes of the reserve, as in the present Auxiliary Force. The Europeans and Anglo-Indians may be enrolled in separate units.

The other section mainly consisting of rural population should be organised and trained on the lines of the present provincial battalions subject to the improvements suggested below.

(ii) *In its absence alternative proposal.*

This may be considered as a very drastic proposal, but some time or other we shall have to face it. If that were found to be unpractical in the near future, I have to suggest that for the sake of fulfilling the purpose of the Act, namely to cater for the military aspirations of the people who had no hereditary military profession, the I. T. F. Act should be amended so as to constitute (i) forces for the Urban area, to be organised and trained on the lines of the Auxiliary Force, admission to which may be restricted to men who have passed, say, the entrance examination of an Indian University or its equivalent, as well as (ii) the forces from the rural area to be organised and trained on the lines of the present provincial Battalions. Thus military centres should be established at important district towns like Poona, Satara, Sholapur, Nasik, Dharwar, etc., and then it would be possible for many people to take advantage of the military training, without being much disturbed in their civil duties. The training being continued throughout the year, it would be possible to reduce the period of annual training to 16 days as in the case of the Auxiliary Force.

Other branches of service should be instituted like cavalry, artillery at an early date and it should be made possible for people who served in one branch to be admitted to another, for a shorter period of service.

MEASURES TO POPULARISE THE FORCE.

(b) (i) *Suggestions to popularise the Force.*

1. I. T. F. units should be given provincial or district names, as, 110 Satara Maratha Battalion, or, as, 105 Satara Brahmin Battalion.

2. "Territorial weeks" should be organised for sports and inter-platoon or inter-company matches. Rifle-clubs should be started at convenient centres, shooting competitions should be held, and facilities should be given by military authorities to the members of the I. T. F. to attend and take part in these meetings. The gentry and nobility should be invited to witness these shows and performances and thus people should be induced to take interest and pride in the I. T. F. units of their districts.

3. Lecturing tours by experienced officers and N. C. O's. and by educated men who realize the importance of military training may be organised to explain the conditions of military service to people and that the vernacular literature over the same subject giving an outline of the I. T. F. Act, rules and regulations and conditions of service should be freely distributed to popularise the scheme.

4. Free licences of arms should be given on a liberal scale to members of the I. T. F. and to ex-officers and N. C. O's., for self-protection or for protection of the town or village, and if necessary the Arms Act may be amended.

5. I. T. F. advisory committees may be formed for districts instead of provinces, and they should consist of 5 members, including the local Territorial officer.

6. In camps of exercise mess clubs may be organised and managed by a committee of officers and N. C. O's., and that the Committee may at their option receive *money* instead of rations, provided of course that the cost of rations is not exceeded.

7. A *bonus* equivalent to their pay of 16 days should be given to members of the I. T. F. including the members of the U. T. C., as is given to the members of the Auxiliary Force, on completion of their musketry course. That will ensure stricter regularity and higher efficiency.

8. A daily allowance of four annas may also be given to members of the I. T. F. while they are embodied in camp, as is given to the members of the A. F.

9. Medical treatment should be provided at Government cost to members of the I. T. F., for injuries received while undergoing training or while embodied in camp.

10. Beds and mosquito curtains should be provided for each man, if recommended by local military authorities.

11. I. T. F. N. C. O's. and men should be given a free issue of mufti clothing.

12. The present conditions of service also require certain modifications to be made attractive. The period of service of 6 years should profitably be reduced to 4 years and after that there should be no fresh agreement of another period of four years. Thereafter one may be left free to leave the Force any time, except when there are chances of war.

MEASURES FOR THE GENERAL IMPROVEMENT OF THE FORCE.

(ii) Suggestions for the general improvement of the Force.

1. Government servants should not be prohibited by statute to enrol themselves in the provincial Battalions of the I. T. F. The necessary permission of the Superior officer beforehand is enough.

2. Three different classes of the I. T. F. should be established as in the A. F. (i) Active class and (II and III) two classes of reserve, so that all available man-power may be utilised.

3. Different branches of service like cavalry, artillery should be instituted and men from one branch should be liable to be admitted to another for a shorter period of service.

4. Provision should be made for I. T. F. officers and N. C. O's. at Army Schools for Physical Training, weapon training and signalling courses. (B) In addition to this, provision should be made to attach officers and N. C. O's., at their own request, to units of regular Army. (C) Special care should be taken to select instructors for the I. T. F. and, if possible, they should be secured or obtained on loan from experienced Warrant Officers or N. C. O's. of the U. T. C.

5. The rifle clubs to be organised for the benefit of the I. T. F. members and a certain number of arms and ammunition should be kept at convenient centres like important district towns. The rifle meetings should be organised by the local I. T. F. officer in consultation with the advisory committee.

6. I. T. F. medical corps should be established and I. T. F. medical officers should be attached to provincial units.

7. The recommendations passed by the Universities conference should be accepted and acted upon.

8. It is not advisable to increase the existing training period either of the preliminary training or of the annual training, taking into consideration the fact that the people are somewhere already engaged in their civil duties. On the contrary in the case of people coming from the urban areas, the period of the annual training may be reduced to 16 days, so that it would enable the gentry to join the I. T. F., the annual training being taken adjoining some holidays like the Christmas, and the loss incurred in this way being compensated by an increase in their training throughout the year.

the tenth night. Two charcoal figures are drawn on the wall of the lying-in room and sandal paste and flowers are laid before them. On the twelfth the mother and child are bathed. The mother takes the child in her arms, crosses the village boundary, picks up small stones, and lays them under a tree. She offers the stones turmeric paste, flowers, thread, and a toy cradle or *pālni*, and lays before the stones cooked rice and molasses, in the name of Satvāi, and returns home. When the child is between one and two months old it is presented to the Brāhman priest who names it, and the house owner distributes among friends and kinspeople packets of sugar and betel leaves with nuts. Boys are married between ten and twenty-five, and girls before they come of age. Their marriage customs are like those of Rājputs or Pardeshis. They burn the married and bury the unmarried dead, mourn ten days, and perform all death-rites with the same details as local Bhois or Kunbis. Unlike Kunbis they do not remember the dead in *Bhādrapad* or September but perform the mind-rites or *shrāddh* of those who die between February and October on *Divāli* in October, and of those who die between October and February on Shiv's Night or *Shivrātra* in February. The married dead are alone entitled to these honours, and on these days any member of the caste can join the dinner party unasked. They are bound together by a strong caste feeling, and settle social disputes at meetings of eastmen called *panchs*. Small breaches of social rules are condoned by the nominal punishment of giving *pānsupāri* or betel to the eastmen, and graver faults by caste feasts, and the decisions of the caste council or *panch* are enforced on pain of expulsion. They have a headman whose office is hereditary and who is shown special honour at all marriages and caste feasts. They have of late begun to send the children to school. Boys remain at school till they can read and write Marāṭhi and girls leave as soon as they are married. They do not take to new pursuits but as vegetable growers and fishers they make fair profits and show a tendency to improve.

*Ka'ma'this*¹ are returned as numbering 240 and as found in Nagar, Novāsa, Pārner, Sangamner, and Shrigonda. They seem to be of Telugu origin and are said to have come from the Nizām's country about a hundred years ago. The names in common use among men are Elāppa, Kārādi, Lingu, Nāgu, Poshoti, Rājānna, Shivāppa, and Yallāppa; and among women Akubāi, Bhāgi, and Yallubāi. Men add *appa* or father and *anna* or brother to their names, and women *bāi* or lady to theirs. Their surnames are Kutolu, Pilaleli, and Totoladu. Persons bearing the same surname cannot intermarry. They have no subdivisions and are dark strong and well made. The men shave the head except the top-knot and the face except the moustache and whiskers. They live in middle-class houses with brick or mud walls and tiled or thatched roofs. Their house goods include boxes, cradles, cots, low stools, carpets, mats, and earthen and metal vessels. They own cattle and pet dogs and parrots.

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Kāmāthi.

¹ Fuller details are given in the Poona Statistical Account.

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LABOURERS.

Kámáthis,

They are great eaters and poor cooks. Their staple food is Indian millet bread, pulse, and vegetables, and they are fond of sour and hot dishes. They do not bathe daily or perform any rites before their morning meals. They eat flesh and drink country liquor. The women tie their hair in a back-knot and do not wear flowers or false hair. The men dress in a waistcloth, a shouldecloth, a coat, a Marátha turban, and a pair of shoes. The women wear a Marátha bodice and a robe with the skirt passed back between the feet. Both men and women have a store of clothes and ornaments similar to those of local Kunbis for special ceremonies and great occasions. As a class Kámáthis are dirty and untidy in their habits, hardworking, irritable, and vain. Most of them are masons and house builders, some make cigars, a few are landholders, and others work as labourers. Boys of ten begin to help their fathers. Women mind the house and work as labourers or make cigars. They rank with Kunbis and worship Bhaváni of Tuljápúr in the Nizám's country, Khandoba of Jejri in Poona, Mahádev, Virbhadrá, and Vyankoba of Tirupati in North Arkot. They make pilgrimages to Álandi in Poona, Pandharpur in Sholápúr, and Tuljápúr in the Nizám's country. They worship all local gods and keep the regular Hindu fasts and feasts. Their priest is a Telang Bráhmaṇ who conducts their marriage and death ceremonies. Their priest is their religious teacher and they share the local beliefs in witchcraft, soothsaying, and evil spirits. Their social and religious customs are the same as those of the Poona Kámáthis. On the fifth night after a birth they lay a coconut and a lemon before a silver image of Satvái and offer the goddess vermilion, turmeric, a coil of thread, and food. The mother is held impure for ten days and the child is named on the twelfth. Boys are married between ten and twenty-five, and girls before they come of age. Child marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. When a girl comes of age, she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a coconut. They either bury or burn the dead, and, except that they hold no death-day feasts, they follow all the rites observed by local Kunbis. They have a caste council and settle social disputes at meetings of caste-men. They send their boys to school, take to new pursuits, and show a tendency to rise.

Lamáns.

Lamáns, also called Cha'ran Vanja'ris to distinguish them from Mathurji Vanjáris who are seldom seen in the district, are returned as numbering 532 and as found in small numbers in all sub-divisions except in Jámkhed and Shrigonda. They have no story of their origin, and they say they have come from Márwár and settled in the district though when and why they do not know. The names in common use among men are Chatru, Devn, Gemápa, Ghola, Kálya, Kilát, Kharádyá, Krishna, Lakshman, Punja, Ráma, Rávanya, Tulsi, and Udadápa; and among women Ávani, Budhi, Chálki, Dádi, Dhamki, Hunki, Kesáli, Patki, Phupi, Rádhi, Saki, and Suva. Their surnames are Chaván, Holkar, Mudh, Pavár, Rátvad, and Sinde. Sameness of surname is a bar to marriage. They have no subdivisions. As a class they are dark strong and well made. Their home tongue is Márwári, and they speak a corrupt Maráthi

abroad: They live in cottages with wattled walls and thatched roofs or when travelling in small tents or *pāls*. Their house goods include earthen vessels with one or two metal pots, and they own cattle and dogs. They are great eaters and poor cooks, and sugar-rolly polies or *puran polis* with hot and sour dishes are among their dainties. They perform no rites before the morning meal, and their staple food is millet bread, pulse sauce, and vegetables. Men eat fish and flesh except beef and pork, and drink country liquor, but as a rule women abstain from flesh not even cooking animal food. The men shave the head except the top-knot and grow the moustache and whiskers; the women plait the hair in three braids which hang loosely about the head and are decked with silk tassels and cowrie shells. Some women tie the braids in a back-knot; none of them use flowers or false hair. The men dress in a waistcloth worn after the Marátha fashion, a smock or *bandi*, a shouldercloth, a Marátha turban, and a pair of sandals or shoes. The women wear a Márwár petticoat and a backless short-sleeved bodice and cover the bosom and shoulders with a parti-coloured sheet. The men's ornaments are gold earrings or *bhikbālis*, a silver waistchain or *kaldora*, and silver wristlets or *kadás*; and the women's, gold nose rings or *nālis*, silver earrings or *bugdis*, silver or tin necklaces, ivory bangles, cowrie wristlets, feet ornaments or *pāijhuvās*, and brass ankle chains or *sānkhlis*. Neither men nor women have any special dress for great occasions. They seldom change their clothes twice in a week. As a class they are dirty, but honest, hardworking, orderly, and frugal. Their chief and hereditary calling is carrying and dealing in salt. They complain that their trade has suffered by the use of bullock carts and the opening of railways. They have taken to deal in fuel which they carry on their bullocks from the forest lands to the towns: they also sell gunny bags which they weave at home. Some are landholders, but none are domestic servants or labourers. The women mind the house and help in selling fuel, work in the fields, and watch the beasts of burden. Their trade is brisk in the fair season and they close their work on *Dasara* in September and *Diváli* in October. They rank below local Kunbis and above the impure classes. With Vyankoba of Tirupati in North Arkot and Mariái as their family deities they worship all Bráhmanic gods. Of the regular Hindu fasts they keep only *Gokulashtami* in August, and their feasts are *Shimga* in March, *Dasara* in September, and *Diváli* in October. Their priest is a village Joshi who conducts their marriages. They make no pilgrimages and share in the ordinary local beliefs in witchcraft, soothsaying, and evil spirits. They perform only two ceremonies at marriage and at death. Child marriage is rare. Widow marriage and polygamy are allowed and polyandry is unknown. The mother is held impure for forty days after childbirth, and the father calls the child by his favourite name when the child is old enough to answer him. Boys are married between fifteen and twenty-five, and girls generally after they have come of age. At the time of betrothal, the boy's father presents the girl with £1 to £10 (Rs. 10-100) in cash, a petticoat and bodice, and one to four bullocks, while, in return, the boy receives a waistcloth and turban from the girl's father. No musicians and no band of friends and relations wait on the bridegroom when he goes

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to the bride's. He ties a piece of silver worth about 2s. (Re. 1) to the hem of his garments, nominally in the name of his religious teacher, but none of them know either the name or the dwelling place of this teacher, and sets out for the bride's with one or two of his nearest kinsmen. The bride's father receives the bridegroom, and the Bráhmān priest conducts the ceremony. The pair are first seated in a square with an earthen vessel at each of its corners, and the priest ties the hems of their garments in a knot, lays rice and a cocoanut in the lap of the bride, and marks her brow with vermilion. Lastly the pair bow to the gods and elders, and they are husband and wife. The caste people are treated to a dinner of balls of rice mixed with molasses and oil, the tobacco pipe is handed round among the guests, and they withdraw. The couple are not immediately allowed to leave the bride's house even though the ceremony is over and the bride's father is badly thought of if he lets them go home soon. As a rule they pass two or three months at the bride's, and are treated daily to a dinner of bread, rice, pulse, and vegetables. When the pair go to the bridegroom's house, the bridegroom gives the silver coin which has been tied in his garments to the priest or sponds it on a caste feast and the wedding is over. They burn their married and bury their unmarried dead. The body is laid on a bier and taken at once to the funeral ground. The chief mourner does not carry the fire-pot before the corpse-bearers, but kindles fire at the burning ground with his *chakmak* or flint and steel, which every Lamán always carries with him. After the body is burnt or buried, the party bathe, wash their clothes, and return home. Kinsmen are not held impure in consequence of a death. On the third day friends and kinspeople are treated to a dinner of balls of wheat flour mixed with oil and molasses, the tobacco pipe goes round, and the guests withdraw. They hold no mind-rito or *shráddh* in honour of the dead. They have a caste council, and settle social disputes at meetings of castemen. They do not send their children to school or take to new pursuits, and are a falling class.

Vanjáris.

Vanjáris, or Caravanmen, are returned as numbering 30,702 and as found all over the district. They say they came into the district from the Bombay Karnátak though when and why they do not know. Vanjáris are of four divisions Bhúsárijin, Ládjin, Matharájin, and Rávjin. Of these Rávjins are the chief Ahmadnagar class and to them alone the following details apply. The common names among men are Ápa, Bápa, Gauu, Govinda, Ráma, and Vithoba; and among women Gangā, Manjula, Muktā, Rakhma, Saku, and Thaku. Their commonest surnames are Ákháde, Bakre, Bhadáde, Bedke, Chángle, Dángat, Evul, Kálháte, Kánhero, Kárke, Lámbe, Murtadak, Rámáyane, Sárango, Sávale, and Varáde. Their family deities are Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápúr in the Nizám's country, and Khandoba of Jejuri in Poona. Their marriage guardians or *devaks* are the *pánchpálvis* or five leaves, the feathers of the *tas* or Blue Jay *Coracias indica*, and of leaves of the *nágrel* or betel vine. Sameness of surname but not sameness of *devak* is a bar to marriage. As a rule they are dark strong and well built like local Kunbis. The men shave the head except the top-knot, and grow the moustache and whiskers. The women tie the hair in a back-knot without using flowers or false

hair. Like the Kunbis of the district they speak a broad Maráthi, and live in one-storeyed houses with brick or mud walls and tiled or thatched roofs. Their house goods include low stools, cradles, cots, and metal and earthen vessels, and they own cattle and dogs. They are great eaters and poor cooks, their special dishes including sugar roly polies or *puran polis* and condiments. Their staple food is Indian millet bread pulse and vegetables. They regularly bathe before their morning meal, lay sandal paste, flowers, and food before their house gods, and then take their meal. Men use animal food except beef and pork, and drink country liquor: women strictly abstain both from liquor and from flesh. The men dress in a loincloth or a waistcloth, a smock or *bandi*, a coat, a Maráthi turban, a blanket, and a pair of shoes or sandals. They have strict caste rule against wearing *godadis* or quilts. The women wear a bodice with a back and short sleeves and a Maráthi robe whose skirt they do not pass back between the feet. Both men and women have ornaments like those worn by Kunbis. As a class they are dirty in their habits, but honest, hardworking, thrifty, and hospitable. Of late years the opening of roads and railways has greatly reduced their carrying trade. Some have taken to husbandry and trade and many work as labourers and house servants. The women mind the house, help in the fields, and work as house servants. They work from morning to evening. Their holidays are *Shimga* in March, the Cobra's Fifth or *Nágpanchmi* in August, *Dasara* in September, and *Diráli* in October. They rank with Kunbis and worship all Bráhmanic gods and keep the regular Hindu fasts and feasts. Their priest is a local Bráhman who conducts their chief ceremonies. They lay sandal paste, flowers, and food, and bow before all local gods, and make pilgrimages to Jejuri in Poona, Pandharpur in Sholápur, and Tuljápuri in the Nizám's country. Their religious teacher is the priest at the religious house of Ábáji Báva of Kasárgaon in Sangamner, and their social and religious customs are the same as those of Maráthi Kunbis. They share in the local beliefs in witchcraft soothsaying and evil spirits, and allow and practise child-marring, polygamy and widow-marriage. They bury or burn their dead and mourn ten days. They are bound together by a strong caste feeling and settle social disputes at caste meetings. If the disputants do not agree to abide by the decision of the caste council they are referred to the religious teacher whose decision is final, and is enforced on pain of loss of caste. They send their boys to school, and take to new pursuits.

Depressed Classes include five divisions with a total strength of 96,832 or 13·7 per cent of the Hindu population. The details are :

Ahmadnagar Depressed Classes, 1881.

DIVISION.	Males.	Females.	Total.
Bhangis	99	72	171
Chámháre	6385	6532	12,917
Dhore	901	925	1,826
Mánga	9042	9523	18,565
Mháre	30,771	31,320	62,091
Total	42,898	43,932	86,832

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LABOURERS.
Varjárie.

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Bhangis.

Bhangis, or Sweepers, are returned as numbering 171 and as found in Akola, Nagar, Nerása, and Sangamner. Their origin is unknown, but they seem to have come into the district from Gujarát and Márwár, though when and why they cannot tell. The common names among men are Davu, Dáyadev, Dhana, Evaj, Jáli, Kallu, Kesav, Kisen, Pápa, Seva, and Shaikbanna; and among women, Banu, Jángi, Ládu, Muli, Panha, Pyára, and Rádha. They have no surnames and persons of the same kin cannot intermarry. They are divided into Bhasods, Chajgndis, Helas, Lálbegis, Makhíyárs, and Shaikhs. Of these Lálbegis and Shaikhs eat together but do not intermarry, and are considered higher than the other four who do not intermarry or eat together. They are dark strong and muscular like Musalmáns, and speak Hindustáni, both at home and abroad. They live in poor one-storeyed houses with mud walls and flat roofs and generally keep pet dogs and pigeons. They are great eaters and poor cooks and are fond of oil and hot dishes. Their staple food is millet bread, pulse, vegetables, and fish curry. They give caste dinners in honour of marriages and deaths. They eat flesh and drink liquor. Their special dishes include rice, wheat cakes, sweet wheat flour balls or *ládus*, *khir* or rice boiled in water and mixed with molasses, and *mítha puláv* or mutton and rice mixed with angar and seasoned with spices. They do not eat animals who have died a natural death, and have no objection to use beef. As a rule all Bhangis except Shaikhs eat no flesh during the month of *Shrávan* or August. Both men and women are given to excessive drinking. They smoke *gánja* or hemp flower and tobacco. Women chew tobacco with betel and lime, but rarely either drink or smoke hemp. Men either shave the head, except side knots above the ears, or cut the hair close, and let the beard grow. The women roll their hair into a solid ball or *buchada*. Both men and women dress twice a day, once in the morning when they go to their work and again in the evening when their work is over. In the morning the men dress in a loincloth or a waistcloth, a shirt with short sleeves, and country boots or shoes. Women wear a bodice with a back and short sleeves and a Marátha robe. They pass the skirt back between the feet and tuck it into the waist. The men's evening dress is a pair of trousers or a waistcloth, a coloured waistcoat or shirt, a coat, a Marátha turban and shoes. They pass a handkerchief over their turban and knot its ends under the chin. The women dress in a petticoat and a short-sleeved backless bodice or a Marátha robe and bodice, but do not pass the skirt back between the feet. Both men and women have a store of clothes and Musalmán ornaments for holiday wear and for great occasions. As a class they are dirty, hardworking, irritable, extravagant, and fond of show. They are scavengers and nightsoil men cleaning the streets from morning to noon. Before starting on their day's work they bow to the basket and broom and then take them up. Women mind the house and work as much as the men, and boys above twelve follow their fathers' calling. Formerly they say they were better off as they could exact any amount of wages from the house-owners in addition to the food which they daily obtained from them and presents of clothes and money on holidays. They complain that municipal officers have reduced

their sources of income to a fixed payment and that they used to be better off. Bhangis are one of the lowest castes. They do not eat from the hands of Mhārs and Māngs, but neither do Mhārs or Māngs eat from Bhangis. Persons are allowed to join the Bhangi caste from all Hindu classes except Mhārs, Māngs, and Chāmbhārs. They get up at sunrise, break their fast and go to their work, return at noon, bathe and eat their morning meal, rest an hour or two, change their dress, and again go about their work. Bhangis worship both Hindu gods and Musalmān saints. Of Hindu feasts they keep *Shimga* in March, *Dasara* in September, and *Divāli* in October. They fast on the lunar elevenths or *Bhādashis* of *Āshādh* or July and *Kārtik* or October, on *Gokulashṭami* in August and on Shiv's Night or *Shivrātra* in February. Their priest, a Husaini Brāhman,¹ conducts their marriages. Shaikhs profess to be Musalmāns, do not keep Hindu holidays or fasts, and ask the Kāzi or Musalmān priest to officiate at their marriages, and to circumcise their sons. Lālbegis make a miniature tomb or *turbat* in a niche in the wall and plant a green flag near the tomb. They keep Musalmān as well as Hindu holidays and fasts, and believe in witchcraft soothsaying and evil spirits. The leading customs observed by Bhangis² are at birth, marriage, and death. Child-marriage, polygamy and widow-marriage are allowed and practised, and polyandry is unknown. Shaikhs circumcise their sons between five and twenty. Bhangi boys are married between fifteen and twenty-five and girls between three and fifteen. They have no rule that a girl should be married before she comes of age. They bury the dead, and they treat the caste people to a dinner in honour of the dead on the twentieth or fortieth day after the death. They are bound together by a strong caste feeling, and leave their headman or *mehṭar* to settle social disputes. Breaches of caste rules are punished with fines which take the form of a caste feast. Offenders who cannot pay the fine have to carry round a tobacco pipe for the caste people to smoke and are pardoned. Caste decisions are enforced on pain of loss of caste. They do not send their children to school, nor do they take to new pursuits. Their calling is well paid, but they are an extravagant class and poor.

Chāmbhārs, or Shoemakers, are returned as numbering 13,518 and as found all over the district. Their origin is unknown. They have no tradition of their arrival in the district and no memory of any earlier home. Their surnames suggest that they originally belonged to the Marāṭha Kunbi caste and were degraded because of working in leather. The names in common use among men are Anāji, Bhavāni, Dhondi, Govinda, Hari, Krishna, Mukta, Nāna, and Rāma; and among women, Ahili, Bhāgu, Chimi, Gangi, Mathi, Rakhma, Rangi, Sahi, Sālu, and Sāvitrī. Their surnames are Āgāwane, Bansure, Bhāgvat, Damāre, Deshmakh, Devre, Dhorge, Durge, Gaikavād, Girimkar, Hulamko, Jūdhav, Jamdhare, Kabāde, Kadam, Kadme, Kālge, Kāle, Kāmbale, Kānde, Kavde, Kedār, Lāgehavre, Natke, Pavār, Sālv, Sātpute, Sindō, Sonavni, and

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¹ Details of Husaini Brāhman customs are given in the Poona Statistical Account,

² Details are given in the Poona Statistical Account.

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Chámbhárs.

Vághe. Persons bearing the same surname cannot intermarry. Their family gods are Bahiroba of Pimpalápur and of Karjat in Ahmádnagar, Devi of Tuljápur in the Nizám's country, Khandoba of Jejuri in Poona, and Mahádev of Singnápuri in Sátára. They have no subdivisions. They are dark strong and well made with a dull expression and high cheekbones, but their women are fair and better looking even than local Bráhmañ women. They speak Maráthi both at home and out of doors, and many of them live in one-storeyed houses with walls of bamboo or milkbush sticks smeared with mud, and with thatched roofs. The houses of the well-to-do are cleaner and better built with sun-dried brick walls and flat roofs. Their house goods beside their tools include low stools, quilts, blankets, metal and earthen vessels. They own cattle pigs and dogs. They are great eaters and bad cooks, and are fond of hot and pungent dishes. Their staple food is millet bread, split pulse, vegetables, and chopped chillies or *chatni*, and their special dishes include wheat cakes *polis*, sweet cakes stuffed with boiled pulse and molasses *puran polis*, rice and pulse sauce or *ámbti*. Their caste rules do not require them to bathe daily, and their women do not eat from their husband's dish unless it is cleaned. They eat fish and flesh except beef and pork and drink country liquor. Their marriage and death caste feasts are wheat cakes stuffed with boiled pulse and molasses, and they sacrifice a goat to Devi when the *gondhal* dance is performed at their house. Men shave the head except the top-knot and the face except the eyebrows, moustache, and whiskers. Women tie their hair into a back-knot and use neither flowers nor false hair. Men wear a loincloth or *langoti*, a shouldercloth, a shirt, a coat, and a Maráthi turban or headscarf; women dress in a Maráthi robe and bodice with short sleeves and a back. Neither men nor women change their clothes daily, and their ornaments are like those worn by cultivating Maráthás. As a class they are dirty, hardworking, thrifty, orderly, and hospitable. They work in leather, cut and dry skins, and make shoes, sandals, and water-bags. The women mind the house and help the men. They work from sunrise till after sunset with a short rest at noon for food and a sleep. They often work till about eight, sup, and retire to rest. Town Chámbhárs are well-to-do, but village Chámbhárs are somewhat depressed from the rise in price which has followed the large export of skins and because they have now to pay for *bábhul* bark which they used to get free. Unlike other village craftsmen they have no claim for grain allowances from the husbandman, and most village Chámbhárs are in debt as they spend more than they can afford on marriages. Their business is brisk in the fair season and slack during the rains. They stop work on the new-moon and no-moon days of every lunar month, on all Sundays, and when a marriage or a death happens in their house. A family of five spends 12s. to £1 (Rs. 6-10) a month. A birth costs 4s. to £1 (Rs. 2-10), a marriage £2 to £10 (Rs. 20-100), and a death £1 to £10 (Rs. 10-100). They rank at the head of the impure classes. On their feast and fast days they worship the images of Bahiroba, Devi, Khandoba, and Mahádev, and keep all Hindu fasts and feasts. Their priest is a Deshashth Bráhmañ to whom they

show great respect. They make pilgrimages to Álandi near Poona, Benares, Jejuri in Poona, and Tuljápúr in the Nizám's country. They worship all local gods but are not allowed to enter the shrine. Their religious teacher is a Lingáyát priest before whom they bow and whom they give a money present. They believe in witchcraft soothsaying and evil spirits. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. When a child is born, its navel cord is cut and it is bathed in warm water. For three days it is fed on honey mixed with castor oil, and on the fourth the mother suckles it. On the fifth the goddess Satváí is worshipped with turmeric paste, sandal-paste, flowers, a coil of thread, and wheat cakes and pulse. For ten days they keep a castor-oil lamp burning in the lying-in room taking care that the child does not see it. On the wall near the mother's bed a picture of Satváí is marked with charcoal and five married women are asked to the house to worship the goddess and dine in her name. At last the mother bows before the image with the child in her arms, saying that the child belongs to the goddess and praying her to guard it from evil. Friends and relations are feasted. The mother remains impure for ten days and on the twelfth the child's aunt names and cradles it. Betel and boiled gram are served and the guests withdraw. Boys are married between four and twenty-five, and girls before they are sixteen. The boy pays the girl's marriage charges and at betrothal marks her brow with vermilion and sticks on to the vermilion an eight-anna piece or a rupee. She is presented with a new robe bodice and ornaments and the boy receives a turban and shouldercloth from her father. Her lap is filled with rice and a cocoanut and the boy's friends and relations are feasted. The Bráhmaṇ priest names a lucky day for holding the marriage, and neighbour women meet at the house of the boy and girl each with a dining dish filled with grain, wave it about the boy and the girl who are seated each in a square marked out with lines of wheat flour by the village Gurav woman, and throw away a copper coin. The grain is gathered in a heap and the copper coins are given to the Gurav woman. Wheat cakes or *undás* are handed among the guests, and a yellow cloth wrapped round a turmeric root and betelnut is tied to the house grindstone and large water vessel or *ránjan*. Booths are raised before the houses of each, and the god-pleasing is performed on the day before the marriage. Five married women from the bridegroom's house go to the temple of Máruṭi each with a water-pot in her hands followed by a pair with the wedding guardians or *devaks* the man carrying an axe and the woman a vermilion box with sandal paste and turmeric. All bow before the image of Máruṭi, leave sandalpaste, flowers, a copper coin, and betel at the temple door, return home with music and friends, and tie the axe to one of the posts in the booth. A cake is waved round the man while he carries the axe to and from Máruṭi's temple, and five married girls are feasted. The bridegroom goes to the bride's with music and friends and on the way halts at Máruṭi's temple. The bride's father meets him there and treats his party to wheat cakes and *ámbl* that is millet flour boiled in water and mixed with curds seasoned with spices. The bridegroom's brother goes to the

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bride's and presents the bride with the lucky necklace and returns with a turban for the bridegroom. The marriage coronet is tied to the bridegroom's brow and he is taken on horseback to the bride's. Mhár women meet him at the village border and wave a lamp round him. On reaching the booth, the bride's mother waves wheat cakes round his head and he is taken into the booth. The girl's brow is decked with the marriage coronet or *báshing* and the pair are made to stand face to face in the booth near the marriage altar or *bahule*, with a screen or *antarpát* held between them. The priest repeats texts and throws red rice over the pair and they are husband and wife. The priest ties a thread wristlet round the right wrists of the pair, and afterwards kindles the sacred fire on the raised altar *bahule* where the bride and the bridegroom are seated. The bride's father presents the priest with money and fetches the axe and the vermilion box guardians or *devaks* from Márti's temple. Friends and relations are dined and the rest of the ceremony does not differ from a Marátha-Kunbi marriage.¹ They bury their dead and mourn ten days. Women go with the men to the grave. The body is laid on a bier and taken to the burial ground, a Jangam priest following the bearers and blowing his conch when the body is laid in the grave. The chief mourner drops water into the dead mouth and the grave is filled with earth and over the grave the Jangam blows the conch. The rest of the death ceremony does not differ from that of Marátha Kunbis. A Bráhma priest conducts it and on the thirteenth the friends and relations are dined in the name of the dead. Chámbhars are bound together by a strong caste feeling and settle social disputes at meetings under the advice of their hereditary headman who is called *mehtar*. Breaches of caste rules are punished with fines which generally take the form of caste feasts. If he cannot pay the fine a poor man has to bow before the caste and ask their pardon. They send their boys to school. They take to no new pursuits and are at present somewhat badly off.

Dhors.

Dhors, or Tanners, are returned as numbering 1887 and as found all over the district except in Akola. They have no tradition of their coming to the district or of any former home. They have no subdivisions. The names in common use both among men and women are the same as Kunbi names. Their surnames are Borode, Hasanale, Holkar, Kalambe, Katakдаванде, Kaikandádre, Kávale, Kelgandre, Mánkar, Munimáni, Náváyane, Nánande, Sadáphale, Sálunke, Sinde, and Trimbake; persons with the same surname cannot intermarry. In look, speech, food, drink, and dress they are more like Chámbhars than any people of the district. They live in one-storeyed Kunbi-like houses with mud walls and tiled or thatched roofs. The women mark their brows with vermilion on holidays only. They are dirty, hardworking, orderly, thrifty, and hospitable. They are hereditary tanners and leather workers. In villages they keep in order the water bags or *mots* and are paid in grain at harvest. The women mind the house and help the men in tanning. Their expenses differ little from those of Chámbhars.

¹ Details are given under Chámbhars in

They rank at the head of the impure classes and below Kunbis and Mālis, not eating from the hands of Chāmbhārs and other classes reckoned impure. They are a religious people worshipping all Brāhmanic, boundary, and local gods and keeping all Hindu holidays and fasts. They have a special reverence for their family god Mahādev of Singnāpur in Sātāra, to whose shrine they often make pilgrimages. Their priest is a villager Joshi who conducts their marriages, but his place is often taken by a Jangam whom such of the Dhors as worship Shiv hold in high honour. Most Dhors choose some holy man of their own caste as a religious teacher; if he dies they seldom choose a new teacher. They believe in witchcraft soothsaying and evil spirits. Of the sixteen Hindu sacraments or *sanskāras* they perform only two marriage and death. Their marriage ceremonies are the same as Chāmbhār marriages, except that Dhors have meat at their wedding dinner and Chāmbhārs have no meat. They sometimes burn the dead, but as a rule they bury. After death the body is laid on the bier and carried to the burying ground on the shoulders of four castemen. A married woman who dies before her husband is dressed in a new robe and bodice, and glass bangles are put on her wrists; these honours are not shown to widows. The son or the chief mourner leads the funeral party holding a fire-pot hanging from a string and the bearers follow repeating *Jay Jay Rām* Victory to Rām. On the way, at a spot called the rest-place or *visūvyāchijāga*, they set down the bier, leave a copper and bread on the ground, change places, lift the bier and take it to the burial ground. At the burial ground they lay down the bier and one after the other pour water into the dead mouth. They then lay the body in the grave. They fill the grave with earth, hold *nimb* leaves in their teeth, bow to the village god, and return to their homes. Next day on a winnowing fan, they bring to the grave two small earthen pots called *bolkis* one with cow's urine and the other with curds, and three small cakes or *dāmtis*. They leave one of the cakes at the resting place, empty the cow's urine over the grave, and lay the two other cakes and the curd-pot on the grave fixing near it three little red flags. They bathe and go home. On the tenth, the chief mourner visits the grave with the village Joshi, makes ten wheat-flour balls, lays flowers sandal-paste food and vermilion before them, and leaves them on a river bank. He waits for a time to see if a crow touches them, if no crow comes he leaves them, goes home, and asks his castepeople to dine at his house on the eleventh. The usual funeral dishes are *telchis* or fried cakes and *gulavni* that is rice flour boiled in water mixed with cocoanut milk and molasses. When the feast is over friends and relations present the chief mourner with a turban and withdraw. They are bound together by a caste feeling, and settle social disputes at caste meetings. Breaches of social rules are punished by fines which take the form of caste dinners and the decisions are enforced on pain of loss of caste. Some send their boys to the local mission schools. They do not take to new pursuits or show signs of improving.

Ma'ngs are returned as numbering 19,165, and as found all over the district. They trace their descent from a Mhār whom the saint Jāmbrishi set to guard his cow and who ate the cow

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instead of watching her. For this he was cursed by the saint with the name *māng* or cruel. They are divided into Chapalsāndes, Gárudis, Holárs, Jiráits, Māngs proper, and Thokarphodes who neither eat together nor intermarry. The bulk of Ahmaḍnagar Māngs are Jiráits. Their personal names are the same as among Mhárs, and their surnames are Albát, Apte, Avár, Bhise, Bhode, Divte, Gavli, Jádhav, Jagtáp, Ján-navare, Káble, Kálukhe, Khude, Kote, Kunchekar, Lokhande, Londhe, Náde, Netke, Párdhi, Pátule, Pavár, Pitáre, Rájguru, Sasáne, Sáthe, Shenge, Thokar, and Vairát. Persons bearing the same surnames cannot intermarry. Their home-tongue is a dialect of Maráthi. They never pronounce nasals properly and cannot rightly sound two consonants joined by a single vowel.¹ Their family deities are Bahiroba, Khandoba of Jejuri in Poona, Mahámári, and Mhasoba. They are strong coarse-featured and well made and can be readily known from Kunbis and Mális by their darker colour. They live in wattled huts like those of Mhárs, and have a store of earthen cooking vessels with one or two blankets metal pots and quilts. Those who are husbandmen own cattle; they seldom have any pet animals except dogs. They are great eaters and bad cooks, and their special dishes are fried cakes or *telchis*, mutton, *puran polis* or wheat cakes stuffed with boiled pulse and molasses, and *gulauni* or rice flour boiled in water and mixed with molasses. They give caste feasts on occasions of marriage and death. Their staple food is millet bread and chopped chillies or *chatni*. They eat all kinds of flesh, even that of dead animals, and drink liquor. They drink *bháng* or hemp water and smoke *gánja* or hemp flower and tobacco. The men either cut the hair short or let it grow to its natural length, and shave the face except the moustache. Women tie the hair into a solid knot or *buchada* which they wear at the back of the head but do not use false hair or flowers. Men dress in a loincloth, a shouldercloth, a shirt, coat or blanket, and a Marátha turban. Women dress in a bodice with a back and short sleeves, and a Marátha robe without passing the skirt back between the feet, and wear glass bangles on their wrists. They are poor and rarely have gold or silver ornaments. The rich wear ornaments like those of Mhárs or Kunbis. As a class they are dirty and lazy cruel and revengeful and have a bad name for honesty. During outbreaks of cholera the men smear their faces with *shendur* or redlead and move about the streets, frightening women into giving them liberal alms in case they should be angry and bring the Cholera goddess over whom as her devotees they are believed to have power. They are husbandmen, messengers, beggars, and hangmen. They make leather ropes for the use of husbandmen and plait bamboo baskets. Holár Māngs are musicians, and Gárudis or sorcerers catch and pretend to have power over serpents, profess to know something of witchcraft, and earn their living by moving about the streets and performing to any audience they can find on the road. Women mind the house and fetch firewood from the

¹ Among their peculiar words and expressions are *rátas* for *rákshas* demon, *puris* for *purush* a male, *map* for *majpáshin* with me, *tup* for *tujpáshin* with you, *maha* or *másha* mine, and *tuha* for *tujha* thine.

forest lands, or make bamboo baskets. Of late in some villages, instead of their old rivals and enemies the Mhárs, they have been engaged by the villagers and receive the yearly grain allowance or *balute*. Mhárs and Mángs hate each other bitterly, and are said to poison each other's cattle. As a class Mángs are poor and live from hand to mouth many of them in misery. They rank lowest among Hindns and call themselves *antyajas* or the last-born. They say they worship all Hindn gods, keep all feasts, and fast on the lunar eleventh or *Ekádashi* in every fortnight, on Shiv's Night or *Shivráttra* in February, and on Mondays and Saturdays in *Shrávan* or August. They ask Deshasth Bráhmans to conduct their marriages. Their favourite goddess is Mariái or Mother Death the cholera goddess. They are not allowed to enter the village shrines but stand at a distance and bow to the god. They say they do not believe in witchcraft soothsaying and evil spirits. When the planet Saturn or Shani has blighted any one, the sufferer calls a Máng to his house and feeds him with millet bread pulse and oil, and gives him an iron nail or some cotton. When cholera rages in a village, the Mángs gather the villagers together and ask them to make some offerings to Mahámári, a stone worshipped with redlead and flowers at the village boundary. The villagers each bring one or two millet cakes and a potful of *rági* gruel seasoned with salt and chillies, and meet at the village temple, subscribe together to buy a goat, bow before the god, and walk to the hut which is raised over Mahámári's or Mariái's stone at the village boundary. The Máng takes the goat to Mariái's hut and the villagers follow him. He prays to the goddess to be appeased with the offering and to guard her worshippers. A large hole is dug in the ground near the hut and the *rági* gruel is poured into the hole and covered with earth. All return except the Mángs who offer the goat to the goddess, cut its throat, and feast upon the cakes and the boiled mutton. On the fifth day after the birth of a child they set a dough image of Satváí, or if they have no image five small stones, on a low stool in the lying-in room, lay sandalpaste and cooked rice and pulse or *dálbhát* before the goddess, keep two dough lamps burning during the night near the low stool, and give their castepeople a dinner. On the twelfth the mother and child are bathed, her clothes are washed, and the lying-in room is cowdunged. The mother sets seven pebbles in a line outside of the house, lays before them sandal paste flowers and vermilion in the name of Satváí, offers them sweetmeats, and, taking the child in her arms, bows before them. The Bráhman priest names the child and the women neighbours cradle it on the same day. Boys are married before they are twenty-five and girls either before or after they come of age. They marry their children standing face to face in two bamboo baskets with a curtain held between them by two of their kinsmen. The Bráhman priest stands at a distance and repeats lucky verses. At the end of the verses he throws yellow millet towards the couple, the curtain is withdrawn, and they are husband and wife. The girl's father feasts the bridegroom's friends and relations and his own kinspeople, and the bridegroom takes the bride to his house on horseback, with music and a band of friends and kinsfolk on both sides. They

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allow and practise early marriage polygamy and widow marriage, bury the dead, and mourn them thirteen days. On the thirteenth day the chief mourner goes to the burying ground with his friends, has his whole face and head shaven, and bathes. He sets thirteen saucers or *drons* side by side, fills them with water, and returns home with his friends. On the same day friends and kinspeople are asked to dine at the house of mourning. They present the chief mourner with a turban and the mourning is at an end. They have a caste council and settle social disputes at caste meetings under their own headman or *mehtar*. A few send their boys to school. As a class they are very poor.

Mhars.

Mhars are returned as numbering about 62,000 and as found all over the district. They are found on the skirts of all Hindu settlements and say they belong to one of the four cow-born castes. Their story is that the cow asked her sons how they would treat her after she died. The first three sons answered they would worship her as a goddess; the fourth said he would bear her inside of him as she had borne him. The horror-struck brothers called him *Maháhár* or the Great Eater, which, according to the story, use has shortened to *Mhár*. According to a Hindu tradition *Mhars* were originally night rovers or *nisháchars*, whom the god Brahma turned to men lest they should destroy the whole creation. *Mhars* have no memory of any former home. They say they are sprung from the moon, and were ruled by many kings of the moon race among whom *Nák* was the most famous. *Mhars* are commonly known as *Dharniche put* or sons of the soil. They were formerly arbiters in all boundary disputes. They also hold an important part in all village religious rites. Attached to every Hindu temple is the shrine of the *Mhár Dev* who is regularly worshipped by villagers of all classes including *Bráhmans*, at the same time as the god of the chief temple. The names in common use among men are *Bálya*, *Bhágya*, *Gondappa*, *Khima*, *Mahádji*, *Munja*, *Nárya*, *Sadya*, *Saka*, and *Tukappa*; and among women *Aheli*, *Bhági*, *Chimi*, *Gági*, *Kushi*, *Mani*, *Nági*, and *Tuki*. The men add *nák*, properly *náik* or leader, to their names. Their surnames are *Abhang*, *Auchat*, *Báhelime*, *Bhámbal*, *Bhingár*, *Bholke*, *Básede*, *Chhottise*, *Dáhano*, *Dárale*, *Davle*, *Detge*, *Dive*, *Gáikvád*, *Gote*, *Ghede*, *Kadam*, *Kákte*, *Kámle*, *Kekádo*, *Khupte*, *Lekhande*, *Makásare*, *Mohede*, *Mhasket*, *Pácharne*, *Pákhre*, *Patekar*, *Pavur*, *Sálvo*, *Samidar*, *Shiade*, *Sirsát*, *Tadke*, *Tápichere*, *Umbáile*, *Vághmore*, and *Vidháte*. Sameness of surname is a bar to marriage. Their speech both at home and abroad is a corrupt *Maráthi*, and they find it difficult to pronounce nasals and two consonants when they come together.¹ Their family deities are *Bahiroba* of *Senári* in *Ahmadnagar*, *Bhádvi*, *Devi* of *Tuljápúr* in the *Nizám's* country, *Jánái*, *Jokháí*, *Khandoba* of *Jejuri* in *Poona*, and *Mesái* in *Ahmadnagar*. *Mhars* are divided into *Anantkulyás*, *Ándvans*, *Bávnes*, *Bávises*, *Bels*, *Dharmiks*,

¹ Among them peculiar words are *samindar* for *samudra* the sea, *samang* for *sangam* the source, *sahár* for *shahar* a town, *khuti* for *khunti* a peg, *maha* for *majha* my, *tuha* for *tujha* thy, *mag* for *mag* afterwards, and *kava* for *kerha*.

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Kosaryas, Lādvans, Pāns, Sirsālkars, Somvanshis, and Tilvans. Of these Anantkulyās, Ādvans, Bāvnes, and Bels are found in Ahmadnagar. These four eat together and intermarry. Somvanshis are said to be born of the moon or *som*; Ānandvans or Ādvans are said to be descended from a widow; Lādvans from an unmarried girl; and Anantkulyās from a Mhār *murli* or devotee of Khandoba. As a class, Mhārs are dark, tall, strong, and muscular, with well cut features and low foreheads. Most of them live outside of villages in poor huts with mud walls and thatched roofs. The houses are clean inside and at the doors, and the ground near the houses and the neighbourhood are dirty and strewn with bones. Except a few which are of metal, the cooking dining and water vessels are of earth and cost 10s. to 12s. (Rs. 5-6). The well-to-do rear cattle and sheep, and the poor rear fowls. They are great eaters and poor cooks, and are fond of hot and sour dishes. Their staple food is Indian millet bread and onions or garlic. The well-to-do daily eat pulse sauce and vegetables, or fish. They eat flesh and drink liquor. When cattle, sheep, or fowls die the Mhārs feed on their bodies, eating strips of the flesh roasted over a fire, often with nothing else but sometimes washed down by liquor. They do not eat the flesh of the pig, the horse, the ass, the dog, or the crow. They give caste feasts in honour of marriages, deaths, and anniversaries of deaths. Their special dishes include *gularni* or rice-flour boiled in water and mixed with molasses, *telchis* or fried rice cakes, and wheat cakes or *polis*. The men smoke hemp and tobacco and drink hemp water, and many men and some women chew tobacco with betel and lime. They say the men bathe every day before the morning meal, but, as a rule, perform no religious rites; women bathe about once a week. The men dress in a loin-cloth or waistcloth, a shouldercloth a blanket a coat or smock, and a dirty Marātha turban. They carry a largo staff furnished with bells. The women wear the bodico and the long Marātha robo with the skirt passed back between the feet. The men shave the head except the top-knot and side-knots, and the face except the moustache and whiskers. The women tie their hair in a back-knot without using flowers or false hair. They use Kunbi-shaped ornaments of brass, while the well-to-do use gold or silver ornaments. The men mark their brows with sandal paste on all holidays and fasts, while married women mark theirs with vermilion, and put on lac bangles like the other women of the district. They are untidy and careless about their dress. The women do not change their clothes or mark their brows for weeks together. As a class Mhārs are dirty and drunken, lazy and careless, vain, cruel, thriftless, and quarrelsome; still they are religious, trusty, brave, hardy, and cheerful. One proverb charges Mhārs with ingratitude; according to another, the Kāuarese is crafty, the Telugu man thievish, and the Mhār is the eater of forbidden food.¹ They dislike regular work, and many of them are robbers. Mhārs have strong memories and are often famous for their skill in telling stories. They are hereditary servants, carriers of dead animals,

¹ The Marāthi runs: *Kānada kapti, Telugu chor, āni Mhār harāmkhor.*

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husbandmen, messengers, labourers, scavengers, sellers of firewood and cowdung cakes, and beggars. The chief source of their income is the yearly grain allowance or *balute*, and half a cake a day from each villager, which they got as *yeshkars* or *reshkars* that is door-keepers. Formerly their allowance was five hundred sheaves of corn on each *chāhur* or seventy-five acres of land; now the rate has in many places fallen to two hundred sheaves. The 500 sheaves share the *Mhārs* call the great line share or *thorlya eliche balute*. The *yeshkars* or boundarymen hold grants of rent-free land and have to serve as watchmen and messengers at the village office. The *Mhārs* of a village either divide their duties among them or serve at the village office in turn for one year and distribute the produce of the land among themselves. The public duties of *yeshkars* or boundarymen are to watch the boundaries and the village office, to carry government letters, to repair the village office and village gate or *gaonkusu*, to sweep the village roads, to care for the public garden and the village trees near the village office, and to serve as guides to Government officers passing through the village. According to pressure of work ten to fifteen *Mhārs* attend the village office every day. Their duties to the villagers are to cut firewood, carry letters, and sweep and clean the yards in front of their houses. For their private services they are paid in cash, or what they like better in cooked food. *Mhārs* say that they used to have fifty-two dues but now the number is greatly lowered. At present when he gathers his corn into a heap every landholder gives the *Mhār* a share. The corn that falls on the ground at the foot of every stalk of unthrashed corn also is theirs, as well as five sugar-canes and some molasses and sugarcane juice from every sugarcane field. From every grain pit or *pe* the *Mhārs* get a little when the pit is opened, and, at every marriage, the *Mhār* has a right to a scarf or *shela* from the bridegroom before he goes to the bride's. Now the scarf or *shela* is seldom given and in its stead the *Mhār* receives a three-penny or six-penny piece (2-4 *as.*). They have a monopoly of the dead village animals, of the shrouds used in covering the village dead, and of the copper coins which, in the name of the dead, are thrown to one side at the resting place or *visāryāchi jāga*. Many *Mhārs* are employed as soldiers and have risen to the rank of *Jamādar* or subaltern or lieutenant; others are employed by Europeans as house servants, while a few are miners and porters on the railway lines. The women, besides minding the house, help the men in the field but not in carrying or skinning dead animals. Many women are day labourers, and children begin to help their parents after twelve. They are a steady class, and, except some who have been forced to borrow to meet their children's wedding charges, few are in debt. They hold a low position among Hindus and are both hated and feared. Their touch, even the touch of their shadow, is thought to defile, and in some outlying villages in the early morning the *Mhār*, as he passes the village well, may be seen crouching that his shadow may not fall on the water-drawers. They are considered the lowest of Hindus but claim to be superior to Bhangis and Māngs. A family of five spends 10s. to 14s. (Rs. 5-7) a month; a house costs £2 10s. to £10 (Rs. 25-100) to build; and their house

goods may be valued at 4s. to £1 10s. (Rs. 2-15). A birth costs 4s. to 8s. (Rs. 2-4), a marriage £1 10s. to £7 10s. (Rs. 15-75), and a death 4s. to 10s. (Rs. 2-5). Among other Bráhmans and local gods they worship Bhádvī, Chokheba, Mariáí, and Mesáí, and have houseimages of Bhaváni, Khandoba, and Vithoba, and metal masks or *táks* as emblems of their deceased ancestors. Their priests are either local Bráhmans whom they ask to conduct their marriages, or men of their own caste whom they call Bháts and also ask to conduct their marriages. They call in Bráhmans only when no Bhát is available. They make pilgrimages to Benares, Álandi and Jojnri in Poona, and Singnápúr in Sâtára, and keep the usual Hindu fasts and feasts. They are both Smárts and Bhágvats; some of them belong to the Mánbháv sect, and many are followers of Kabir. A few, who are disciples of Chokhámla, wear sweet basil or *tulsi* bead necklaces, and make periodical pilgrimages to Álandi and Pandharpur in Sholápur, passing their nights in praying or singing sacred songs or *abhāngs*. When they go on pilgrimage to Álandi and other places, they are not allowed to enter the temple but stand outside of the temple or at the entrance and bow before the god. The pious among them have singing clubs where they sing in praise of some Hindu god especially of Rám or Vithoba of Pandharpur. Both men and women are good singers, and go in bands of two or more singing and begging. Their religious teachers belong either to the Kabir, the Vaishnav, or the Mánbháv sects. These teachers are Mhárs and are treated with the greatest respect. Before they are a year old both boys and girls are taken to the teacher with a cocenut, a waistcloth, grains of rice, flowers, and frankincense. The child's father marks the teacher's brow with sandal paste, presents him with a waistcloth and 3d. to 2s. (Rs. $\frac{1}{4}$ -1) in cash, and bows before him. The teacher takes the child on his knee, breathes into both its ears, and repeats some sacred verse into the right ear. This is styled the *kán phulenc* or ear-blowing. Mhárs worship all local and boundary gods and spirits, and believe in witchcraft soothsaying and evil spirits. They think that diseases are the work of evil spirits, and have a great belief in the spirit-scaring power of the ashes of frankincense burnt before the gods. They divide spirits into house spirits and outside spirits, and think that they have great influence over men and women but not over cattle. The usual offerings made to the spirits are rice and curds, fried cakes or *telchís*, and *gulavni* that is rice flour boiled in water and mixed with molasses. Cocks or goats are also offered. The exorcist burns the seeds of chillies before the possessed person, and asks the patient that is the spirit in the patient to say who they are. After a time the possessed person sways to and fro and gives out the names of the possessing spirit. The spirit then speaks through the possessed person and promises to leave if certain articles are offered. The articles asked for are brought and waved round the possessed person and laid at a place named by the spirit, the spirit leaves, and the sick recovers. Early-marriage widow-marriage and polygamy are allowed and practised, and polyandry is unknown. When a child is born a handful of water is sprinkled over it, and a metal cup is beaten with a nail close to its

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ears. The child's navel cord is cut, put in an earthen pot, and buried somewhere outside of the house. A bathing pit or *nhani* is dug in a corner of the lying-in room, and the child and mother are bathed and laid on a cot. For the first three days the mother is given a mixture of *kāṭbol* or gum myrrh and *nimb* leaves pounded together, and the child is made to suck the end of a rag resting in a saucer of honey or molasses mixed with water. On the fourth day the mother begins to suckle the child. For the first three days the mother's diet is strained millet mixed with oil and molasses, and from the fifth she takes her ordinary food. A lamp is kept in the room day and night particularly during the night at least for the first twelve days. On the evening of the fifth a silver image of the goddess *Satvái* is set on a stone slab or *páta*, and flowers, a coil of thread, and food are laid before the goddess and a wheat flour lamp is placed at the bathing pit. Five married women are asked to dine at the house and the child is not allowed to look at the wheat flour lamp at the bathing pit, as the sight at the lamp is said to make its eyes squint. The mother is held impure for eleven days. On the twelfth, the child and the mother are bathed, the lying-in room is cowdunged, and the mother's clothes are washed. The mother sets five stones under a tree near the house, washes them, lays sandal paste, vermilion, flowers, and sweetmeats with betel leaves and nuts before them in the name of *Satvái*, and burns frankincense, bows before the goddess, and rubs the child's brow with frankincense ashes saying, 'Hail *Satvái*, keep the child safe. It is not mine it is yours.'¹ She walks round the stones and returns home. They name their children either on the twelfth day or at the end of five weeks, when boiled gram is handed among friends, a cradle is hung from the ceiling and women neighbours cradle and name the child. Packets of betel leaves and nuts are distributed among the guests and the ceremony is over. Boys are married between twelve and twenty-five, and girls either before or after they come of age. The boy's father has to give £1 to £2 10s. (Rs. 10-25) to the girl's father and marks her brow with vermilion. This is called the *māgni* or asking when the boy's father has to present the girl with a robe and bodice and ornaments or at least with a parti-coloured sheet or *phadki*. The girl is dressed in the new clothes, receives a packet of sugar and a cocoanut from the boy's father, and bows to him. Marriage ceremonies last three to eleven days. Two or three days before the marriage, five married girls are asked to the house. The Bráhmaṇ priest names the lucky day and the lucky woman who should rub the boy with turmeric paste. The woman named by the priest, with four other married women, takes a little yellow Indian millet, some turmeric roots, and betel leaves with nuts, divides the mixture into two, puts each share in a piece of new cloth, and ties one of them to the house water vessel or *ránjan* and the other to the grindstone or *jánte*. The boy is rubbed with turmeric paste and the rest is sent to the girl with a new robe and bodice. Their marriage customs in most particulars are

¹ *Jay Satvái, mūl sukhi thev ; mājhe náhi, tujhe áhe.*

the same as those of local husbandmen, except that the couple are made to stand in two bamboo baskets at the time of marriage, and that a yellow thread is passed seven times round their necks. They worship five leaves or *páñch pálvís* as the marriage guardian or *devak* with sandal-paste and flowers, the bridegroom goes to the girl's house with music and a band of friends, the priest repeats lucky verses, and when the verses are over the musicians play and yellow millet seed is thrown over the pair. When the couple go to the bridegroom's, the bridegroom's mother waves a piece of burnt bread round their heads and pours water at their feet. When they enter the house their marriage coronets are taken off and again put on and the ceremony ends with a service of betel among the guests. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a coconut. They bury the dead and mourn them ten days. Their death rites do not differ from those of Kunbis. They offer food to the dead on the eleventh and feed the caste people on the thirteenth. They have a caste council, and settle social disputes at caste meetings. Some of them have begun to send their children to school. They take to new pursuits and show a tendency to improve.

Beggars, include thirteen divisions with a strength of 7766 or 1.09 per cent of the Hindu population. The details are:

Ahmadnagar Beggars, 1881.

DIVISION.	Males.	Females.	Total.	DIVISION.	Males.	Females.	Total.
Bhorpis ...	43	60	103	Marátha Gopáls.	34	37	71
Chitrakathis ...	201	186	387	Manqals ...	23	42	65
Gondhis ...	262	334	596	Saladev Joshis ...	320	320	640
Gosávis ...	1875	1561	3436	Takáris ...	62	81	143
Kanjáris ...	15	17	32	Vásudevs ...	9	13	22
Kolhátis ...	237	269	506				
Matráis ...	3	6	9				
Mánbhávs ...	406	372	778	Total ...	4050	3716	7766

Bhorpis, or Strolling Players, are returned as numbering 109 and as found in Jámkhed, Sangamner, and Shovgaon. Their surnames are Bedko, Gáikavád, Ghumro, Pavár, Sindo, and Vágh-máre, and the names in common use among men and women are the same as among Kunbis. Persons bearing the same surname do not intermarry. They are dark strong and muscular like local Kunbis, and their speech, both at home and abroad, is a corrupt Maráthi. They live in wattled huts thatched with straw, and while on their wandering tours, in *páls* or small tents. Their staple food is millet bread, pulse, and vegetables, and they are fond of hot dishes. They eat flesh except beef and pork, and drink liquor. Both men and women dress like local Kunbis. As a class they are dirty, hard-working, orderly, thrifty, and proverbially honest, putting out of caste persons charged with theft. They are a class of wandering beggars and strolling dramatic players, but many of them rear and deal in cattle. Women, besides minding the house fetch fuel from the forest lands, and gather cowdung cakes, and children beg about the streets, help their parents in watching cattle, and gather cowdung cakes. They are Smárts by religion, and, on holidays after

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bathing and before dining, lay flowers and sandalpaste before the images of Bahiroba, Jánái, Jokháí, and Kánhoba. They worship all local gods, and ask a local Bráhmaṇ to conduct their marriage and death ceremonies. Their social and religious customs are the same as those of Kunbis. They have a caste council and settle social disputes at meetings called *panchs* or caste councils. A few send their children to school, but they take to no new pursuits and live from hand to mouth.

Chitrakathis.

Chitrakathis, or Picture Showmen, are returned as numbering 387 and as found in Karjat, Nagar, Nevása, Ráhuri, and Shrigonda. Their names and surnames are the same as those of Kunbis, from whom they do not differ in food, drink, or dress. They are a class of wandering beggars, clean, orderly, and hardworking. When settled they live in wattled huts thatched with grass like those of Vadárs, and when travelling in small tents or *páls*. They beg by showing pictures of gods and heroes, and reciting stories and songs regarding them. Women mind the house and beg by singing songs. Boys and girls beg through the town or gather cowdung cakes. Some Chitrakathis deal in cattle. They keep images of Bahiroba, Devi, Ganpati, Khandeba, Mahádev, and Máruṭi in their houses, and daily lay sandalpaste and flowers before them in the morning after bathing. They keep all Hindu feasts and fasts, and believe in witchcraft soothsaying and sorcery. Their social and religious customs do not differ from those of Kunbis. Child-marriage polygamy and widow marriage are allowed, and polyandry is unknown. They have a caste council and settle social disputes at caste meetings. They do not send their children to school or take to new pursuits. They are very poor.

Gondhís.

Gondhís, or Gondhal Dancers, are returned as numbering 696 and as found all over the district. Their origin is unknown. The names in common use among men and women are the same as among Maráthás. Their surnames are Bekre, Bhandáre, Dhumál, Dangu, Gáikavád, Ghátekar, Gurádkar, Jádhav, Jagtáp, Káte, Kolhátkar, Maráthe, Máherkar, Palaskar, Renke, Sinde, Supalkar, Tarte, Thite, Tipke, and Ublo. Persons bearing the same surname cannot intermarry. Their speech at home and abroad is a corrupt Maráthi. They are of two divisions Renukárái and Kadamrái, who eat together but do not intermarry. They live in one-storeyed houses with mud walls and tiled or flat roofs, and their house goods are low stools and metal vessels. They own cattle, and their staple food is millet bread, pulse, and vegetables. Some elderly persons in the house daily bathe and lay sandalpaste and flowers before the house image of Devi, and all the family sit to their morning meal. They eat flesh except beef and pork, and drink liquor. The men shave the head except the topknot, and the face except the moustache and whiskers. The women roll their hair in a solid knot and do not wear false hair or flowers. The in-door and out-door dress of men and women is the same as that of local Kunbis. As a class they are dirty, humble, orderly, and hospitable. They beg by dancing and singing songs in honour of Devi during the day and perform the *gondhal* dance at night. They say they are growing

poorer on account of the competition of Bharádis. They rank below Kunbis. Men women and children beg from morning to evening and return home at sunset. The women also mind the house. Men dance at night if they are asked. Their family goddess is Devi of Tuljápúr in the Nizám's country, and their priest is a village Joshi who conducts their marriages. They worship all local gods and keep the usual Hindu fasts and feasts. Their social and religious customs are the same as those of the Poona Ghondhis. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. They have a caste council and settle social disputes at caste meetings. Their hereditary headman is called *pátíl* or *chaugula*. They send their boys to school, but take to no new pursuits and are a falling class.

Gosa'vis, or Passion Lords, including Bairágis or Hermits, are returned as numbering 3536 and as found all over the district. Most members of their order or school of brotherhood belong to Upper India. They are divided into two classes, regular Gosávis or *mahants* and secular Gosávis or *sádhus*. The regular Gosávis are a class of wandering beggars who make pilgrimages to all sacred places in India, and are not allowed to marry on pain of expulsion; the secular Gosávis can marry.

Kanjáris are returned as numbering thirty-two and as found in Nevása and Shrigonda. They have come from Sholápur within the last twenty-five years and look like local Mángs. They live either in straw-thatched wattled huts or in small tents or *páls*. Their home tongue is Gujaráti and they speak Maráthi abroad. Their staple food is millet bread, pulse, and chopped chillies, and they eat flesh and drink liquor. The men dress in a waistcloth, a shoulder-cloth, a headscarf, and a pair of native made shoes or sandals; the women dress in a bodice with a back and short sleeves, and a Maráthi robe without passing the skirt back between the feet. As a class they are dirty, hardworking, and orderly. They make and sell the brushes or *kunchás* used by weavers in cleaning wool. The women mind the house and beg through the streets singing songs and clapping their hands. Though the songs they sing are indecent, the Kanjári women are said to be chaste. The children beg about the streets and watch their parents' asses. They rank above the impure classes. They worship the images of Mariáí and Muhammadan saints or *pírs*, but do not keep holidays or fasts. They have no religious teacher or priest, and they make no pilgrimages. Child-marriage and polygamy and widow marriage are allowed, and polyandry is unknown. On the fifth day after the birth of a child the mother bathes herself in cold water and her child in warm water, and in the name of Satváí lays food and boiled gram in front of a two-anna or a four-anna piece. The mother keeps her room for six days and is presented with a robe at the end of five weeks. They have no particular time for naming their children. Boys are married between twelve and twenty-five, and girls generally before they come of age. They hold their marriages at any season of the year. At the betrothal or *pánváti*, literally the betel leaf cup, friends and kinsfolk are feasted, and the intended marriage is declared.

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*Gondhis.**Gosávis.**Kanjáris.*

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Kanjāris.

The boy's father takes the girl on his lap, presents her with a new robe and bodice and betel leaves with nuts, and holds a cup of milk mixed with sugar before her, that she might drink it. Their marriages are usually held before nine in the morning. They raise no booths or *māndavs*, and have no music. The couple are rubbed with turmeric for five days before the marriage, and, on the marriage morning, the father or some older of the bridegroom's family takes the bridegroom on his shoulders and the girl's father takes the bride on his shoulders and they dance in a circle five times, and knot together the hems of the pair's garments. This makes the pair husband and wife and a caste feast ends the ceremony. As a rule child-marriage is not allowed, and married girls do not live in their husbands' houses before they come of age. Widew marriage and polygamy are allowed, but not polyandry. The married dead are burned and the unmarried dead are buried. They lay their dead on the bier and take them to the funeral ground. On the way they halt for a time and throw a copper coin to one side. Each of the bearers throws a stone, but they do not change places. The chief mourner and the bearers bathe and each offers a handful of water to the dead. They gather the ashes on the second day and treat the castepeople to a dinner on the third and on the seventh. If he is wandering at the time the chief mourner cannot leave the village where the death happened until he gives the caste dinners in the name of the dead. They wander in groups of fifteen and twenty, each group forming a separate caste council. They settle social disputes at meetings of their castepeople, and breakers of caste rules are forbidden *huka pāni* or smoking and drinking with their caste-fellows. This punishment is much feared, and the offender craves pardon by giving a caste feast, when he is allowed to smoke with the rest. They do not send their children to school. They take to no new pursuits and are a falling class.

Kolhātis.

Kolhātis,¹ or Tumblers, are returned as numbering 597 and as found wandering all over the district except in Akola. They are a good-looking class, particularly the women. They speak a mixture of Marāthi Gujarāti Kānarese and Hindustāni. They are a wandering tribe and carry their huts on their heads or on donkeys. The names in common use for men and women and their surnames are the same as those of the Poona Kolhātis. Their staple food is millet bread and pulse with vegetables and chopped chillies or *chatni*. They eat flesh except beef and pork and drink liquor. At home both men and women dress like local Kunbis. While performing the men dress in tight-drawers or *chaddi*, and the women pass the skirt of the robe back between the feet, tie a handkerchief across their shoulders, and put a turban on their heads. The women dress gaily especially these who are courtezans. As a class they are dirty, hardworking, and somewhat given to drink. They live by showing feats of strength, by rope-dancing, and bogging. They worship the Devi of Tuljāpur in the Nizām's country, Khandoba of Jejuri in Poona, and the local Mārātī with flowers and sandalpaste,

¹ Details are given in the Poona Statistical Account.

and keep all Hindu fasts and feasts. Their priest is a local Bráhma who conducts their marriages. Their religious and social customs are the same as those of the Poona Kolhátis. When they gird their boys with the sacred thread the village Joshi is asked to their house, the boy's brow is marked with vermilion and rice, collyrium is put in his eyes, and he is rubbed with turmeric paste. He is bathed and presented with the thread by the priest. Child-marriage polygamy and widow marriage are allowed and practised, and polyandry is unknown. They burn their dead, and feed the caste people on the third day and at the end of the sixth month in the name of the dead. They have a caste council and settle social disputes at caste meetings. A few send their boys to school but they take to no new pursuits and show no signs of improving.

Ma'nbhávs, or The Respectable, are returned as numbering 778 and as found in all parts of the district except in Karjat. They have no tradition of their origin. The order seems to have been for ages recruited from children vowed to Mánbháv saints by parents who have long remained childless. They are divided into Secular and Regular Mánbhávs. The Secular Mánbhávs are divided into Gharbhari Mánbhávs who are Regular Mánbhávs who have forfeited their religious position by marrying or by breaking any other rule of their order, and Bhole or Nominal Mánbhávs men who accept the principles of the order so far so as they do not interfere with the rules of their caste. The members of the regular order are known as Bairági or True Mánbhávs. They admit both men and women of all except the impure castes, but they are not allowed to marry on pain of forfeiting their order and falling to the position of lay or Gharbhari Mánbhávs. They live in strict celibacy, entirely give up caste distinctions, and follow the rules laid down in the holy Bhagvat Gita. Of the Secular Mánbhávs who marry and live as lay householders, the Gharbhari Mánbhávs give up all caste distinctions, and members of all castes except Bhole or Nominal Mánbhávs eat together but do not intermarry. Secular Mánbhávs keep their original family surnames and customs, and among them persons bearing the same surname do not intermarry. Children vowed to Mánbháv saints are admitted to the order of regular or cleric Mánbhávs when they are fifteen or sixteen. The names in common use among men are Govinda, Krishna, and Ráma; and among women Bhági, Ganga, and Rádha. They speak Maráthi both at home and abroad, and live in one-storeyed houses with mud walls and tiled roofs. In their religious houses or *maths* arrangements are made for the convenience of travellers of other castes who occasionally visit the *maths*. The head of the religious house is called *Mahant* or saint. He owns cattle and sometimes horses, and the novices or *chelas* wait on him as servants. Their staple food is wheat cakes or millet bread, pulse with clarified butter, vegetables, and chopped chillies or *chatni*. They are strict vegetarians, and do not drink liquor on pain of loss of order. A few drink hemp-water or *bháng* and chew tobacco with betel leaves nuts and lime. They regularly batho and lay flowers and sandalpaste in front of the images of Dattátreya and Krishna before the morning meal. Some, instead of bathing, wash their hands and feet with water, as they are afraid that

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in bathing they may take the lives of the small water insects. On the day after *Gokulashtami* in *Shrávan* or August and *Dattajayanti* in *Márgashíra* or December, they treat their friends and relations to a dinner of wheat cakes stuffed with boiled pulse and molasses called *puranpolis*, rice, wheat flour balls or *ládus*, and fried wheat cakes or *puris*. The regular or religious *Mánbhávs* keep only these two holidays, while the lay or Secular *Mánbhávs* keep all days observed by the men of their caste. Both men and women shave their heads clean, and the men the face as well as the head. The men dress in a black waistcloth, a black shouldercloth, a coat or *kuphni*, a skullcap, and country shoes or sandals. Neither men nor women pass the end of their waistcloth back between the feet, and they are not allowed to use any colour but black. They wear a garland of sweet basil or *tulsi* wood beads about their neck. The women do not wear the usual bodice and rebe, but dress in a black piece of cloth, and put on a coat or *kaphni* covering their head with a skullcap, or surrounding it with a headscarf. Women wear shoes and never put on any ornaments except the *tulsi* necklace. Lay or householding *Mánbhávs* dress like the people of their original caste, and have a store of clothes and ornaments for holiday wear. As a rule the religious *Mánbhávs* are clean, honest, orderly, hardworking, hospitable, and particularly independent. Regular *Mánbhávs* are beggars and householding and nominal *Mánbhávs* follow their hereditary callings, living as husbandmen weavers and moneylenders. Regular or religious *Mánbhávs*, both men and women rise early, go through the streets begging, and return at ten. The men then bathe and worship their gods, while the women cook the food. The men then eat, and after dinner read their holy books. The women mind the house and listen to some of the men reading sacred books. In the evening the men again worship their gods, sup, and go to bed. The women eat after the men and retire for the night. Secular *Mánbhávs* beg alms in the morning, return home, bathe, and lay sandalpaste flowers and food before *Dattatréya* and *Krishna*, and dine. After dinner they take to their calling of weaving or husbandry, return home in the evening, wash their hands and feet, pray to their gods, sup, and go to bed. The women mind the house, eat after the men, and retire for the night. Secular *Mánbhávs* are not bound to beg, but they must offer prayers to their gods both before the morning and the evening meal. As they include men of all castes, except the impure classes, *Mánbhávs* rank below *Bráhmans* and above the impure classes. They worship *Dattatréya* and *Krishna*, following the rules laid down in the *Bhágvat Gita*. They neither worship other gods, nor stay or even drink water in local temples. They make pilgrimages to the monasteries of their saints. The regulars ought to remain in strict celibacy, and forfeit their position if they break this vow. For at least three days, regular *Mánbhávs* do not take food in or live in a village where a murder has been committed or an accidental death has taken place, and if a death happens at any place they are living at, they will not eat until the corpse bearers have returned from the funeral ground. Their leading belief and rule of conduct is to take no life. In obedience to

this rule, they neither cut living trees nor pluck plants, grass, or fruit. The most religious member of a Mánbháv religious house is chosen to be the head and is called *mahant* literally great. They keep two fasts on *Gokulashtami* in August and on *Dattajayanti* in December, passing the days in worshipping Krishna and Dattatraya and the nights in reading sacred books. Next day they feed the castepeople. Regular or Bairági Mánbhávs do not respect Bráhmans, and profess not to believe in witchcraft or evil spirits. Gharbharis worship the local gods, keep the usual Hindu fasts and feasts, and believe in witchcraft soothsaying and evil spirits. Regular Mánbhávs perform the initiation and death ceremonies only, while householding and nominal Mánbhávs keep all their original caste customs. A novice is admitted into the order at fifteen. The time of entering the order is *Chaitra* or April, *Shrávan* or August, *Kártik* or October, and *Márgashirsh* or November, and the place is the temple of Krishna. On the day of entering the order, the Mánbhávs meet at the temple of Krishna and the boy gets his head and face clean shaved, and is bathed and presented with a black waistcloth and shouldercloth. His head is marked with white sandalpaste, and garlands of *tulsi* or sweet basil wood are tied round his neck and wrists. He bows before the image of Krishna and before the monk who acts as his religious teacher, and tells him the three chief rules of the order, that a novice ought to live by begging, ought to keep from any kind of life-taking or *hinsa*, and ought to follow the way of truth. Next day the ceremony ends by a dinner to all Mánbhávs at the expense of the novice or of his teacher. The novice has to wait on his teacher or *guru*, and follow him like a slave wherever he goes. Gharbhari Mánbhávs are initiated, but they do not put on black clothes and they follow their father's callings. They marry among themselves with rites similar to those of Kunbis. Formerly a Mánbháv man and woman were considered husband and wife if they laid their wallets or *jholis* together. This practice is said to be no longer in use. Gharbharis and Bholes do not shave the whole head and face. They treat the Mánbháv monks with great respect, and follow Mánbháv rules except when they come in the way of their caste customs. They keep to the customs of their parents which they perform after the fashion of Kunbis. All Mánbhávs bury the dead. A religious Mánbháv is laid in a wooden frame called *makhar*, with his wallet or *jholi* and his staff, and taken to the burial ground with music and a band of mourners. If there is no *makhar* or frame the body is laid on a blanket and carried by four men to the burial ground. A grave is dug and the dead is laid in the grave. The mourners offer prayers to Krishna and fill the grave with salt and earth. The dead brother's favourite disciple feeds a company of Mánbhávs one to nine days, and on the tenth presents them with a waist and shouldercloth and with about 4s. (Rs. 2) each in cash. Gharbhari Mánbhávs bury the dead, and on the tenth feed castemen in the name of the dead. They allow widow marriage and polygamy, but not polyandry. Religious Mánbhávs have a caste council, and breaches of the rules of the order are punished with expulsion, or with fine which generally takes the form of a caste feast. If the

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offender refuses to pay the fine, he becomes a Gharbhari or lay Mánbháv. They do not send their children to school but teach them at home. They are a steady class.

Mairāls are returned as numbering eight and as found only in Jámkhed. Their personal names and surnames are the same as those in use among Kunbis. They speak Maráthi both at home and abroad, and live in one-storeyed houses with mud walls and flat roofs. Their staple food is millet bread, vegetables, and chopped chillies, and they are fond of hot and sour dishes. They eat flesh except beef and pork, and do not drink liquor. Their special dishes are rice, sugar roly polies or *puranpolis*, and fried cakes or *vadás*. The men shave the head except the topknot, and the face except the moustache and whiskers. The women tie the hair in a braid or roll it in a knot at the back of the head. Men and women dress like local Kunbis. As a class they are clean, orderly, thrifty, and honest. They are ministrants at Khandoba's temple and live by begging alms at the houses of the rich worshippers of the god. Some of them are day-labourers and many work in the field. The women are employed solely in minding the house. Besides other Bráhmanic gods they worship the Devi of Tuljápúr in the Nizám's country and Khandoba of Jejuri in Poona, and keep all fasts and feasts. Their priest is a village Joshi who conducts their marriage and death ceremonies. Their religious and social customs are like those of local Kunbis. On the fifth and the twelfth day after the birth of a child they worship an embossed image of Satváí with sandal paste flowers and food. They marry their boys between fifteen and twenty-five, and their girls before they come of age. Widow marriage and polygamy are allowed, and polyandry is unknown. They burn their dead. They have a caste council and settle social disputes at caste meetings. They send their children to school, but take to no new pursuits and are a falling class.

Maráthha Gopáls.

Maráthha Gopáls, literally Cow-keepers, are returned as numbering 753 and as found all over the district except in Akola and Kopargaon. They are said to be descendants of children vowed to the gods. The names in common use among men and women are the same as those among Kunbis, and their surnames are Báhmane, Dhangar, Dhogde, Gajákos, Gaíkavád, Gavne, Gire, Hambirráv, Jádhav, Kulál, Lonáre, Pavár, Sáli, and Vanjáre. Persons bearing the same surnames cannot intermarry. Their home tongue is Maráthi and their family deities are Bahiroba, Devi of Tuljápúr, Kánhoba, Khandoba of Jejuri, and Mariái. When settled they live in houses of the poorer class, with mud walls and flat roofs, and when on the move they live in small tents or *páls*, which they carry on asses' backs. They own cattle and dogs, and their house goods include earthen vessels, cots, and low stools. They are fond of sharp and sour dishes, and their staple food is millet bread, rice, vegetables, and chopped chillies or *chatni*. Their special dishes are *puranpolis* wheat cakes stuffed with boiled pulse and molasses, and fried cakes or *telchis*. They eat flesh except beef and pork, and drink country liquor especially on *Dasara* in September after offering it to the goddess Devi of Tuljápúr. Men shave the head except the topknot, and

the face except the moustache, though many grow the beard. Women wear the hair rolled in a solid knot at the back of the head. Men dress in a waistcloth or in tight drawers or *chaddis*, a shirt, a shouldercloth, a Marátha turban, and shoes or sandals. Women dress in a short-sleeved bodice with a back, and a robe worn like the Kunbi women's robe. As a class they are dirty, hardworking, quiet, and orderly. They earn their living by showing feats of strength and by begging. Some rear and deal in cattle and many are day-labourers. They rank below husbandmen and above the impure classes. They worship the images of Devi of Taljápúr in the Nizám's country, Kánhoba, Khandoba of Jejuri in Poona, and Mhasoba with offerings of sandalpaste, flowers, and food. They ask a Deshasth Bráhmaṇ to conduct their marriage ceremonies, worship all local gods, and keep all Hindu fasts and feasts. Every family among them offer a she-buffalo to Kánhoba, call her *Jáni*, rear her with care, and do not load her or sell her milk or butter, but present them to a Bráhmaṇ. They believe in witchcraft soothsaying and evil spirits. Their social and religious customs do not differ from those of Kunbis. On the fifth day after the birth of a child they worship Satváí with vermilion, flowers, and food cooked in the house. Families of the Gire and Hambirráv divisions offer a goat to the goddess, and feast on its flesh. The mother is held impure for ten days and the child is named on the evening of the twelfth. When boys are between three and four their hair is clipped, except a small tuft which is left untouched in the name of the family deities. At some convenient time after the haircutting, the parents take the boy to the temple of Satváí at Mánakeshvar in Karmála, to the temple of Devi at Garbha or at Pimpalgaon in Ahmadnagar, kill a goat in the name of the goddess, and shave the whole of the boy's head. The boy is bathed, and bows before the goddess, and friends and kinsfolk are treated to a dinner of boiled mutton and wheat cakes. Boys are married between ten and twenty-five, and girls before they come of age. They have no rule that a girl should be married before she comes of age. Their marriage rites are the same as those of Kunbis. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a cocoanut. They bury the dead and mourn ten days. The dead is bathed, seated on a low stool, taken to the burying ground, placed sitting in the grave, and covered with earth. The chief mourner shaves his whole head and face, and treats the castepeople to a dinner on any day between the third and the thirteenth, and once at the end of the sixth month, and again at the end of the year. The dead are remembered every year in the *Mahálaya Paksh* or All Souls Fort-night in *Bhádrapad* or September. Child marriage is rare, widow marriage and polygamy are allowed, and polyandry is unknown. They have a caste council and settle social disputes at caste meetings under the presidency of their headmen or *pátíl*. They do not send their children to school, but have begun to take to new pursuits. Their hereditary calling is poorly paid and they are badly off.

Pa'nguls, or Cripples, are returned as numbering sixty-five and as found wandering all over the district. Their personal names and

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their surnames are the same as those of Kunbis from whom they do not differ in look, dress, food, or drink. They live in wattled huts thatched with straw, and, when on the move, they lodge at the houses of Kumbhārs with whom they do not eat. They speak a corrupt Marāthi both at home and abroad. As a class they are clean, hardworking, honest, and frugal. They are wandering beggars, who ask alms in the name of Mahādev, Vithoba, Tukoba, and other saints. The women also beg, mind the house, and fetch fuel and cowdung cakes from the forest lands. They worship the images of Bahiroba, Devi, Jānāi, Khandoba, and Mahādev, and keep all Hindu fasts and feasts. They visit local shrines, bow before the idols, and ask local Brāhmins to conduct their marriage and death ceremonies. They are Smārts and their social and religious customs are the same as those of the Poona Pānguls. They are bound together by a strong caste feeling and settle social disputes at caste meetings. A few among them send their children to school, but they take to no new pursuits and are very poor.

Sahadev Joshis.

Sahadev Joshis,¹ or Astrologers, are returned as numbering 640 and as found all over the district. They trace their origin to Sahadev the son of a Brāhman astrologer by a Kunbi woman, but have no tradition when and why they came into the district. Their personal names and their surnames are the same as among Kunbis, and their family deities are Devi of Tuljāpur, Khandoba of Jejuri in Poona, Mariāi, Sidoba, and Yallamma. They are divided into Dādhiwālās or beard wearers also called Mānkars that is respectables, and Kudmudās or rattle-box players also called Gadvals that is fortune-tellers who eat together and intermarry. Like the distinct class of Tirmalis, Dādhiwālā Joshis keep a large bull, deck him with coloured clothes and brass bells and ornaments, and beg by showing him to the people. Kudmudā Joshis play upon a sandglass-shaped double drum called *daur* and beg from door to door; Mānkar Joshis throw a wallet around their shoulders and move from door to door, pleasing the house-owners by wishing them well and foretelling good things. As a class they are dark, thin, and middlesized. The men wear the topknot and the moustache and whiskers, but not the beard. Their home tongue is a dialect of Marāthi, and they live in poor houses with mud walls and flat roofs. Their house goods include metal and earthen vessels, cots, and low stools, and, while on the move, they live in tents or *pāls*. Their staple food is millet bread, rice, pulse, curds, and vegetables, and they are fond of hot dishes. They drink liquor every *Dasara* in September and eat the flesh of goats and sheep after offering them to their goddess Bhavāni. Both men and women dress like local Kunbis. They are quiet and orderly, and make their living as beggars and astrologers. They rank below Kunbis and above the impure classes. They worship all Brāhmanic gods and keep all Hindu fasts and feasts. Their priest is a local Brāhman whom they ask to conduct their marriages. They believe in witchcraft and evil spirits, and many among them profess to be soothsayers. Their social and religious

¹ Details are given in the Poona Statistical Account.

customs are the same as those of Kunbis. On the fifth day after the birth of a child they worship Satváí with flowers, thread, vermilion, and food, and slaughter a goat in her honour. They worship Satváí on the seventh and again on the twelfth day, and name their children on the evening of the twelfth. Boys are married between ten and twenty-five, and girls before they come of age. Widow marriage and polygamy are allowed, and polyandry is unknown. They bury the dead and mourn ten days. They have a caste council and settle social disputes at caste meetings. Most disputes are referred to their hereditary headman called *pátíl*, who lives in Poona and settles disputes. They send their boys to school, but take to no new pursuits and show no signs of improving.

Taka'ris, or Handmill Makers, are returned as numbering 143 and as found in Jámkhed, Karjat, and Nagar. They seem to have come from Telangan, and are dark, strong, and muscular like Kunbis. Their home tongue is Telugu and they speak Maráthi abroad. They live in wattled huts thatched with straw, and their staple food is millet bread, pulse, and chopped chillies. They eat flesh except beef and pork, and drink liquor. The men dress in a loincloth or a waistcloth, a shoulcler cloth, a smock or *bandi*, a coat, a Maráthi turban, and shoes or sandals; the women wear a Maráthi bodice and a robe but do not pass the skirt back between the feet. For great occasions both men and women have a store of clothes and ornaments similar to those of Kunbis. As a class they are clean, hardworking, orderly, and hospitable. They belong to the class of Uchlás or pick-pockets. A few of them work as day-labourers and some are husbandmen. The women mind the house and gather firewood and cowdung cakes. They keep the images of Bahiroba, Devi, and Khandoba in their houses, and lay flowers and food before them on all Hindu holidays and fasts. They worship all local gods and keep the usual fasts and feasts. Their priest is one of their own number, whom they ask to conduct their marriage and death ceremonies. They never repeat texts from the Veds or Puráns at their ceremonies. They believe in witchcraft, but not in soothsaying; and allow widow marriage and polygamy, but not polyandry. At the time of the marriage the father or some elder in the bride's family knots together the hems of the bride's and bridegroom's garments, and they are husband and wife. Their other customs are similar to those of the Kunbis. They have a caste council and settle social disputes at caste meetings. They do not send their children to school or take to new pursuits. They complain that their movements are strictly watched by the police.

Va'sudevs¹ are returned as numbering twenty-two and as found in Nevása only. They claim descent from Sahadev the son of a Bráhmañ astrologer by a Kunbi woman. They are late comers and wander from place to place all over the district. In look, dwelling, food, drink, and dress, they do not differ from Kunbis. As a class they are dirty, honest, orderly, and hospitable. They are wandering beggars. The men rise early, wash their hands and feet, put on

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Sahadev Joshi.

Takdris.

Vásudevs.

¹ Details are given in the Poona Statistical Account.

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their clothes and a coronet of peacock feathers, take metal cups or *tals* in their hands, and go begging from door to door. They return home at ten, dine, and rest. The women mind the house and beg when they have leisure. They rank next to Kunbis and above the impure classes. They are Smárts and worship the images of Bahiroba of Sonári in Ahmadnagar, of Devi of Tuljápúr in the Nizám's country, of Khandoba of Jejuri in Poona, and of the local Máruti. They keep all Hindu fasts and feasts, and make pilgrimages to Álandi in Poona, Pandharpur in Sholápur, and Tuljápúr. Their priest is a local Bráhmaṇ who conducts their marriages. They believe in witchcraft soothsaying and evil spirits. Their social and religious customs are similar to those of Kunbis. On the fifth and twelfth days after the birth of a child they worship Satváí with flowers, vermilion, and food, and name the child on the twelfth. Boys are married between twelve and twenty-five and girls before they come of age. Widow marriage and polygamy are allowed and polyandry is unknown. They bury their dead and mourn them ten days, a Kumbháṛ or potter officiating at the ceremony. They visit the burying ground on the second day, and make ten balls before which they lay flowers and vermilion in the name of the dead as directed by the Bráhmaṇ priest, and feed the castepeople on the thirteenth. They call Kumbháṛs their paternal uncles or *kákás*, and while on their wandering tours, lodge at Kumbháṛs' houses, presenting the house-owner with two halves of a cocoanut. They are bound together by a strong caste feeling, and settle social disputes at caste meetings. They send their boys to school, but take to no new pursuits and are badly off.

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Unsettled Tribes include eight divisions with a strength of 36,814 or 5·2 per cent of the Hindu population. The details are:

Ahmadnagar Unsettled Tribes, 1881.

DIVISIONS.	Males.	Females.	Total.
Bharádis	402	406	808
Bhils	2106	2045	4251
Kolis	13,681	13,007	26,748
Rámeshis	2034	1837	3981
Rávás	126	125	251
Thákurs	100	140	300
Tirmáls	204	232	436
Valdus	12	17	29
Total	32,815	17,999	36,814

Bharádis.

Bharádis, a class of dancing beggars, are returned as numbering 808 and as found all over the district. They say they are Maráṭha Kunbis who were put out of caste when they joined the Náth sect and became followers of Gorakshnáth. They are wandering beggars who sing praises of the gods, dance and play on the *daur* or hourglass-shaped drum. They have no memory of any former home and seem to have lived in the district for many generations. The names in common use among men are Bahirnáth, Dhondu, Goma, Gopála, Govind, Hari, Joti, Khandu, Kusha, Pándu, Rájúnáth, Ráma, Tukáram, and Yamáji; and among women Ahaláí, Bhági, Bhima, Dhondi, Gaji, Ganga, Maína, Manjula, Mukti, Párvati, Rakhma, Rangu,

Saku, Sálu, Thaku, and Thami. The men add *náth* or lord to their names and the women *bái* or lady to theirs. Their commonest surnames are Aher, Chaván, Dev-gune, Dhárde, Gáikavád, Gund, Hárál, Jádhav, Rájle, Sínde, Váble, and Vámne. Persons with the same surnames cannot intermarry. Their speech both at home and abroad is a dialect of Maráthi, and their family deities are Bahiravnáth of Sonári in Ahmadnagar, Devi of Máhur and of Tuljápnr both in the Nizám's country, Jotiba in Ratnágiri, and Khandoba of Jejuri in Poona. They belong to three divisions Bharádis proper, Mendjogis meaning rude beggars, and Sáli Mális who neither eat together nor intermarry. Bharádis proper are divided into God literally sweet that is pure, and Kadu literally bitter that is bastard Bharádis, who eat together but do not intermarry. They look like local husbandmen, and live in poor one-storeyed houses with mud walls and thatched roofs. Their house goods include low stools and earthen vessels, and they own no servants, cattle, or pet animals. Their staple food is Indian millet bread, pulse, vegetables, onions, and garlic, and their pet dishes are stuffed cakes or *polis*, fried rice cakes or *telchis*, and *gulavni* that is rice flour boiled in water mixed with molasses. They eat flesh except beef and pork, drink country liquor, and smoke tobacco. The men shave the head except the topknot, and the face except the moustache and whiskers. The women tie the hair in a back knot, but neither deck it with flowers nor with false hair. The men dress in a loincloth or a waistcloth, a shouldercloth, a smock or *bandi*, a particoloured Maráthi turban folded round their head, and a pair of sandals or country shoes. The women wear a robe which hangs like a petticoat from the waist to the ankles and a Maráthi bodice with a back and short sleeves. Both men and women have a small store of clothes for special occasions and wear ornaments moulded in Kunbi fashion. The men, while performing the *gondhal* dance, wear a long and loose coat falling to the heels, a light scarf thrown over the neck and shoulders, a long cowrie shell necklace, and a circlet of jingling bells called *ghungris* about their ankles. They are dirty, but orderly, hardworking, thrifty, honest, and hospitable. Their chief and hereditary calling is begging alms at the houses of their rich neighbours and performing the *gondhal* dance. They find their calling badly paid and a few have taken to tillage, but almost none are day-labourers or house servants. Husbandmen pay them yearly grain allowances for performing the *gondhal* dance at the village temples during the *navrátra* that is the nine nights before *Dasara* in September. Worshippers of Devi also ask them to perform the *gondhal* dance in honour of their goddess and pay them about 2s. (Re. 1) a night. The dance usually begins at sunset and lasts till dawn. They first sing ballads or *pavádás* in praise of Devi and secondly of Bhairavnáth amid beatings on their double drum or *samel* accompanied by the one-stringed fiddle or *tuntune* and two metal cups or *táls*, and amuse the audience with a number of short merry tales about the Hindu gods and heroes. The house owner gives them free grants of food on the day they dance, and they earn 10s. to 12s. (Rs. 5-6) a month. Their services are in demand during the fair season, but they find little employment during the rains. Besides minding the house the

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women spin wool and hemp, and weave girdles or *káchás*. Men and children above eight, are up by six and go begging through the streets, return home at noon, and if they are engaged to perform on the coming night, rest till sunset. They never rest entirely during any day of the year. They are a poor class and have no credit with the local moneylenders. They rank with local Kunbis. They are a religious class worshipping besides all Bráhmanic and local gods, Bahiravnáth of Sonári in Ahmadnagar, Devi of Tuljápur in the Nizám's country, Jotiba of Ratnágiri, and Khandoba of Jejuri near Poona, and keeping the regular fasts and feasts. Their priest is a village Joshi whom they ask to conduct their marriages. They belong to the Náth sect, worshipping Bahiravnáth and making pilgrimages to Jejuri in Poona, Máhur in the Nizám's country, Pandharpur in Sholápur, Sonári in Ahmadnagar, and Tuljápur in the Nizám's country. Their religious teacher is a *kánphátya* or slit-ear Gosávi whose post is elective and falls to the worthiest disciple. When the religious teacher visits the house of a Bharádi the householder washes his teacher's feet, seats him on a low stool, rubs his brow with sandalpaste, offers him flowers and sweetmeats, bows low, and lays money before him. Bharádis believe in witchcraft soothsaying and evil spirits. They perform only four ceremonies, at birth, *mudra* or earring wearing, marriage, and death. Their birth and marriage ceremonies are conducted in Kunbi fashion. The earring or *mudra* wearing, as a rule, comes before marriage, the ceremony being performed both on boys and on girls between five and eight. On the day of the ceremony the religious teacher is asked to the house and seated, the child is seated before him and a hole is cut in its ear lobes with a knife so that some drops of blood fall on the ground. Brass or horn rings called *mudrás* are passed through the holes, and a brass or horn pipe or *shingi* is tied to a string and put round the child's neck to be blown before worshipping the gods or taking his food. After death the body is carried to the funeral ground seated in a bag. The chief mourner walks in front with an earthen firepot and the bearers follow with other mourners blowing the brass or horn pipes called *shingis*. On reaching the burial ground, the body is seated in the ready dug grave, cowdung ashes or *bhasm* are rubbed over it, flowers and *bel* leaves are laid on it, and the chief mourner dips the skirt of his clothes in water and squeezes the water into the dead mouth. The chief mourner sprinkles earth on the dead and the other mourners fill the grave. The chief mourner lays cowdung ashes or *bhasm* and flowers on the grave, burns frankincense before it, walks three times round it, and beats his mouth with his right palm. The funeral party walk round the grave, return to the house of mourning, chew *nimb* leaves, wash their mouths, and go to their homes. Unlike local husbandmen, Bharádis do not set a lamp on the spot where the dead breathed his last. On the third day the mourners go to the burial ground, set flowers, *bel* leaves, cowdung ashes, and food on the grave, and rub the shoulders of the corpse-bearers with oil that their fatigue may be removed, and treat them to a dinner. They do not hold the nearest kinsmen of the dead impure. The mourners rub their brows with cowdung

ashes and are purified. Bharádis do not perform the ten-ball ceremony or keep the death day of the dead, but ask the caste people to dine at the house of mourning on any day between the third and the eleventh after the death. Child-marriage polygamy and widow-marriage are allowed and practised, and polyandry is unknown. Bharádis have a caste council and settle social disputes at meetings of castemen under headmen called *chaugulás*, *pátils*, and *kárbhárís*. Breaches of social rules are punished with fines, which take the form of caste feasts, or, if the offender is poor, of a betel service. The *pátils*, *chaugulás*, and *kárbhárís* are much respected and feared by the caste people, and their office is hereditary. They send their boys to school, but take to no new pursuits, and are badly off.

Bhils are returned as numbering 4241 and as found all over the district except in Akola, Jámkhed, Karjat, and Shrigonda. They have no tradition of their coming into the district, but they believe that their original home was in the Sátputa hills. During the eighteenth century disturbances the Bhils tried to become independent. The Marátha officers treated them with the greatest cruelty. Even the lowest officer might take a Bhil's life without offence and without trial. Under the British Government, though they continue given to thieving, the Bhils have settled to an orderly life. The names in ordinary use among men are Abalvadi, Bápu, Bhima, Chandu, Dagdu, Ganji, Hirya, Khaba, Khann, Náráyan, Navji, Ráma, Tukárám, and Vithoba; and among women, Bhági, Bhimi, Bhivra, Changni, Devki, Ganga, Ghodi, Guji, Kamla, Puni, Ragi, Ráhi, Sani, Sugandi, and Ulsi. Their surnames are Aher, Barde, Chaván, Devli, Gáikavád, Gang, Gánudi, Gángurdi, Godhde, Jádhye, More, Nikam, Pavár, Piple, Ráhire, and Sálunke. Men add *náik* or headman to their names and women *bái* or lady to theirs. Persons bearing the same surnames cannot intermarry. Ahmadnagar Bhils are of two divisions Marátha and Tarvade Bhils, who neither eat together nor intermarry. As a rule Bhils are a dark wiry and active people often with flat noses and high cheekbones and curly hair. The men shave the head except the topknot and the face except the moustache and whiskers. At home they speak a dialect which is difficult for strangers to understand, and abroad they speak corrupt Maráthi. They live in villages, most in wattled huts thatched with straw, and some in houses like those of Kunbis. These houses for the most part are dirty, and their house goods are low wooden stools and metal and clay vessels. They own hunting dogs and milch cattle, and rear domestic fowls. They are great eaters and bad cooks, and are fond of oily, pungent, and sweet dishes. Their staple food is millet bread, vegetables and chopped chillies or *chatni*. Among them rice is a holiday dish. Many of them to a great extent live on wild fruit, roots, and herbs as the *rumbad* otherwise called *umbar* *Ficus glomerata* figs and *nivdung* or prickly pear. They eat the flesh of the usual domestic and game animals except the cow and the pig, and of game birds except crows, kites, and vultures. Whenever they cook animal food in their house they offer it to their gods and eat it as a *prasád* or god-gift. They kill goats in honour of their family gods on *Dasara* in September,

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and, on the fifth day after the birth of a child, feast on the victims' flesh. They drink all sorts of country liquor and use hemp flower, opium, and tobacco. Women seldom drink except at marriages. The men dress like local Kunbis; the women seldom comb the hair and generally let it fall loose about the head. Some tie it in a back-knot or *buchada*, or plait it in a braid once or twice a week but they seldom deck it with flowers or false hair. The men wear a loincloth while at home and put on a blanket or *kámbli* when they go out. The women wear the bodice and the robe in Kunbi fashion without passing the skirt back between the feet. The men wear gold earrings called *bális*, silver wristlets called *kadás*, silver waistchains, and bellmetal toerings. The women wear either gold or brass earrings and noserings, brass or silver bracelets necklaces and armlets, and bellmetal toerings or *jodvis*. As a class they are thievish, dirty, cruel, extravagant, and given to drink, but brave, hardworking, truthful, and faithful when trusted. Their hereditary calling is shooting and hunting with bows and arrows, gathering honey and wild fruits and herbs, but most of them live partly by stealing and pilfering. Some have lately taken to tillage and some are employed as constables. A few catch fish and work as day labourers, and many deal in firewood and sell dairy produce. They have almost given up their predatory habits and taken to peaceful pursuits. Women, besides minding the house, gather fruit and herbs in the forest lands, make cowdung cakes, and bring fuel and cowdung cakes to market. They rank below Kunbis and above the impure classes. Among other Bráhmánic gods they worship Devi of Tuljápúr in the Nizám's country, and Mariái, and keep all Hindu holidays and fasts. Their priest is a local Bráhmán who conducts their marriages, and they make pilgrimages to Jejuri in Poona and to Tuljápúr in the Nizám's country. Their religious teacher is a Bhil ascetic called a Bhil *gosávi*. They believe in witchcraft soothsaying and evil spirits. Child-marriage widow-marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after a child is born they place a stone slab in the lying-in room, lay a coil of thread or *nádápudi* and flowers on it, and the mother bows to the stone in the name of Satváí. The mother is held impure for ten days; on the twelfth the child is bathed, and on some convenient day the priest is asked to the house and names the child. Well-to-do Bhils slaughter a goat in the name of Satváí and treat the caste people to boiled mutton and bread. The mother is fed with bread oil and molasses for the first twelve days, and, from the thirteenth, she takes her ordinary meals, leaves her room, and minds the house. Boys are married between fifteen and twenty-five, and girls even after they come of age. A Bráhmán priest names a lucky day for the marriage, and booths are raised before the houses both of the boy and of the girl. A married pair at the house of each take their marriage guardian or *devak* to the temple of the local Máruti, bow to the god, and return with the *devak* attended by music and a band of friends. The bridegroom goes with music and a company of friends to the girl's, bows to the village Máruti on his way, and visits the girl's house. The priest repeats the marriage verses and the marriage is performed as among local Kunbis. A feast to the

castepeople ends the ceremony. If an unmarried girl is reported to be of bad character, she is not allowed to marry, but lives with one of her castefellows and her children are admitted into the caste. Any higher class women who live as Bhils' concubines can join the Bhil community and their children are treated as legitimate Bhils; the children of mistresses belonging to classes lower than the Bhils do not enjoy this privilege. Women in their monthly sickness are impure for four days. When a girl comes of age she sits apart for three days, is rubbed with turmeric and bathed on the fourth, and her lap is filled with rice and cocoanut. They burn the dead and mourn three days. The chief mourner does not shave his head and face, but rolls a shroud round his head on the third day, and treats the castepeople to a dinner in the afternoon. When the dinner is over he takes off his head covering and the funeral rites are at an end. Many Bhils have begun to perform the same funeral rites as Kunbis'. They are bound together by a strong caste feeling, and settle social disputes at caste meetings under their hereditary headmen or *mahants*. Breaches of social rules are punished with caste feasts or fines, and poor delinquents are allowed to beg pardon by bowing before the caste council or by setting their shoes on their heads. An obstinate offender is put out of caste, and, on pain of loss of caste, the other castemen are forbidden to take water from his hands or to smoke with him. His household is excluded from caste feasts, and he is not allowed to rejoin the community until he submits. If the parties are unwilling to abide by the decisions of the caste-council they appeal to their religious teacher whose decisions are held final in all caste matters. They do not send their children to school, or take to new pursuits.

Kolis, returned at 26,748, are found all over the district and in greatest numbers in the hilly sub-division of Akola.¹ Nagar Kolis belong to three classes Pánbharis or Malháris, Dhors, and Mahádevs.

PÁNBHARI or WATER-FILLING KOLIS, also called Malhári or Malhár-worshipping Kolis, are found in almost every plain village in the district. Captain Mackintosh (1836) describes the Malhári Koli as one of the purest and most respectable of all Koli tribes.² One or more families, he says, are settled in almost every village in the Deccan and in Khándesh, along the Bálegghát in the Nizám's country east to Kandahár, Indur, and Boden in the Nánder district between the Godávári river and Haidarabad; near Naldurg further to the south-east; in many villages around and south of Pandharpur; and to the south of Poona in the hills of Purandhar, Sinhgad, Torna, and Rájgad. As the name Pánbhari or water filler shows, their usual calling is to supply villagers and strangers with water and to clean out the village rest-house and office. Near Pandharpur

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¹ The generally received explanation of the word Koli is clansmen from *kul* a clan as opposed to Kunbi the family man from *kutumb* a family. The mythic Bráhmnic origin of the Kolis is that they are the same as the Kírátas of the Puráns, who are said to be descendants of Nishádh who was born from the arm of Ven, a king of the Sun race. The Kolis claim as their mythic founder Válmiki the author of the Rámáyan. Mackintosh in Trans. Bom. Geog. Soc. I. 201-202.

² Trans. Bom. Geog. Soc. I. 191.

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many Malhári Kolis are *yeshkars* or village door-keepers; in Khándesh and Ahmadnagar a few are headmen; and, to the south of Poona, Malhári Kolis were the hereditary guardians of the hill forts of Purandhar, Sinbgad, Torna, and Rájgad.¹ Malhári Kolis are also called Chumlis from the cloth-fenders they wear on their heads as water-pot rests. They are also called Kunam Kolis, because, according to Mackintosh, they eat and associate with Kunbis.²

DHOR KOLIS are said to get their name from *dhor* cattle because they go about selling cattle.³

Neither Pánbhari nor Dhor Kolis are of much importance in Ahmadnagar. The leading tribe in Ahmadnagar is the Mahádev Kolis who live in the valleys in the east slopes of the Sahyádris from Mulshi in the south-west of Poona north to Trimbak in Násik, a distance of about 120 miles. Mahádev Kolis are also found westwards in Javhár in the North Konkan, where one Panperah, a Násik Koli from Mukni near the Thal pass, established a chiefship in the fourteenth century, and eastwards in the Báleghtát or Mahádev hills in the Nizám's country, the traditional home of the Nagar Mahádev Kolis. According to Koli traditions preserved by Mackintosh,⁴ the west Deccan originally belonged to Ghadshis or low class musicians who are described as the musicians of Rávan king of Ceylon. The Ghadshis were conquered by the Gavlis or cow-keepers. Then the Gavlis rose in rebellion against the king of the country. The king sent an army from the north through Khándesh by the Kasarbári pass, but near Kasarbári the rebels attacked and defeated the king's army and put it to flight. The country was so wild and unhealthy, that, though a high reward was offered, none of the king's officers were willing to undertake to punish the rebels. At last Sonji Gopál, a Marátha, volunteered, and, with the help of a Koli named Vyankoji Kokatta, whose name and exploits in 1830 were still familiar to the Kolis, attacked, defeated, and almost destroyed the Gavlis. To till the empty country a number of Kolis were brought from the Báleghtát or Mahádev hills in the Nizám's country. According to their own account the Kolis' first settlement was in the Ghod valley in the north of Poona, and from this they spread north through Nagar to Násik. The tradition that the Kolis came from the Nizám's country is supported by the fact that before the times of the Peshwás, the priests of the Kolis were Rával Gosávis of the Lingáyat sect, whose descendants in 1836 were still settled in Chás and Manchar.⁵ Again the tradition that the first settlements of the Mahádev Kolis in the West Deccan were in the Ghod valley finds

¹ Trans. Bom. Geog. Soc. I. 191, 192.

² Trans. Bom. Geo. Soc. I. 191.

³ The Ahmadnagar Dhor Kolis seem to differ from the Dhor Kolis of South Gujarát and the North Konkan who eat the flesh of cattle and were described by Captain Mackintosh in 1836 as the most degraded of all Kolis. Trans. Bom. Geog. Soc. I. 180. The Dhor Kolis of Thána still eat the cow. Thána Statistical Account, Part I. 167.

⁴ Trans. Bom. Geog. Soc. I. 236-238.

⁵ Mackintosh in Trans. Bom. Geo. Soc. I. 237-238. The tradition is further supported by the fact that some of the Telugu-speaking people of Sholápur, whom other people call Kámáthis, style themselves Mahádev Kolis. Some of the Bombay Kámáthis also call themselves Mahádev Kolis. In Ahmadnagar and Nevása about eighty Kámáthis call themselves Mahádev Kolis and speak Telugu at home. They hold aloof from the local Kolis. Mr. Elphinston, C. S.

support from the fact that the Kolis of that part of the country hold a specially high social position. According to Mackintosh, in 1836, in the neighbourhood of Junnar, Kunbis would drink water and eat food from Kolis, further north in Kotul and Rájur they took water and food but not without scruples, and in Máldesh Kunbis would take neither food nor drink from Mahádev Kolis. The explanation seems to be that as they conquered northwards the Kolis lost caste by intermarrying with the earlier and lower tribes whom they conquered. Two clans, the Damsahs and the Vághmorias, are said to represent the residue of the Gavlis who were allowed to join the Koli tribe, and the Poriah family of the Kadamclan and the Potkulla family of the Agháshi clan are considered the descendants of the Ghadshis.¹ The Kolis seem to have freely allowed women of other castes to join them, as in 1836 they had still an initiation ceremony for women of other castes.² The fact that about 1340 Muhammad Tughlak found the fort of Kondána or Sinhgad, about ten miles south of Poona, in the hands of a Koli chief makes it probable, that, at the time of the Musalmán conquest of the Deccan, Koli chiefs held some of the North Poona and Nagar hill forts. The overthrow of the power of the Devgiri Yádavs probably helped the Kolis, as about 1347 a Mahádev Koli named Paupera was acknowledged by the Bedar king chief of Javhár in North Thána a tract which yielded a yearly revenue of £90,000 (Rs. 9 lákhs) and included twenty-two forts several of which seem to have been in Ahmadnagar.³ By the Báhmání (1340-1490) and by the Ahmadnagar kings (1490-1636) the Kolis were left almost independent under their own hereditary chiefs or *náiks*. The Koli country was known as the Fifty-two Valleys or Bávan Mávals each of which was under its *náik* or Koli chief, and all the chiefs were under a Musalmán head captain or *sarnáik* whose head-quarters were at Junnar. Besides the Musalmán *sarnáik* who was the political head of the Kolis, there was a social and religious head, a Koli *sarnáik* of the Vanakpál clan of the Kheng tribe who was president of the caste council or *gotarni* which settled civil and religious disputes. The Koli chiefs held a good position both in the Báhmání and in the Ahmadnagar kingdoms ranking among the nobles called *sardárs* or *mansabdárs* of the kingdom.⁴ The first reference which has been traced to a rising of the Kolis is about the middle of the seventeenth century. The Kolis disliked the introduction of the survey, apparently Todar Mal's survey which Sháh Jahán introduced into the Ahmadnagar territories on the final fall of Ahmadnagar in 1636. They resented the minute measuring of their lands and the fixing of a regular rental. A Koli of the name of Kheni Náik persuaded many of the chiefs to promise to rise against the Moghals on the first chance. The successes of young Shiváji (1645-1657) seemed to the

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¹ Trans. Bom. Geog. Soc. I. 236. A relic of the Gavlis and Ghadshis is believed to remain in some hero-stones near the source of the river Bháma about six miles south of Bhímashankar. These stones are covered with roughly carved figures, some drumming whom the people say are Ghadshis and some with a circle of women with waterpots whom the people say are Gavlis. Trans. Bom. Geo. Soc. I. 237.

² Trans. Bom. Geog. Soc. I. 231.

³ Mackintosh in Trans. Bom. Geog. Soc. I. 240.

⁴ Mackintosh in Trans. Bom. Geog. Soc. I. 240.

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Kolis the chance they were waiting for. The country rose and the revolt was not put down without extreme severity. After this outbreak was crushed the Kolis were treated with favour by Aurangzeb. Under the Peshwás they gained a high name for their skill and daring in taking hill forts. One of the most famous exploits of this kind was in 1761 the capture of the fort of Trimbak from the Nizám. The leaders of this storming party, Gamáji Bhángria and Kheroji Pattikar, were rewarded with grants of money and villages.¹ During the latter part of the eighteenth century and for many years after the beginning of British rule West Ahmadnagar and the Konkan were at intervals disturbed by the robberies of bands of Koli outlaws. Under the Maráthás the most famous leaders of Koli outlaws have been Jávji Bomle between 1760 and 1798, Kolháta and Shilkunda in 1776, and Rámji Bhángria between 1798 and about 1814; and, under the English, Rámji Bhángria and Govindráv Khári from 1819 to 1829, Ráma Kirva in 1829 and 1830, and Rághoji Bhángria from 1845 to 1858.² During the 1857 Mutinies the soldier-like qualities of the Kolis were turned to account. An irrégular corps 600 strong was formed under Captain, now General Nuttall, and proved most useful and serviceable. In spite of the want of leisure, the Kolis mastered their drill with the ease of born soldiers and proved skilful skirmishers among hills and in rough ground. Their arms were a light fusil with bayonet, black leather accoutrements, dark green twisted turbans, dark green cloth tunics, dark blood-coloured waistcloths worn to the knee, and sandals. They marched without tents or baggage. Each man carried his whole kit in a havresack and a light knapsack. They messed in groups, and on the march divided the cooking vessels. They were greater walkers, moving with the bright springy step of Highlanders, often marching thirty or forty miles in a day over the roughest ground, carrying their arms, ammunition, baggage, and food. Always sprightly clean and orderly, however long their day's march, their first care on halting was to see that their muskets were clean and in good trim. Every time they met an enemy, though sometimes taken by surprise and sometimes fighting against heavy odds, they showed the same dashing and persevering courage. Though disturbances were at an end, posts of regular troops were maintained till May 1860. When they were withdrawn their places were taken by detachments of the Koli corps. The Koli corps continued to perform this outpost duty till March 1861 when they were disbanded, and all except a few who entered the police returned to their former life of tillage and field labour. The wisdom of raising the corps had been proved. Instead of heading disturbances, as had often happened before and has happened since, the disciplined Kolis were a powerful element in repressing disorder.³

Among MAHÁDEV KOLIS the men's names in common use are Bábrya, Dasumankya, Dhankya, Ghaba, Gogya, Gotrya, Hiru, Khema Kuma, Lankya, Luma, Mávji, Pángya, Pevji, Tána, and Tátya.

¹ Trans. Bom. Geo. Soc. I. 244.

² Details of these risings are given in the History Chapter.

³ Nááik Statistical Account, Bombay Gazetteer, XVI. 200-204.

and the women's Bhoṛi, Bibti, Hiri, Lādi, Lomi, Nāki, Pāki, Pāri, Pili, Sākri, Thaki, and Tavli. According to Captain Mackintosh,¹ Mahādev Kolis originally belonged to twenty-four clans or *kuls* from each of which many offshoots numbering about two hundred and eighteen in all have sprung. The main clans are the Aghāsi with three, the Bhagivant with fourteen, the Bhonsle with sixteen, the Budivant with seventeen, the Chavān with two, the Dajai with twelve, the Dalvi with fourteen, the Gāikvād with twelve, the Gavli with two, the Jagtāp with thirteen, the Kadam with sixteen, the Kedār with fifteen, the Kharād with eleven, the Khirsāgar with fifteen, the Nāmdev with fifteen, the Pavār with thirteen, the Polevas with twelve, the Sāgar with twelve, the Shaikhācha Shesh with twelve, the Shiv with nine, the Sirkhi with two, the Suryavanshi with sixteen, the Utercha with thirteen, and the Vanakpāl with seventeen subdivisions.² Many Kunbis are said to have joined the Kolis and founded new clans or families.³ These families are very local and confine themselves to certain valleys. Thus in the valley of the Mula river near Kotul in Akola are found Barmals, Bārmattis, Bhāgvats, Dindles, and Ghodes; in the valley of the Pravara to the west of Rājūr, Bhandes, Ghanes, Jarres, Kāres, Khadāles, Pichavs to which family belongs the *deshmukh* of Rājūr and Sakte; in the country to the north-west of Akola are families of Jādhavs, Godes, Sābles, Khetris, and Thalpāres. Persons bearing the same family name or surname can eat together and intermarry, but sameness of *kul* or clan is a bar to marriage. As a class Mahādev Kolis are dark, short, and slender, but strong and muscular, with, as among Kunbis, a dull expression. The women are occasionally pretty and generally pleasing, well made and slim, and fair and neat compared with the Kunbi women of the plain. Their speech both at home and abroad is corrupt Marāṭhi. The poor live in wattled huts with grass roofs, generally large and divided into several rooms. The family meet in the largest room. In another which is the women's room, and is

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¹ Trans. Bom. Geog. Soc. I. 203.

² The sameness of several of the Koli *kul* or clan names and Marāṭha surnames, Bhonsle, Chavān, Dalvi, Gāikvād, Kadam, and Pavār, suggest a common element in the two classes. Their appearance also shows that in origin the two classes differ little. At the same time it is probable that formerly, when Kolis Marāṭhas and other warlike tribes were in the predatory state, the holding of a clan or family name did not necessarily imply that the holder by birth belonged to the clan or even to the tribe or caste. The case of the Uchlās or Bhāmtās, the pick-pockets of Poona, one of the few Deccan classes who are still in the predatory stage, shows that a man of any Hindu caste, except the impure tribes, and Musalmāns as well as Hindus, may be admitted not only into the caste but may be adopted into the clan subdivision of the caste. All Uchlās are either Gāikvāds or Jādhavs. A Brāhmā, a Mārwar Vāni, or a Musalmān who wishes to join the Uchlās, is first initiated into the Uchla caste and then adopted into the Gāikvād or into the Jādhav clan or family. It is probable that when the Kolis were in the predatory stage they were joined by refugees or plunder-loving spirits from the Marāṭhas and Rājputs whose followers, like the Gordons and Campbells among the Scotch highlanders, adopted the names of their stranger leaders. Captain Mackintosh says (Trans. Bom. Geog. Soc. I. 204), we are supported by tradition in stating that in former ages, from necessity choice or other cause, persons of rank occasionally joined the Koli community and became founders of new clans. The name of one of the Koli divisions Shaikhācha Shesh may, as Mackintosh supposes, be religious, but the case of the Uchlās and of the Pondhāris supports the view that at one time Musalmāns were received into the Koli caste.

³ Mackintosh in Trans. Bom. Geog. Soc. I. 204.

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sometimes used as a sleeping room, grain is stored. The houses of the well-to-do and rich do not differ from Kunbi houses. Their house goods include two or three coarsely made cots and low stools, a few copper and brass vessels used for cooking and for boiling water, some small and large earthen pots for holding water, clarified butter, oil, spices, and grain, and large number of bamboo baskets plastered with cowdung. They own poultry and cattle generally stabling the cows in the dwellinghouse. The well-to-do keep servants, and many have hunting dogs. They are great eaters and poor cooks. They eat all the usual kinds of flesh except beef and pork and drink country liquor to excess. Their staple food is *nágli* or *sáva* bread and vegetables and they are fond of hot and sour dishes. They say they all bathe before their morning meal. Some elderly man in each family bathes every morning, lays sandalpaste flowers and food cooked in the house before the house gods, offers water to the sweet basil plant or *tulas*, and bows before them all. All the men of the house sit in a line to eat their morning meal. Rice, *vari* bread, and wheat cakes are among their holiday dishes. In some outlying parts many Kolís, after finishing their stores of grain, live for a time on wild roots, herbs, and fruits, and on the flesh of game animals and birds. On the bright sixth of *Paush* or January they offer a goat to Khandoba, take its life, and lay boiled mutton before the god with rice and cakes. The men smoke hemp flower or *gánja* and tobacco and drink hemp water or *bháng*, but the women, as a rule, hold aloof from all intoxicating drinks and drugs though they eat flesh and chew tobacco with betel and lime. The men shave the head except the topknot, and the face except the moustache and whiskers. The women dress their hair neatly and roll it into a solid ball called *buchada* which is worn at the back of the head. The men dress in a loincloth, a shouldercloth, and a headscarf which they tie closely about their heads; when they go out they draw a blanket over their shoulders and carry a billhook or *koyta* tied to the waist. The women wear a short-sleeved Marátha bodice with a back and a robe which is generally girt as high as the knee and is sometimes worn hanging like a petticoat. Some pass the upper end of the robe over the head and with it cover the bosom and shoulders, and many coil it round the waist and wear a piece of cloth over the head. The men and some of the women mark their brows with sandalpaste whenever they bathe, but most married women mark their brows with vermilion. On the whole the Koli's dress is partly like the local Kunbi dress and partly like the Rával dress. Few among them have a store of clothes for great occasions. The men wear silver wristlets or *kadás* and gold earrings or *bhikbális*; and the women, silver or tin wristlets called *vánkis*, the lucky neck string or *mangalsutra*, a necklace of red and white glass beads, and a number of brass or tin ornaments made in Kunbi fashion. The well-to-do have a number of gold and silver ornaments and a good store of clothes for their special ceremonies. Mahádev Kolís are an agricultural people, and as a rule are fairly hardworking and diligent husbandmen. Though quick and shrewd, Kolís are neither such steady nor such intelligent workers as Kunbis, being often lazy and wanting in forethought. As a class they are now

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orderly and fairly free from crime. Still among them are many unsettled disorderly spirits who leave their homes on slight provocation and are easily persuaded to take to gang robbery. With outsiders and with enemies Kolis are said to be suspicious cunning and cruel. But to their fellow-villagers they are kindly and ready to help and in criminal cases when not tutored are notably truthful. The Kolis are fond of proverbs and similes. Very few can read and write. But excellent memories are common and they relate traditions with great precision. The Kolis are blessed with keen senses and are often remarkably quickfooted and nimble.¹ Koli women have a good name for courage and virtue.² They are affectionate to their friends and kind to strangers, hardworking, honest, and cheerful.

Mahádev and Malhár or Pánbhari Kolis are hereditary husbandmen, cattlekeepers, and labourers. Many are landholders, and many till the lands of others, though they are not so skilful as the local Kunbis. Dhor Kolis are cattle breeders and deal in dairy produce. Koli women besides minding the house look after the cows, plant rice, weed, and help the men at harvest. Many Kolis are employed as watchmen, a considerable number are *pátils* or village headmen, and a few are *deshmukhs* or hereditary district officers. Formerly Kolis were appointed *náikavdis* or leaders to watch the husbandmen's interests. The *náikavdi* received forty pounds of grain, a fowl, two pounds of clarified butter, and one rupee in cash from each village under his charge. This office has fallen into disuse. Kolis as a class are poor, and forest conservancy has pressed somewhat severely on them limiting their supply of brushwood and leaves for *dalhi* cultivation, wild roots and fruit, and reducing the pasture land. The daily life of Kolis differs little from the daily life of Kunbis. They take three meals a day, one at nine, a second at noon, and a third at night. During the hot weather, when they have little field work, Koli men and boys are fond of going in a body to the forest lands and getting any game they can secure, their favourite sport being hunting wild pig. They are good shots. As a rule they do not work on Saturday, as Saturday is sacred to their family gods and ought to be a day of rest. They close their work on the bright second of *Mágh* or February, called *Dharm Rájáchi Bi* or Dharmrája's Second. They rank below Marátha Kunbis and above the impure classes. Kolis claim to have been originally Maráthás. They say that before and during the time of Shiváji, Kolis and Maráthás used to eat together, and even now in Ahmadnagar Mahádev Kolis are said to eat with local Kunbis. A family of five spends 8s. to £1 (Rs. 4-10) a month on food and 4s. to 12s. (Rs. 2-6) a year on clothes. A house costs 10s. to £5 (Rs. 5-50) to build and house goods cost 10s. to £2 (Rs. 5-20), a marriage costs £3 to £7 (Rs. 30-70), and a death 10s. to £2 (Rs. 5-20). Kolis are religious and keep house images of Bahiroba of Sonári in Ahmadnagar, Devi of Tuljápúr in the Nizám's country, and Khandoba of Jejuri in

¹ Mackintosh in Trans. Bom. Geog. Soc. I. 218.

² Captain Mackintosh mentions two Koli women one in 1780 the other in 1831 who dressed as men and joined the police. The passages are given in the Thána Statistical Account, Part I. 171.

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Poena, and on all holidays and fasts are careful to lay sandalpaste, flowers, burnt frankincense, and food before their gods. They keep all the leading Hindu fasts and feasts, worship Daryábái, Gherpaddevi, Gunávir, Hiroba, Kalsubái, Mhaisoba, and Navláí, make offerings to Musalmán saints, and pay divine honours to the tombs of those who have died a violent death especially if they or their ancestors had any part in causing the loss of life. Their priests are local Bráhmans whom they ask to conduct their leading ceremonies. Their original priests were Rával Gosávis, Lingáyats by religion, who were supplanted by Bráhmans during the reign of the third Peshwa Báláji Bájiráv (1740-1761). Kolis make pilgrimages to Jejuri in Poona, Násik, and Pandharpur in Sholápur, their leading holiday is the bright second of *Mágh* or February, and their chief fasts are *Shrávan* Mondays in August, and Shiv's Night or *Mahá-shivrátá* in February. All cattle-owning Kolis dedicate one of their cows to their house gods and strictly abstain from using the milk of the consecrated cow on fast days. Her milk is turned into clarified butter and burned in the evening in a lamp before the house gods. To keep off the evil eye and enchantments in making butter they stick a sprig of the *bhut khet* tree properly *bhut kes* *Mussaenda frondosa* into the slit end of the churning staff. They sometimes burn some clarified butter near a precipice or near water to please the place spirit and induce it to ward off evil from their cattle.

Kolis have a strong belief in witchcraft and soothsaying. Many of them are said to be professional sorcerers and soothsayers.¹ They are afraid of incurring the displeasure of magicians and witches especially of Thákur men and Thákur women who are skilled in necromancy. They believe that the spirits of persons dying with their wishes unfulfilled or killed in cold blood haunt the living and torment them. Whatever malady or disease may seize man, woman, child, or cattle the Kolis believe it is caused either by an evil spirit or by an angry god. When ordinary remedies fail the head of the house goes to an exorcist or *devrushí*. Exorcists are of all castes goldsmiths, carpenters, smiths, Kolis, Thákurs, and Mhárs: the Thákurs are the most noted. The sick person's friend asks the *devrushí* to come and see the sick. The seer generally begins waving pomegranate flowers and fowls round the patient's head. If these remedies fail the Koli again applies to the exorcist or *devrushí* who makes a minute enquiry regarding the sick person and the nature of his sickness, and promises to visit the house on the following day after asking his god what steps he should take to cure the sick. Next day when the exorcist comes he tells the family that some of them have been remiss in worshipping Bhaváni, or Hiroba, or Khandoba, and that the deity is angry and must be pleased by suitable peace offerings. The family promise, if time is given them, that they will make the necessary offerings, and ask the exorcist how long the sick will take to recover. The exorcist

¹ Capt. Mackintosh 1836 (Trans. Bom. Geog. Soc. I. 225) mentions a Koli family near Kotul who were great *bhutákyds* or conjurers. They destroyed the crops and in other ways worked the ruin of all whom they disliked. The power was hereditary.

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says a week or a fortnight according to the symptoms, and tells them to give the patient certain kinds of food. One of the family goes with the exorcist to his house and gets a pinch of frankincense ashes from before his house gods and this is rubbed on the sick man's brow. Sacrifices are vowed to the gods if by their help the sick recovers before the time named by the exorcist. When a vow has been made, if the sick can afford it, on or before the day fixed for the offering, three or four male sheep are brought, and, on a Monday evening, two or three of them are slaughtered as a peace offering to Khandoba and Bahiroba, and the *gondhal* dance is performed at night. Friends and kinsfolk are asked to dine and join the party at the house. At sunrise the exorcist gives a signal for slaughtering the sheep which was set aside as an offering to Hiroba. A number of villagers meet at the house to see the rites. Women and children are made to retire as their shadow is believed to pollute the offering. The exorcist sits before the house gods and kindles a fire. A pot with some oil is set on the fire and some of the family busy themselves in making cakes and choice bits of mutton which are set in front of the fire; others cook the rest of the mutton. A band of drummers beat their drums close to the exorcist. Meanwhile the exorcist loosens his top-knot, his body sways to and fro, and he seems to be seized with strong convulsions. The musicians stop, the god Hiroba is supposed to possess the exorcist, and all look on in dead silence. The exorcist asks the head of the house if the oil is boiling and calls to the people to stand at some distance in case their shadows should pollute the rite. He takes a handful of turmeric or *blundár* in his right hand and in the left holds a bunch of peacock's feathers with an image of Hiroba fastened to the end of the bunch. He walks twice or thrice round the fire-place, runs his hand along the rim of the pot, raises his hand a little, and lets the turmeric gradually fall into the pot. He lays his open hand on the surface of the oil and pulling it up sharply, jerks some oil on to the fire and greatly strengthens the flame. He drops into the boiling oil the cakes and pieces of meat which were before made ready, and, when he thinks they are sufficiently cooked, puts his hand into the boiling oil and searches about in it till he has found all he put in. In this way he cooks and consecrates all the food and serves a share to every man present. The guests sit to the feast and the head of the house asks the wiseman or *devrushi* if the rites have been properly conducted and the deity is pleased. The wiseman says that the sick has recovered, and, as the peace offering has been suitably tendered, they ought to show their gratitude to the god by making him a similar offering every third year. If, when he puts his hand into it, the wiseman finds the oil unbearably hot, in an angry disappointed tone he says something has spoiled the ceremony and that they must begin the whole again. Kolís often consult wisemen regarding absent friends, thieves, and stolen property. Many thieves throw themselves on the mercy of the seer that their names may not be given out. When a Koli misses one of his cows he asks a seer, and he, after asking his god, tells the man to go west or to go east and he will find the cow. Kolís believe that a canoleon's tail

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has many virtues and is a certain cure for intermittent fever. To make sure of a proper healing tail theameleon must be caught on a Friday, kept all night in a pot with a little grain, and killed on the Saturday morning. The tail is cut into small pieces and kept in a copper case. If a crow, a cat, or a deer crosses a Koli's path from left to right, as he is leaving his home on important business, it is considered a warning omen, and the Koli goes back and waits some hours or probably a day or two. If less particular he merely makes a circle round the place where he was standing when he saw the omen, changes his shoes from one foot to the other, and goes on with his journey. Kolis have a great reverence for and swear by Mahádev. The oath which is most binding is sworn on the bank of a river or near a well, when one of the party takes a little water in the palms of his hands, mixes it with turmeric powder, sweet basil or *tulas* and *bel* leaves and a few Indian millet seeds. Each of them pours this mixture on the other's hands calling evil upon themselves if they break their oath.

As a rule Kolis perform only three ceremonies, at birth marriage and death. When a child is born, the midwife cuts the navel-cord and digs a bathing pit or *nháni* in a corner of the lying-in room. She touches the part where the cord was cut with ashes, rubs the child with turmeric and oil, bathes it in warm water, and swathes it in swaddling bands. She also bathes the mother in warm water, dresses her in new clothes, and lays her with her child beside her on a small cot under which is set a dish with a small fire. The child is dosed for two days with a little water mixed with molasses, and the mother is fed with wheat flour boiled in clarified butter or oil, with molasses, and myrrh pills. From the fourth day the mother begins to suckle the child. That no evil spirit may come in with them all visitors sprinkle a few drops of cow's urine on their feet before entering the room. A lamp is kept burning in the lying-in room during the night. Next morning the mother and child are bathed and given wheat flour boiled in clarified butter or oil, and the child is fed with water mixed with molasses. At noon neighbours and kinswomen begin to drop in. As each comes, she touches the soles of her feet as if taking a pinch of dust off them, waves it round the child, and blows the dust partly into the air and partly on the ground. She then cracks the finger joints of both her hands, and takes her scat. If the child begins to cry, frankincense is burnt in the lying-in room, and Bahiroba and Satváí are begged to save the child. On the fifth day, one of the elderly women of the house lays a low wooden stool in the lying-in room, rubs it with turmeric powder and vermilion, sets on it a betel nut and a cocoanut, lays before the low stool flowers and sandalpaste in the name of Satváí, burns frankincense before it, and offers it boiled rice, split pulse, bread, and curry. The mother with the child in her arms bows before the goddess and prays her to save the child from the evil eye and from evil spirits. The mother's diet continues the same during the first five days, and from the sixth to the eleventh she eats simple rice with clarified butter. The mother remains impure for ten days. On the eleventh the lying-in room is washed with cowdung and the mother and child are

bathed. As a rule the mother keeps her room for ten days, and from the eleventh freely moves about the house. They name their children on the evening of the twelfth. The family priest is asked to the house and told the day and the hour when the child was born. He looks to the tables in his almanac or *panchāṅg*, draws a horoscope if the child is a boy, and fixes its name. Women neighbours and friends attend the naming or *bārāṣ*, that is twelfth day ceremony, cradle the child, and call it by the name given it by the priest. Boiled gram or *ghugri* and betel are handed among the guests and the naming is over. To ward off the evil eye the eyelids of both the child and the mother are touched with lampblack or *kājal*, and to guard it from evil spirits a black thread with two black nuts or *benjarbatus* is hung round the child's neck. Boys are married before they are twenty-five and girls between twelve and sixteen. The offer of marriage as a rule comes from the boy's parents who have to pay the girl's father £110s. to £3 (Rs. 15-30) and three cwt. of grain before the *māgri* or asking. Many Kolis are too poor to raise this sum and remain unmarried all their lives. When an unmarried man dies the Kolis call him an *ātūr*, literally an eight year old that is a marriable bachelor. Before any marriage takes place his spirit must be pleased or the couple will be plagued with barrenness or other sickness. Some turmeric, *javari*, and betelnut, and a burning lamp are laid in a plate and carried by a woman over whose head a canopy is borne. Behind the woman comes a boy on a man's shoulder with a drawn sword in his hand who never stops shouting and screaming. They go to a stone, rub it with redlead, and lay the articles before it.¹ Before a marriage can be fixed it must be ascertained that the boy's and the girl's fathers' *devaks* or marriage guardians are not the same. They may bear the same surname, but the guardian or *devak* must be different. Sameness of guardian on the mother's side does not bar marriage. When the boy's father has fixed on the girl whom he thinks best fitted to be his son's wife, on a lucky day he sends some elderly person to the girl's house to ask the girl's parents whether they approve of the match. If they approve, the fathers meet at an astrologer's who brings out his almanac and sets it before them. The fathers lay a betelnut and a copper coin on the almanac or *panchāṅg*, bow before it, and sit down in front of the Brāhman. The Brāhman takes the betelnut and the copper coin, opens the almanac, asks the names of the boy and girl, counts his fingers, and says whether the intended alliance will prove lucky. If the priest says the match will prove unlucky it is broken off. If the priest says the marriage promises well, the fathers go to their houses, and, with the help of some elderly third party, settle the sum to be paid by the boy to the girl, and the number of persons to be brought by the bridegroom when he visits the bride's house for the first time. On some lucky day later on the formal asking or *māgni* is performed. The boy's father with some kinsmen visits the girl and presents her with a robe and bodico. The girl's father receives the guests in presence of some of his kinsmen.

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¹ Mackintosh in Trans. Bom. Geog. Soc. I. 224.

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All are seated on a blanket spread in the veranda ; the girl is dressed in the new robe and bedice, and lays a betelnut and bows before the house gods. She is shown to the boy's father who marks her brow with vermilion, and she bows before him and goes into the house. The boy's father dines with his party at the girl's, tobacco and betel are served, and the guests leave. Again the fathers visit an astrologer's who names a lucky day for the marriage. Invitations are sent round. The priest of each family names the married women who should conduct the turmeric rubbing, and marriage porches are built at both houses. On the lucky morning not less than five married women are asked to the house of the boy and of the girl, mark a square with lines of wheat flour in front of the house, and lay in the square a grindstone or *jâte* and a pestle or *musal*. The married women tie a turmeric root in one yellow cloth and a betelnut in another and fasten one to the pestle and the other to the handmill, grind some wheat in the handmill, and of the flour make lemon-sized balls or *undás*. They rub the boy or the girl with turmeric paste, and bathe him or her, receive a ball each from the boy or the girl, and retire. At both houses the man takes in his hand a mango or some other branch which he looks on as his family crest or *devak*, and a woman takes a basket filled with boiled rice, pulse, and cakes, and, with the hems of their clothes knotted together by the priest and a white sheet held over their heads by married women who walk in front and behind of them, they walk with music and friends to the village Mâruti, lay the mango branch and the basket before him, bow to the god, offer him a copper coin and betelnut, and return with the mango branch, with a sheet held over it as before, and tie it to the marriage porch in front of the house together with the pestle or *musal*. These they call their marriage deities and offer them sandalpaste, vermilion, flowers, burnt frankincense, and rice pulse and cakes. Friends and kinsfolk are treated to a dinner at noon, and the marriage is held in the evening. With music and a band of kinspeople the bridegroom, his brow decked with the marriage coronet, mounts a horse and goes to the temple of Mâruti at the bride's village, halts for a time at the temple, lays a coconut before the god, and asks his blessing. Unlike the custom among Nagar Kunbis, the Koli bridegroom's sister or *karavli* does not follow his horse but sits on the horse behind him carrying on her head an earthen pot filled with water and with a coconut in the mouth. Four or five sticks, each with a piece of bodicecloth tied to its end are raised round him as *dhvaj*s or flags. When the bridegroom and his sister are seated in the temple, the bridegroom's unmarried brother or *vardhva* rides the bridegroom's horse to the girl's house. A married woman, carrying in her hand a robe and bodice and the lucky string or *mangalsutra*, follows him with music and friends, dresses the bride with the new suit, and marks her brow with vermilion. The bridegroom's brother and his party return to the temple with the bride's father who presents the bridegroom with a turban. The bridegroom puts on the turban, mounts his horse, and the whole party starts for the bride's with drums and pipes. When they draw near the booth in front of the bride's house, the bride's mother meets the bridegroom at the door, waves dough lamps

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round the bridegroom's head, and pours water on his feet in order that the spirits may not enter the booth with him or cross the water mark on the ground. A raised earth seat or *ota* is prepared in the booth and a square is traced on it with wheat flour. Two low stools are set in the square opposite each other, and the bridegroom is made to stand on one of them facing east and the bride stands before him facing west. A white shoot or *pāsodī* is held between the pair, a Brāhman priest repeats the marriage texts, and the guests of both sexes throw yellow rice on the pair. At the lucky moment the priest draws the curtain aside, the musicians play, and the pair are husband and wife. The pair are then seated close to each other the girl on the boy's left on a blanket spread near the altar in the booth and the hems of their garments are tied in a knot. The priest kindles the sacred or *hom* fire before them on the raised altar or *bahule* and throws rice and clarified butter into the fire. The pair then leave their seats and lay a cocoanut before the house gods and bow to them. Priests from both houses are presented with 4s. to 6s. (Rs. 2-3) in cash and the guests with betel. The boy and girl bow to the elders of the house and their garments are untied. The bridegroom and his party are treated to a dinner and the first day is over. At the bride's house neither the *jhāl* or handing the girl to the bridegroom's mother nor the *jhenda* or war dance is performed. The couple alone remain at the bride's, the rest of the bridegroom's party retiring to a house close by as soon as dinner is over. Next morning at the bride's the pair are rubbed with turmeric, bathed in warm water, and treated to a dinner of rice and pulse. In the evening the bridegroom's party are asked to the bride's with music and the *phal* or lap-filling is performed. When the guests are seated, the bridegroom's father presents the bride with a new robe and bodice, a shoot called *phadki*, and if he is well-to-do with ornaments. The pair are seated close together, the bride on the bridegroom's left, the bridegroom's sister knots together the hems of their garments and fills the bride's lap with rice, five cocoanuts, five betel leaves and nuts, five dates, and five turmeric roots. The priest marks the brows of the pair with vermilion and on the vermilion sticks grains of rice. Lastly each guest comes forward, marks the brows of the pair with vermilion, sticks rice on the vermilion, waves a copper coin round the couple, and throws it away. The bride's father feasts the bridegroom's party if he can afford it, or at least feeds the pair and presents the bridegroom with a waistcloth. The marriage coronet which was tied to the bridegroom's brow before the marriage is taken away and another is put in its place. The pair are seated on horseback and taken to the bridegroom's house with music and a band of friends. The bridegroom's father treats the guests to a dinner and serves them with betel after the meal is over. Two men perform the *jhenda* or war dance by bearing the pair on their shoulders and dancing in a circle, while musicians play and guests throw turmeric powder. When the dance is over the brow-horn is taken off the bridegroom's head and the marriage ceremony is over. When a widow marries she makes her own choice and asks

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Kolis.

her friends and relations. If they approve of her choice the priest names a lucky day and goes to her house after the rest of the household have gone to bed. The pair are seated in a square which the priest has marked off with lines of wheat flour. The bridegroom comes to the house with one or two male friends and the bride joins them with some of her kinsmen. The priest worships a betelnut Ganpati and a metal waterpot Varun whose mouth is closed with betel leaves and a cocoanut. Sandal paste, flowers, turmeric, redpowder, and sweetmeats are laid before the betelnut and the waterpot, the hems of the pair's garments are knotted together, and the lap of the bride is filled with rice, cocoanut, betel, and fruit. She bows before the gods and the priest marks her brow with vermilion and leaves her. A widow bride is unlucky for three days after her marriage, and must take care that no married woman sees her until the three days are over. If, after the marriage, the widow bride or her husband sickens, or if any evil befalls them, they send to ask a *bhagat* or medium what is to be done to remove the evil. The medium generally says the evil is caused by the spirit of the dead husband who is annoyed at his wife marrying again. The bride gives a feast, spends some money in charity, and has a tiny silver image of her husband made and put in a copper case and either wears it round her neck or sets it among the house gods. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her lap is filled with rice and a cocoanut. They bury the dead and mourn them ten days. When a Koli is on the point of death, his son or his wife lets fall into his mouth a few drops of water from the point of a sweet basil or *tulsi* leaf. When the dying man has breathed his last the women of the house raise a loud cry and friends and relations come and mourn. A fire is lighted outside of the house, rice is cooked in one earthen pot and water is heated in another. The body is carried out of the house and laid on the veranda with the feet towards the south. The head is rubbed with butter and washed with warm water. The body is covered with a white sheet or a piece of cloth, laid on the bier, and shrouded from head to foot in another sheet in the hem of which some boiled rice is tied. On the sheet red and scented powders are sprinkled and the chief mourner is given a small piece of cloth to tie round his chest. He holds the jar of boiled rice in his left hand and a jar with live charcoal or cowdung-cakes in his right hand and starts walking from the house. Four near kinsmen raise the bier and follow him. On the way near the burying ground the bearers set three stones together, lay the bier on them for a short time, raise it, and change places these in front going behind and those behind coming in front. On reaching the river near the burying ground the bier is lowered and the chief mourner dashes the jar with the burning cowdung cakes and live coal on the ground and beats his mouth with the back of his open hand. The mourners then dig a grave and lay the dead in it on its back. Meanwhile the chief mourner bathes in the river, fetches an earth pot filled with water, and pours a little of the water into the dead mouth. The chief mourner scatters a little earth on the dead and the other mourners

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fill the grave with earth. The bodies of persons who die of a lingering disease or who die suddenly are burned not buried as the death is believed to have been due to witchcraft. Either the same evening or the next morning they examine the ashes to see if they can find any unconsumed bits of cloth or of some article of food. If they find a piece of cloth or some grain they believe that what they have found was the cause of death, and that it was worked into the dead man's intestines by a witch who had been employed to do this by some one from whom the dead man had stolen some cloth or some grain. Under Marátha rule if the friends of the dead man found articles of this kind, the magician, unless he bribed some local officer, was sent for a time to some hill fort.¹ The chief mourner takes an earthen pot full of water and walks three times round the grave. At each turn a man who stands near him pierces a hole in the vessel and water gushes out. At the end of the third turn the chief mourner throws the vessel over his back and beats his mouth with the back of his open hand. All bathe and return to the house of mourning. While the funeral party are away the women smear the whole house with cowdung, they spread rice flour where the deceased breathed his last, and set a lighted lamp on the floor, and cover the lamp with a bamboo basket. When the chief mourner returns from the burial ground he fills a copper pot with water, and pours a little water on the hand of each of the funeral party who in turn throws it on the chief mourner and goes home. Next day the funeral party examines the spot where flour was strewn for marks of footprints. If the footprint of any animal or if any mark like an animal's footprint is seen the people are relieved because the dead has ceased to be a disembodied spirit. The mourners then pour a little cow's urine into a hollow castor or *erand* stick, take the stick with them to the burial ground, the chief mourner carrying four wheat cakes in his hand. Two of the cakes are laid at the spot where the bearers changed places, and the chief mourner pours the cow's urine and the milk on the grave. He lays one of the cakes at the head and the other at the feet of the dead, and covers the grave with prickly pear and other thorny shrubs that foxes and jackals may not disturb the dead. On the tenth day the chief mourner accompanied by his priest visits the burial ground with a little rice, wheat flour, sesamum, turmeric, and vermilion, bathes in the river, has his face clean shaved, again bathes, and prepares eleven wheat flour and twelve boiled rice balls. He offers sesamum, turmeric, and vermilion to the balls, bows to them in the name of the dead, and asks the crows to come and feed on them. If the crows come and eat it shows that the spirit of the dead has entered a new body and is happy. If the crows refuse to eat, the dead is displeased or anxious. If the crows keep away the mourners call on the dead and promise to take care of his family and his goods. Every means is tried to persuade the crows to eat. If none of them succeeds, the mourners throw the balls into the river or feed cows with them. All bathe in the river and return home, wash

¹ Mackintosh in Trans. Bom. Geog. Soc. I. 225.

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Kolias.

the house with cowdung, and on the thirteenth day feed caste people who generally come unasked. If a person dies without children, the ten-ball or *daspindi* ceremony is performed not on the tenth day but on the first no-moon day after the death-day. The bodies of married women who die before their husbands are generally dressed in a green robe and bodice and green lac bangles are put on their wrists, their brow is marked with vermilion, and rice is stuck on it, and their lap is filled with rice and cocoanut. They are taken to the burial-ground and buried. The bodies of widows are not adorned, and are buried with the same rites as the bodies of men. Kolis have a caste council and settle social disputes at meetings of castemen. In former times, the Mahádev Kolis had a tribunal named *gotarni* or family council for settling social disputes and punishing breaches of morals and social rules. There were six members, the president or *ragatván*, the deputy or *metal*, the constable or *sabla*, the rod or *dhalia*, the cowbone or *hadkya*, and the earthen pot or *madkya*. These members were hereditary and acted under the authority of the chief Koli *náik* who formerly lived at Junnar. The president or *ragatván*, who belonged to the Shesh clan, after consulting the chief *náik*, ordered the trial of any one accused of a breach of rules, and no one was let back into caste till he had eaten from the same dish as the *ragatván*. The deputy or *metal*, who was of the Kedár clan, helped the president and acted for him when he was away. The constable or *sabla*, who was of the Khirságar clan, moved from village to village inquiring into the people's conduct, seizing people accused of bad morals, and handing them to the president. The rod or *dhalia*, who was of the Shesh clan, placed a branch of *umbar* or *jambhul* over any offender's door who refused to obey the council's decision. The cowbone or *hadkya*, who was of the Shesh clan, fastened the bone of a dead cow over the offender's door. This was the formal act of expulsion; but, if contrite, the offender might again be admitted. The earthen pot or *madkya*, who was also of the Shesh clan, superintended the purification of the offender's house and took away his earthen grain pots. The usual punishment was a fine, part of which was paid to the members of the caste council and part if the fine was large was used in repairing village temples. Bastards, both boys and girls, were allowed into caste if the father gave a dinner at a cost of £4 to £6 (Rs. 40-60), and women of other castes except the impure ones were allowed to become Kolis if they stated before the president that they were willing to join the tribe, and in the presence of fifteen Koli women ate food, part of which had been eaten by the members of the caste council. Though there are no local officers in Ahmadnagar there are some traces of the caste council, but it is not respected as it used to be. Now smaller breaches of social discipline are punished at caste meetings, the offender being called on to distribute a certain quantity of clarified butter among the village households. If he is obstinate the offender is turned out of caste. They do not send their children to school or take to now pursuits. Still they say they are better off than they used to be.

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TRIBES.*Rámoshis.*

Rá'moshis,¹ said to be originally *Rám*vanshis or descendants of *Rám*, numbering 8991 are found all over the district. Like the *Rámoshis* of Poona they seem to have come into Ahmadnagar from the south and south-east though when and why is not known. A *Rámoshi* can hardly be distinguished from a Kunbi or other middle class Maráthi-speaking Deccan Hindu. The features are generally coarse and harsh though many *Rámoshis* have fine active and well made bodies. In language, dress, house, food, and character they differ little from the *Rámoshis* of Poona. As a rule they are dirty, hardworking, hot tempered, cunning, extravagant, and fond of show, and have a bad name for honesty. They formerly committed gang and highway robberies, and they are always apt to fall back into their old ways. They go either alone or by twos and threes and break into houses by day or night. They are notorious cattle-stealers but never rob in their own village. They call in the aid of *Mhárs* and *Mángs* and have the village goldsmiths in their pay ready to smelt stolen ornaments. Men living on the borders of the *Nizám's* territories, leave their houses at night, march some miles across the border, rob, and before dawn return with the plunder. They keep on friendly terms with the village officers and information against them is difficult to get. Still as a class the *Rámoshis* of Ahmadnagar are to a great extent reclaimed from their old criminal and unsettled habits. Many have become husbandmen and many work as labourers. Many are village watchmen earning 16s. to £1 (Rs. 8-10) a month, and some are police constables, messengers, and soldiers. Though treacherous with outsiders, they are faithful to each other. A *Rámoshi* will die rather than betray a friend. They are intelligent and useful detectives. They worship *Bahiroba*, *Khandoba* of *Jejuri* in Poona, *Mahádev*, and *Máruti*, keep all Hindu feasts, and fast on all *Ekádashis* or lunar eleventh. They ask a *Deshasth Bráhma*n to conduct their weddings. They believe in witchcraft soothsaying and evil spirits; child-marriage polygamy and widow-marriage are practised and polyandry is unknown. Boys are married between twelve and twenty-five, and girls between three and fifteen. All their social and religious customs are the same as those of Poona *Rámoshis*. Few among them send their boys to school, but they have lately begun to take to useful pursuits.

Rá'vals, or Priests of *Bhairavnáth*, are returned as numbering 261 and as found in small numbers all over the district except in *Nevása* and *Párner*. They claim descent from *Gorakshnáth* the favourite disciple of *Machhendranáth*. The names in common use among men are *Bandu*, *Bhán*, *Bhaváni*, *Divba*, *Garibnáth*, *Govinda*, *Rámnáth*, *Rághuji*, *Sakhátám*, *Satváji*, *Sávlárám*, and *Vithalnáth*; and among women *Bhágirthi*, *Dhondi*, *Gangu*, *Kondi*, *Rakhma*, *Ráhi*, *Saku*, and *Sarasvati*. Their commonest surnames are *Badke*, *Bháleri*, *Bhálerai*, *Gajalkar*, *Lákhe*, *Lamde*, *Mohite*, *Nityanáth*, *Parvat*, *Tant* and *Vánjhe*; and their family gods are *Bára Jotiling* and *Mahádev*. They have no subdivisions and persons bearing the same surname cannot intermarry. They look like *Jangams* or *Lingáyat* priests, and are strong, dark and well made. They live

Rávals.

¹ Details of *Rámoshi* customs are given in the Poona Statistical Account.

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TRIBES.*Psvals.*

in one-storeyed hired houses with mud walls and thatched roofs, and their house goods include bamboo baskets, grindstones, and metal and clay pots. They rarely own servants or domestic animals, and dogs and parrots are among their pets. They are great eaters and poor cooks, and their staple food is Indian millet bread and vegetables. They are fond of sour and pungent dishes, and their special dishes include rice, pulse, fried cakes or *telchis*, sweet wheat cakes and rice flour boiled in water and mixed with molasses and seasoned with spices. They say they do not use mutton, and liquor is forbidden on pain of loss of caste. They are given to smoking hempflower or *gánja* and tobacco, and drinking hempwater or *bháng*. Like Gosávis, the men dress in ochre-coloured clothes including a waistcloth, a shouldecloth, a coat, and a Marátha-shaped headscarf or turban, with a pair of sandals and a necklace of *rudráksh* beads about their necks. The women tie their hair in a back-knot without using flowers or false hair and wear a Marátha robe and bodice, without passing the skirt back between their feet. Their ornaments are like those worn by local Kunbis. As a class they are dirty, but honest, orderly, thrifty, and hospitable. They are hereditary beggars, and of late have taken to husbandry and coarse blanket weaving. The poor work as labourers, earning about 6d. (4 as.) a day. The women mind the house and beg when they have nothing to do at home. They live from hand to mouth and are often in debt. They stop work only on holidays. They rank below Kunbis and above the impure classes. They worship their family deities, local and boundary gods, keep all Hindu fasts and feasts, and visit the shrines of Khandoba of Jejuri in Poona and of Vithoba of Pandharpur in Sholápur. Their priest is a local Bráhmaṇ who conducts their marriage and death ceremonies. The popular fast days among them are the lunar elevenths or *Ekádashis* in *A'shád*h or July and *Shrávan* or August. They belong to the Nath sect, and their religious teacher is a Rával Gosávi who preaches the Nath doctrines to his disciples in the form of a *harikirtan* or songs in praise of Hari or Vishnu. His office is elective and he has no share in settling caste disputes. They say they do not believe in witchcraft soothsaying or evil spirits. They perform only three ceremonies or *sanskárs* at birth marriage and death. Satrái is never worshipped after the birth of a child nor is the mother held impure in consequence of a birth. The mother keeps her room for forty days after the child is born and the child is named and cradled on the thirteenth day by women neighbours who are asked to the house. Boiled gram or *ghugris* is handed among the guests and they leave. Boys are married between fifteen and twenty-five, and girls generally before they come of age. The offer of marriage as a rule comes from the boy's parents. If the girl's father agrees, the boy's father visits the girl and presents her with a new robe and bodice and ornaments. The girl is dressed in the new suit, her lap is filled with rice and a cocoanut, and her brow is marked with vermilion by the boy's father. The priest names a lucky day for the marriage and guests are asked. The bridegroom puts on the marriage coronet and visits the girl's house with music and a band of friends and kinspeople. The pair are made to stand on two low stools

opposite each other with a curtain held between them. The priest chants marriage verses and the guests throw yellow Indian millet seeds over the pair. At the lucky moment the priest pulls the curtain to one side and the pair are husband and wife. The bride's father serves the guests with betel and treats the bridegroom's party to a dinner. The second and third days are spent in the *jhul* or handing the bride to her new parents and the *jhenda* or war dance which is performed as among local husbandmen. They bury the dead. The dead body is seated in a *jholi* or cloth caught up, at the corners and carried by four men to the funeral ground. The chief mourners walk in front, and the dead is laid in the grave and covered with salt and earth. The chief mourner carries an earthen pot full of water on his shoulders and walks three times round the grave, and throws the pot over his shoulder. Kinsmen are not held impure in consequence of a death and castepeople are treated to a dinner within forty days of the death. Among Rávals, widow marriage early marriage and polygamy are allowed and practised and polyandry is unknown. They have a caste council, and settle caste disputes at meetings of adult castemen or *panch* under their hereditary headman or *kárbhári*. Breaches of social rules are punished with fines which generally take the form of caste feasts, and the decisions of the caste council are obeyed on pain of expulsion. A few of them send their boys to school, but they take to no useful employments and are badly off.

Tirmalis, or Performing Bullockmen, are returned as numbering 436 and as found all over the district except in Akola. They are wandering Telugu beggars of the shepherd caste. The names in common use among men are Butu, Govinda, Lakshman, Phakira, and Satváji; and among women, Bhaváni, Lakshini, Tukábái, and Yalábái. Their surnames are Gadu, Kadam, Kanhekmodu, Patar, and Rásoti. Persons bearing the same surname cannot intermarry. Their hometongue is a corrupt Telugu, and out of doors they speak a broken Maráthi. They live in tents or *páls* outside of the village, and their staple food is millet bread, split pulse, and vegetables. They eat flesh except beef and pork and drink liquor. Sweet wheat flour cakes stuffed with boiled pulse and molasses and meat are among their chief dainties. Both men and women dress like local Maráthas Kunbis. As a class they are clean and hospitable but lazy and improvident. Begging from door to door is their hereditary calling. They keep a bull decked with brass ornaments and bells, and cover his back with a patched quilt of various colours. The driver dresses in a red turban and throws a scarf round his neck while a follower beats a drum or *dholki*. They are very poor and are content with their daily earnings. They are worshippers of Bhaváni of Tuljápúr in the Nizám's country, Mahádev, and Vyankoba of Tirupati in North Arkot but they worship other local gods and keep all Hindu fasts. They pay great respect to all classes of Bráhmans, and, if their means allow, offer them uncooked provisions on holidays and fasts. They profess not to believe in witchcraft and soothsaying. Widow marriage early marriage and polygamy are allowed and practised, and polyandry is unknown. On the fifth day after the birth of a child, three stones are worshipped

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in the name of *Satrāi* and lamps of dough are waved about them. A very faint feeling of impurity attaches to childbirth. The mother is laid on a blanket spread on the ground in the tent or *pāl*, is fed on boiled millet, and, from the sixth day, is allowed to move out of doors. Before a marriage a booth is made in front of the tent or *pāl* and an altar or *bakule* is raised in it. Their marriages are generally performed in *Shrāvan* or August when all castemen return home from their tours. The couple are rubbed with turmeric two or three days before the marriage and *udid* pulse is worshipped as the marriage guardian or *devak*. The Brāhman priest visits the booth and joins the hands of the couple, while musicians of their own caste play, and the pair are husband and wife. They bury their dead. The body is laid on the bier and without a rest on the way is taken to the burial ground by four kinsmen. At the burying ground the body is at once laid in the grave, water is squeezed into its mouth and it is covered with earth. Ceremonial impurity lasts ten days when friends and relations are asked to dine at the house of mourning either on the thirteenth day or on any day before the end of the fifth month. They have a caste council and settle social disputes at caste meetings. Breaches of rules are condoned by caste feasts. They do not send their children to school or take to new pursuits and are a poor people.

Thākurs.

Thākars properly *Thākurs* or Chiefs are returned as numbering 300 and as found in *Jāmkhed* and *Pārner*. They have no memory of any former home and are believed to be one of the earliest tribes in the district. Their names and surnames are the same as the names of *Thāna Thākurs*, and in appearance, food, character, calling, and customs they do not differ from the *Thākurs* of *Thāna*.

Vaidus.

Vaidus or Drug Hawkers, returned as numbering twenty-nine, are found roving all over the district. They are a wandering class of Telugu beggars. The names in common use among men are *Bhimdu*, *Ellāpa*, *Gangārām*, *Govinda*, *Kāshirām*, *Machdu*, *Māruti*, and *Sinhrām*; and among women, *Bhima*, *Ganga*, *Gita*, *Pārvati*, and *Sita*. They have no surnames or family names and all except close kins-people may intermarry. Their family deities are *Vyankatraman* of *Tirupati* in North Arkot and *Chatarshingi* of *Poona*. They belong to four divisions, *Bhoi Vaidus*, *Dhangar Vaidus*, *Koli Vaidus*, and *Māli Vaidus*. Though these four classes neither eat together nor intermarry, they differ little from one another in look, food, character, calling, or customs. They are dark strong and well made, and speak a corrupt *Marāthi* abroad and a dialect of Telugu at home. They are an unsettled and houseless class. They generally live in grass mat huts or in small tents or *pāls*. Their house goods include earthen pots and one or two blankets, and they own asses and dogs. They are great eaters and poor cooks, and their staple food is Indian millet bread rice and vegetables which they gather by begging through the streets in the morning. They eat the usual kinds of animal food except beef and pork. On *Dasara* in September they are careful to lay boiled mutton before their house gods and afterwards eat it as the god's gift or *prasād*. Both men and women drink liquor, the men smoke hemp flower.

or *gánja*, and tobacco, but none drink hempwater or *bháng* or eat opium. The men shave the head except the top-knot and wear the beard which on pain of loss of caste they must neither shave nor trim. Women tie their hair in a back-knot, but do not wear flowers or false hair. The men wear ochre-coloured clothes including a loincloth or a pair of short drawers called *chaddis*, a shouldercloth, a smock or *bandi*, a Marátha-shaped turban, and a pair of sandals or shoes; the women dress in a robe hanging like a petticoat from the waist to the ankles and a bodice with a back and short sleeves. They are very poor and have no store of gold or silver ornaments, wearing ornaments of tin moulded in the shapes worn by Kunbis. The women wear glass or tin bangles on their right wrists, tin bracerlets or *gots* on the left wrists, and strings of coral beads round their necks. They are hardworking orderly and thrifty, but dirty and deceitful to their patients. Their chief and hereditary calling is gathering healing herbs and roots and hawking them from village to village, or begging alms from door to door. They never work as labourers or house servants. On halting at a village or town, they walk through the streets with two bags filled with medicines tied to the ends of a pole slung across their shoulder, and call *Mandur mátra vaid* The drug selling doctor, or *Nádi pariksha vaid* The pulse-testing doctor. If they are called into any house they prescribe some healing drug or metallic oxide, or bleed the sick with a conical copper cup. The women also hawk medicines from door to door and beg alms; the children play on a bamboo pipe or *nágur* and dance through the streets asking alms. They live from hand to mouth and are a contented class. The men rise with the dawn, take a meal, and go to the forest lands to hunt for birds and beasts; the women mind the house or go begging about the streets with their children. They rank below local husbandmen and are careless about religious rites. Their family god is Vyankoba of Giri or Tirupati in North Arkot, but when they are on their wandering tours they seldom carry his image with them. They never go on pilgrimages or keep any fast or feast except *Dasara* in September, when they offer boiled mutton to their gods and feast on it. Local Joshis are seldom asked to conduct their marriages or any other ceremonies, and they seldom have any religious teacher. They say they do not believe in witchcraft soothsaying or evil spirits. Early marriage polygamy and widow marriage are allowed and practised among them and polyandry is unknown. On the birth of a child the mother is fed with pounded Indian millet boiled in water and mixed with molasses. They seldom worship Satvái on the fifth day after childbirth, or name and cradle the child on the twelfth or thirteenth day. If the child is a boy they ask the village barber to shave its head, present the barber with a copper coin and some betel, and bathe the child. The father presents the child with a new coat or a shouldercloth and names it. A girl is named by her parents without any ceremony when she is old enough to answer to her name. Boys are married before they are twenty-five, and girls generally after they have come of age. They settle their marriages at Madhi in Shovgaon where all Vaidus meet in the month of *Phálgun* or March. The offer of marriage comes from

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the boy's father, and if the girl's father agrees the boy's father asks him and the girl, with some of his kinspeople to his house. The boy's father receives the guests, gives the girl 2s. (Re.1) for oil and serves betel to all present. After this betrothal the match cannot be broken off on pain of loss of caste. Though girls are often not married till after they come of age the betrothal takes place while they are young. On pain of loss of caste no man is allowed to take money from the boy's father. They never worship a marriage guardian or *devak* before or after a marriage. On the marriage day both families, each at their own village, visit the local *Máruti*, smear the god with oil and redlead, lay a copper coin before him, crack a cocoanut, and wash the god's feet with its water. The bridegroom visits the bride's house with music of bamboo pipes or *nagsurs* and a band of friends and kinsfolk, the couple are seated together on a mat the bride to the bridegroom's left, the village barbor is asked to the house, and, after plucking with pincers some of the brow hairs shaves the bridegroom's head except the top-knot and his face except the moustache. The pair are bathed in warm water, dressed in new clothes, and the hems of their garments are tied in a knot by the *Bráhma*n priest or some elderly married person of the bride's house. A flower garland is thrown round the neck of the bridegroom and a lucky thread about the bride's neck. The bridegroom never wears a marriage coronet or *báshing*. If a priest attends he ties the hems of the pair's garments, is paid $\frac{1}{2}$ d. to $\frac{3}{4}$ d. ($\frac{1}{4}$ - $\frac{1}{2}$ a.) and retires. The girl's cheeks are rubbed with turmeric paste and her brow is marked with vermilion. Friends and kinsfolk are treated to a dinner at the bride's and the pair go to the bridegroom's. When a girl comes of age she sits apart for three days, is bathed on the fourth, and her brow is marked with vermilion. They bury their dead. After death the body is placed in a sling hung from the middle of a pole which is carried to the burying ground on the shoulders of two men. They lay the dead in the grave, and fill it with salt and earth. They then boil *ámbil* or rice gruel, leave it at the grave in the name of the dead, take a meal, and go to their houses. Some hold the kinsmen of the dead impure, others observe no impurity. They have no mind-rites to the dead except on the twelfth or thirteenth day after death, when they feed the castepeople with *ámbil* or rice gruel. *Vaidus* who keep grindstones or *jántes* and patched quilts or *godhdis* in their houses are put out of caste. They are bound together by a strong caste feeling, and settle social disputes at meetings of castemen under their headman or *pátíl* who lives in the *Nizám's* country and comes every year to visit them at *Madhi* in *Shevgaon*, during *Phálgun* or *Maroh*. Breaches of social rules are condoned by caste-feasts or fines which generally take the form of caste-feasts. The decisions of the headman or *pátíl* are final and no one but him is allowed to meddle with caste matters. They do not send their children to school or take to new pursuits. They are a falling class.

MUSALMA'NS.

Musalma'ns¹ are returned as numbering 39,592 or 5·27 per cent

¹ Compiled from materials supplied by Messrs. Hafiz Wazir Ali and Muhammad Khan.

of the population. They include thirty-five divisions, seventeen of which marry together and form the main body of regular Musalmáns, and eighteen form distinct communities marrying only among themselves.

All Nagar Musalmáns wear the beard. They are stronger and more muscular, and the Bohorás, Momans, and Támbatgars are rarer than most Nagar Hindus. The home tongue of all Musalmáns, except of Bohorás and Momans who speak Gujaráti and Dutehi, is Hindustáni spoken either correctly or with a mixture of Maráthi. Many Támbatgars and Márwár dyers used to speak Márwári at home, but they now use Hindustáni with a Márwári accent. Some well-to-do *jágirdárs* or land proprietors and Government servants have two storeyed houses with stone or brick walls, tiled roofs, and four to eight rooms, and a *dálan* or men's hall with European tables, chairs, and sofas. Some well-to-do Bohorás and Momans have two storeyed well built houses with tiled or flat roofs. Men of these classes seldom use European furniture. Craftsmen live in one or two storeyed houses with walls of sun-burnt bricks or plauking with *dhába* or flat roofs. Some of the well-to-do have the inside of their houses neatly white-washed and coloured, and generally have a cot or two and some quilts, blankets, and carpets. They do not use European tables and chairs. In their kitchen they have copper and brass vessels tinned both inside and outside and some earthen pots. The houses of well-to-do Muhamnadans cost £50 to £300 (Rs. 500-3000) to build, a middle-class house £10 to £100 (Rs. 100-1000), and a poor house £5 to £20 (Rs. 50-200). The furniture in a rich house is worth £20 to £50 (Rs. 200-500), in a middle class house £5 to £20 (Rs. 50-200), and in a poor house 10s. to £2 10s. (Rs. 5-25). Some well-to-do land proprietors, Government servants, and Bohora and Meman traders keep a woman and two men servants and some keep she buffaloes, cows, and horses. Middle and poor families have no servants and seldom any animals except goats. Almost all Musalmáns live in their own houses. Some have more than one house which they let. The yearly rent of the better class of houses is £2 8s. to £6 (Rs. 24-60), of middle class houses £1 4s. to £3 (Rs. 12-30), and of poor houses 6s. to £1 4s. (Rs. 3-12). The everyday food of rich and well-to-do families includes boiled rice, wheat, bread, pulse, eggs, vegetables, fish, and mutton; of middle class families millet bread and sometimes wheat bread, grain and other pulses, vegetables, beef, and sometimes mutton; and of poor families, *rāla*, rice, *lājri* or *vari*, pulse, and vegetables. Almost all Deccan Musalmáns eat more chillies than other Musalmáns. Well-to-do proprietors and Government servants take two meals a day, breakfast about nine or ten in the morning, and supper between eight and nine in the evening. In addition to the two main meals a few rich proprietors and Government servants drink tea with bread about seven in the morning and some drink milk. The monthly cost of food in a rich proprietor's or Government servant's family of not more than six persons with a yearly income of £120 to £200 (Rs. 1200-2000) varies from £3 to £6 (Rs. 30-60); in a rich Bohora or Mehmán family with a yearly income of £60 to £70 (Rs. 600-700) £2 10s. to

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£3 (Rs. 25-30) ; in a well-to-do Deccan artisan's family £1 to £2 10s. (Rs. 10-25) ; and in a poor Musalmán family 8s. to 16s. (Rs. 4-8).

All rich proprietors, Government servants, Bohorás, and Memans eat mutton daily and some well-to-do Deccan artisans eat mutton once or twice a week. Middle class Deccan Musalmáns eat beef, some daily and some twice a week. The poor try to have mutton on the *Ramzán* and *Bakar Ids* and on other great days. Almost all Deccan Musalmáns eat buffalo or cow beef without scruple as it is cheaper than mutton. Rich land proprietors, Bohorás, Memans, and Government servants eat fowls and eggs, daily, weekly, or once a month. At the public dinners of almost all classes the chief dishes are *biryáni*, rice boiled with fried mutton clarified butter and spices; *jarda*, rice boiled with clarified butter, sugar, saffron, almonds, cardamoms, cloves, popper, and cinnamon; *puláo*, rice boiled with mutton clarified butter and spices; and *khushka kalia* boiled rice and curry. To feed 100 guests on *biryáni* or fried mutton and spiced rice costs about £5 (Rs. 50), on *puláo* or spiced rice and boiled mutton £3 (Rs. 30), and on *khushka kalia* or curry and rice £2 (Rs. 20). Almost all rich and well-to-do townsmen and artisans give *biryáni* and *jarda* on public feasts and middle or poor families give *puláo* or *khushka kalia*. These dinners are given on marriage, death, initiation or *bismillah*, and sacrifice or *akika* ceremony. The Musalmán's usual drink is water and milk, but some of them take tea once or twice a day. Of intoxicants some Kasábs or butchers, Takárás or masens, Piujárás or cotton teasers, and others drink fermented palm juice, country spirits, hempwater or *bháug*, and millet beer or *boja*.¹ Almost all men and women are very fond of betel leaf and betelnut, some chew tobacco with betel leaf, and some old men take snuff. Except Bohorás almost all Musalmáns smoke tobacco in water pipes or *hukkás*. Some smoke Madras cigars and some smoke *bidís* or leaf cigars. Some servants, land proprietors, and low Deccanis are given to opium eating, opium or *chandul* smoking, and *gánja* or hempflower smoking. The dress of the different communities varies greatly. Among respectable Syeds, land proprietors, and Government servants men wear the small flat Moghal turban of fine white cloth which is known as *nastalik* or plain.¹ Plain turbans are also worn by Attárs or perfumers, Gaundis or bricklayers, Rangrezes or dyers, Sutárs or carpenters, and Támbatgars or coppersmiths, but most of the men of these communities prefer red to white and wear the turban larger than the correct Moghal shape. Bágbáns or fruitorers and other classes of local converts wear large white or red loosely rolled Hindu-like turbans. The Bohora turban is white oval and tightly wound, and Momans wear silk or silver-bordered *phentás* or headscarves. A plain cotton turban costs 8s. to 16s. (Rs. 4-8), one of cotton with gold ends £1 to £3 (Rs. 10-30), of silk £2 to £5 (Rs. 20-50), of silk with gold ends £3 to £10 (Rs. 30-100), and all of silk and gold called *mandáls* from £10 to £15 (Rs. 100-150). Some wear cotton or half cotton and half silk turbans daily; and silk and gold

¹ *Nastalik* is a Persian word meaning plain.

turbans on holidays and public feasts. An every-day turban lasts one or two years, and a holiday turban for nearly thirty years. Some land proprietors, Government servants, and well-to-do traders and craftsmen wear the *kudta* or muslin shirt falling to the knee, and, over the shirt a *kafcha* or tight waistcoat and an *angarkha* or overcoat, and some of them the *kúba* or Moghal buttoned coat. Bohorás and Memans wear a shirt falling to the knee, and over the shirt a waistcoat and a long coat. Other Deccanis, the Kasábs or butchers, the Manyárs or braceletmen, and the Pinjárárs or cotton teasers wear an *angarkha* or long coat without the shirt or waistcoat. Proprietors, Government servants, and some well-to-do merchants and artisans, Bohorás, and Momans, some Bágbáns or fruiterers, Saikalgars or armourers, and Warraks or paper makers, dress in tight or loose trousers. Some Bágbáns or fruiterers, Kasábs or butchers, Pinjárárs or cotton teasers, and Takárás or stone masons wear Hindú waistcloths or *dhotis*. Except some who prefer broad curl-toed and high heeled Upper India shoes, almost all the younger proprietors and Government servants and some Memans and Bohorás use English-shaped shoes or boots with socks or stockings. Almost all the middle and low classes of local converts wear country shoes of different fashions. Some Bohorás and Memans like Gujaráti shoes. Almost all country-made shoes are of red goat's leather called *nari* and cost 2s. to 5s. (Rs. 1-2½) the pair. A rich man's wardrobe is worth £30 to £60 (Rs. 300-600); a middle class man's £10 to £15 (Rs. 100-150); and a poor man's £2 to £5 (Rs. 20-50). A rich man spends £2 to £6 (Rs. 20-60) a year on clothes; a middle class man £1 to £1 10s. (Rs. 10-15); and a poor man 10s. to 16s. (Rs. 5-8). The women in rich and well-to-do families dress in the *odni* or headscarf, the *kudti* or short sleeveless shirt, a few in *angiás* or short-sleeved bodices worked with gold and silver thread and many in *cholis* or short-sleeved bodices covering the back and fastened in a knot in front, and tight *páyjamás* or trousers. Except widows whose colour is white women generally dress in red, yellow, green, crimson, and other bright colours. Támbatgar or coppersmith women dress somewhat like Márwári women in an *odni* or headscarf, and a long shirt falling to the ankle which is sewed to the short-sleeved and backed bodice. The chief difference is that they wear light trousers instead of the Márwári petticoat. Bohora women wear the short headscarf or *odni*, the short-sleeved backless bodice or *angia* and the petticoat or *ghágra*, and, out of doors, the all-covering *burka* or veil with gauze eye-holes. Meman women dress in a short headscarf, a long shirt falling to the knee, and loose trousers. Some women of other Deccan classes Attárs or perfumers, Daláls or brokers, Ganndis or bricklayers, Kaláigars or tinnerns, Rangrezes or dyers, Saikalgars or armourers, and Warraks or paper makers, wear the high class Musalmán trousers while others wear the Maráthi robe and bodice. The women of all other Deccan classes and old women in almost all classes dress in robes and bodices. The women of high class Musalmán families always wear low heeled slippers called *zanáni jute*, and Bohora women wear wooden sandals indoors and leather slippers on going out. The

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women of all high class Musalmán families and of most classes of local converts, except the Bágban fruiterers, Kasáb butchers, Pinjára cotton teasers, Támbohi betel-sellers and Takára masons never appear in public. When Bohora women go out they shroud the whole figure in a large cloak with gauze eye openings. The women of some of the local classes who appear in public, when they go out of doors, cover their bodies with loose white sheets, except the face and feet. The women of Bohorás and proprietors when they can afford it almost always dress in silk. The every-day dress of other women is cotton. The women of upper class families embroider their shirts and bodices with gold or silver lace, generally with much skill and taste. In poor families the women have seldom more than one or two changes of raiment and their whole wardrobe in most cases is of cotton. The wardrobe of a rich woman is worth £50 to £100 (Rs. 500-1000) and the yearly cost of her clothes is £2 to £5 (Rs. 20-50); the wardrobe of a middle class woman is worth £5 to £20 (Rs. 50-200); and of a poor woman not more than 10s. to £1 (Rs. 5-10). Upper class families keep their children clean and brightly dressed. Boys wear embroidered skull caps, satin shirts embroidered with gold or silver lace, and China silk tight or loose trousers, and girls a headscarf short trousers or a petticoat. Boys wear as ornaments the *hansli* or large gold neck ring, *kadús* gold or silver bracelets, and *bedis* or silver anklets. The girl's ornaments are a nosering, either the *nath* in the side flesh of one nostril or the *bulák* in the gristle between the two nostrils, the earrings called *bális*, silver or gold bracelets, and silver anklets. The children of most local and poor classes have to help their parents in their work and are seldom neatly or gaily dressed. The only ornament worn by the men of upper and respectable Musalmán families is a gold or diamond finger ring. Kasáb butchers, Pinjára cotton teasers, Takára masons, and Támbohi betel-sellers, when they can afford it, wear a *báli* or large gold earring and a *toda* or silver anklet on the right foot. The women of upper class families wear many kinds of gold necklaces, noserings, earrings, bracelets, and silver anklets. Except their noserings and necklaces the ornaments of most local Musalmán women are of silver. Almost all women wear glass as well as gold and silver bracelets. Of the stranger classes Bohora and Meman women always wear gold necklaces, bracelets, earrings, noserings and silver anklets. The *galsar* or gold and glass bead marriage necklace is put on during the marriage night and is never taken off till the husband's death. Almost all women begin their married life with a good store of ornaments. A rich woman's ornaments include *mirzábeperva* and *tika* for the forehead, *thusi*, *vazirlik*, *mále*, *chandrahár*, *putlis*, *mál*, *chávaldáne*, and *pánpot* for the neck; *nath* and *bulák* for the nose; *bális*, *bugris*, *karanphuls*, *kámps*, *murkis*, *bálás*, and *halkás* for the ear; *bázubands* and *dandulis* for the arms; *pátlis*, *pouchis*, *kangans*, and *gajrás* for the wrists; *arsis* and *challás* for the fingers; *kadús*, *todás*, *pázebs*, *luls*, and *painjáms* for the ankles; and *jódvás* for the toes. Ankle and toe ornaments are always of silver. When a woman is married her parents give her at least one gold nosering and a set of earrings of gold, among the well-to-do, and of silver among the poor, and silver finger rings. The

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rich give many other ornaments and suits of costly dresses to their daughters. The women of the poor Deccan classes have few ornaments. A rich woman's ornaments vary in value from £200 to £500 (Rs. 2000-5000); an upper middle class woman's from £30 to £60 (Rs. 300-600); a lower middle class woman's from £5 to £10 (Rs. 50-100); and a poor woman's from £2 to £4 (Rs. 20-40).

Proprietors and hereditary landholders do not till with their own hands. They either entrust their lands to servants or let them on lease. Many hereditary landholders whose lands are burdened with charges and mortgages have become Government servants. Almost all the classes of local converts are traders or craftsmen. They sell perfumes, hardware, fruit, cloth, mutton, and beef. Some Deccanis are grain and pulse dealers. The Behorás deal in hardware, European furniture, and kerosine oil. The Bakar Kasábs sell mutton and the Gáekasábs sell beef. The Bágbáns deal in fruit, the Attárs in perfumes, the Memáns in cloth, the Manyárs in glass bangles and hardware, and the Warraks are paper dealers and bookbinders. Of crafts cotton cleaning is followed by Pinjárs, stonecutting by Takárs, dyeing by Rangrezes, masonry by Gaundis, arms-cleaning and razor-making by Saikalgars, tinning copper and brass vessels by Kalkúgars, carpenter's work by Sutárs, copperpot making by Támbatgars, shaving by Hajáms, broking in horse sales by Daláls, and silk-weaving by Patvogars. Some poor grantees or *amaldárs* serve as *sipáhs* or watchmen to Márwári shopkeepers. In high class families the women do nothing but housework and embroidery. In middle class local or Deccani families, besides minding the house, the women do silk twisting or *palva* work. Among craftsmen and shopkeeping classes, Kasáb women sell mutton, Pinjára women clean cotton, Támbeli women sell betelnut betel leaf and tobacco, Bágbán women sell fruit, and Manyár women sell glass bangles. Some poor women earn a living by grinding corn. The yearly income of the Deccani or local traders is believed to be not more than £30 to £50 (Rs. 300-500) and of the Behorás and Memáns £50 to £300 (Rs. 500-3000). Among shopkeepers a Bohora makes £20 to £30 (Rs. 200-300) and craftsmen £10 to £20 (Rs. 100-200). A servant is paid 8s. to £1 (Rs. 4-10), and a labourer 10s. to 16s. (Rs. 5-8) a month. During the fair season most Musalmán traders work in the morning from six to nine in the market where they buy and sell through brokers, and again from six to nine in the evening at their houses in settling their accounts. Between June and October their business hours are not regular. Craftsmen and labourers work from six to twelve, go home, dine, and rest till two, and again work till six. Shopkeepers stay in their shops from six in the morning to eight or nine in the evening except a short rest for dinner about noon. Some Patvogars or silk-twisters and Memins or hand-loom weavers work till about eleven at night. Almost all Nagar Musalmáns rest for one day each on the *Ramzán* and *Bakar Ids* and for two days the ninth and tenth of *Muharram*. Except Behorás, almost all classes, in remembrance that the Prophet Muhammad dined in a garden after his recovery from severe sickness, keep as a half holiday and go out in parties to gardens and picnics on *A'khari chahár shambah*, the last Wednesday

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of the month of *Safar*. All classes of Musalmáns mark a death in the family by resting one day and a family marriage by resting two days.

Almost all local Deccan classes and of the richer classes the Bohorás and Memáns are steady and hardworking. Tho upper classes are clean and polite and generally sober and honest. Bágbáns or fruiterers, Gaundis or bricklayers, Kasábs or butchers, Pinjárás or cotton cleaners, and Takárás or masons are strong and rough; Attárs or perfumers and Rangrezes or dyers are humble; Támbatgars or coppersmiths are shrewd, vigorous, and hardworking; Kanjárás or poulterers are disorderly dirty and notedly quarrelsome; and Jhárás or dust-sifters are proverbially cunning. Bhátyárás or cooks are dirty but obedient.

Among all the Deccan classes some Bágbáns or fruiterers, Bárutgars or firework makers, Gaundis or bricklayers, Manyárs or hardware dealers, and Támbois or betel-leaf sellers, and among others Bohorás, Memans, and Támbatgars or coppersmiths are well-to-do, can meet marriage and other special expenses, and save. Attárs or perfumers, some Sútárs or carpenters, Patvegars or silk-twisters, some Kasábs or butchers, Saikalgars or knife-grinders, Warraks or paper-makers, some Gaundis or bricklayers, and Bágbáns or fruiterers are fairly off; they are not scrimped for food, clothes, and other necessities, but cannot meet marriage or other special charges without borrowing. Pinjárás or cotton cleaners, Kanjárás or poulterers, some Jhárás, a few Patvogars or silk-twisters, and Kaláigars or tinnors are very poor, and can hardly get food and clothes sufficient for their daily wants.

Except Bágbán fruiterers, Jhára dust-sifters, Kanjár poulterers, Kasáb butchers, and Manyár bangle-sellers, who marry only among themselves, almost all Deccan classes intermarry. Though most Musalmán communities are not bound by regular rules, some of the local communities, the Bágbáns or fruiterers, the Bhistis or watermen, the Jhárás or dust-washers, the Kanjárás or poulterers, the Kasábs or butchers, the Manyárs or bracelet-sellers, the Pinjárás or cotton-teasers, the Rangrezes or dyers, and the Takárás or masons have adopted some simple rules.¹ Social disputes are settled and breaches of rules punished by a headman called *chaudhari* who decides in accordance with the opinion of the majority of the class. The punishment is either a fine of 2s. 6d. to 10s. (Rs. 1½-5) or the stopping of the pipe and water that is expulsion. The Bohorás have a separate religious organization and a religious officer called *mulla* to settle disputes. The proprietors and other higher classes have no special community or headman. Their religious difficulties are solved by the *maulvi* or law-doctor and their social disputes by the arbitration of the elders without any fine or punishment. The Támbatgars settle

¹ The chief of these rules are, that when a man dies a member of each family must go to his funeral; that when a public dinner is given, unless all agree to take it, no one may take it; that at public dinners no one may leave till all are finished; that the women's public dinners should come after the men's; that no one may continue a job which one of their classmen has broken off owing to a quarrel with his employer.

disputes by calling the men of their community together when the oldest and the most respected members pass a decision. Except Bohorás and Támbatgars who spend the fines in the repair of their mosques or in giving alms to the poor almost all classes waste the fines in public dinners. Social and other rules are less carefully enforced than they used to be.

Except the Bohorás who are Ismaili Shiás of the Dáudi sect almost all Nagar Musalmáns are Sunnis of the Hanafí school. The Bohorás have a separate mosque and never pray in the regular Sunni mosque. Bohorás are careful to pray regularly during *Ramzán*. Almost all of them go to their mosque daily to pray. Another irregular sect are the Ghair Mahadis or Anti-Mahadis who hold that the Mahadi or expected Saviour has come. In Nagar the followers of this sect are chiefly servants and soldiers. They believe that Muhammad Mahadi who rose to fame in Northern India, Gujarát, and Khurásán at the end of the fifteenth century was the promised Mahadi. After his death in 1504 (910 A.), being persecuted by the Moghál emperors of Delhi, his grandson Syed Ahmad came to Ahmadnagar during the reign of Burhán Nizám Sháh (1580). He found favour with the king, and not only made him and many of his nobles his disciples but also received in marriage the daughter of the saint Sháh Sharif. Ghair Mahadis divide the country in which members of their sect live into *dairás* or circles of one of which Nagar is the centre. Though free to profess their opinions the Ghair Mahadis practise concealment and are always anxious to pass as orthodox Muslims. The chief differences between the regular Sunni and the Ghair Mahadi services are that a Ghair Mahadi does not lift his hands while he repeats the *dua* or blessing at the close of the *namáz* or prayer; he does not require an *imám* or prayer leader as all Mahadis pray together without standing behind a learned *maulvi*; and they have no *mimbar* or pulpit. Many of them live at Hyderabad and all are well-to-do. Besides Ghair Mahadis some Támbatgars and a few Náikváris, mostly living at Nagar, are Wahábis. The present number of Wahábis in Ahmadnagar is small and no converts are made. Wahábis though free to profess their opinions are afraid of the orthodox Musalmáns and practise concealment. Menan, Támbatgars, and the bulk of Nagar Musalmáns are fairly religious and go to pray daily in the mosque. A few Bágbáns or fruitorers, the Kasábs or butchers, the Pinjárás or cotton teasers, and the Takárás or masons are Musalmáns in little more than name, and seldom pray to Allah. Bakar Kasábs and Pinjárás still worship Hindu gods and have idols hid in their houses. Almost all Musalmáns attend public prayers on the *Ramzán* and *Bakar Id* festivals. Almost all the upper classes of Nagar Musalmáns are careful to give free alms to the poor. They pray in the morning and read the Kurán for an hour or two, and, on Fridays, meet together to pray in the Jāma mosque.

Except Bágbáns or fruitorers, Kanjárs or poulterers, Kasábs or butchers, Pinjárás or cotton-teasers, Takárás or masons, and Támbolis or betel-sellers, no Nagar Musalmáns let their women appear in public. Proprietors and other upper class Musalmáns

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never allow their women to go out, but the women of some Deccan Muhammadans go out at night and sometimes during the day covering the body except the face and the feet with a large white sheet. When Bohora women go out they shroud their figures in a dark cloak with gauze eye openings. Bāgbān, Kanjār, Kasāb, Pinjārā, Takāra, and Tāmbat women appear in public in the same dress they wear at home. Almost all Musalmāns employ the *kāzi* to register their marriages. The *kāzis*, some of whom as in Nagar, Sangamner, Nevāsa, and other large towns are hereditary, and hold *indām* lands but most elective are paid in cash by their employers. They are chosen by the general body of Musalmāns.

Nagar Musalmāns are never married in childhood. Some rich and well-to-do Musalmāns perform the betrothal ceremony a month or two before marriage. The marriage ceremony lasts about five days. The first three days are passed in seclusion when the bodies of the bride and bridegroom are rubbed with turmeric. At ten in the morning of the fourth day gifts of henna pass between the bride and bridegroom and of sweet scented oil in the evening of the same day. At noon on the fifth the dowry or *bari*, including ornaments, clothes, sugar, almonds, sugarcandy, coconuts, and betel leaf and betelnut, passes from the bridegroom to the bride, and, in the evening, the bridegroom mounted on a horse goes in a procession called *shab gasht* or *barāt* to the bride's with music, lighted torches, and fireworks. On reaching the bride's the *kāzi* or his deputy registers the marriage, takes his fee, and leaves. The men spend the rest of the night in listening to hired dancing girls and musicians, and the women spend it in singing in a room separate from the men. Before morning the singing stops and the guests leave. In the morning a feast is given at the bride's, and in the afternoon the bridegroom is taken to the *zanāna* or women's quarters to perform a ceremony which is known as *jalva* that is face-showing. In this ceremony while singing women or *domnis* sing songs the bridegroom is led into the women's room and seated on a bed facing the bride, and a mirror is held between them. Both of them are covered with a white sheet, which, after a short time, the bride removes from her face and shows the bridegroom her face for the first time in a mirror. Before looking at her face the bridegroom draws a gold ring on the bride's finger. Their kinswomen wave a silver or copper coin round the heads of the pair, and crack their finger joints over their heads to take away their ill-luck or *balāyān lena*. The coin waved round their heads is called *bale*. The *Kurān* is laid between the bride and bridegroom and he reads the chapter called Peace. When the chapter is ended the bridegroom bids farewell to the bride's father and mother, lifts the bride in his arms, seats her in a carriage or litter, and takes her with pomp and music to his house. Next day a party is held at the bridegroom's in which the kinspeople of the pair throw fruit and flowers at the pair and at each other. After the marriage their relations give four Friday parties. A rich man spends £50 to £100 (Rs. 500-1000) on a son's marriage and £30 to £60 (Rs. 300-800) on a daughter's; a middle-class man £20 to £40 (Rs. 200-400) on a

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son's and £15 to £30 (Rs. 150-300) on a daughter's; and a poor man £10 to £20 (Rs. 100-200) on a son's and £8 to £10 (Rs. 80-100) on a daughter's. Some of the lower Deccan classes keep the ceremonies called the *satvasa* in the seventh month of the first pregnancy. They also keep *chati* on the sixth day after the birth of a child in which they say Allah writes the destiny of the child. Another ceremony called *chilla* is also performed on the fortieth day after the child's birth. Up to the fortieth day the charges connected with the birth vary among the rich from £10 to £15 (Rs. 100-150), among middle class families from £3 to £6 (Rs. 30-60), and among the poor from £1 to £2 (Rs. 10-20). Musalmáns perform the *akika* or sacrifice ceremony, some as early as on the fifth or fortieth day after the birth of the child, and others as late as in the seventh year. As there is no religious restriction as to the age it is sometimes performed in the fortieth year and in some cases even after that age. For a girl one and for a boy two goats are killed, the bones being taken off the joints instead of being broken. Except the child's father and mother all relations share in the dinner. On the sacrifice a rich man spends £4 to £8 (Rs. 40-80), a middle class man £1 10s. to £3 (Rs. 15-30), and a poor man £1 to £2 (Rs. 10-20). When a boy or girl is four years four months and four days old, comes the *Bismilláh* or In Allah's Name that is the initiation ceremony. Guests come and one of their religious office bearers, a *kázi* or a *maulvi*, attends and the child repeats to him the confession of faith or *Bismilláh*. The parents give a dinner, if rich spending £2 to £3 (Rs. 20-30) and if poor 10s. to £1 (Rs. 5-10). All Musalmán boys are circumcised by the barber before they are ten years old and generally at six or seven. If the parents are well-to-do, the barber is given a suit of clothes, 5s. (Rs. 2½) in cash, and 2½ pounds (1½ *shers*) of rice, ½ *sher* of molasses, and betel leaves and nuts. If the parents are poor the barber gets 2s. 6d. (Rs. 1¼) in cash, a *pheta* or headscarf, and 2½ pounds (1½ *shers*) of rice, one pound (½ *sher*) of molasses, and betel leaves and nuts.

When a Musalmán is at the point of death a man reads the *yásin*, the chapter of the Kurán which describes death and the glorious future of the believer. All near the dying man repeat the creed and the prayer for forgiveness and salvation, and the dying man's favourite, his wife, his son, or his mother drops honey or sweet water in his mouth. After death the attendants close the mouth and eyes and cover the body with a white sheet. The *ghassal* or body-washer, a man if the dead is a man, a woman if the dead is a woman, comes, and, laying the body on a wooden platform, washes it gently and carefully with hot water among the Sunnis and with cold water among the Shiás. It is perfumed with *abir* or scented powder, *kapur* or camphor, *guláb* or rose water, and *attar* or scented oil, and covered with a white scented shroud called a *kafan*. When the friends and relations have taken the last look the body is laid on a bier or *janázah* which is covered with a white sheet; flower garlands are spread over it, and it is raised on the shoulders of four men and

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borne away amid the women's lamentations and the men's cry *Lá-il laha-illa allah*, There is no God but Allah. When they reach the graveyard they set the bier in an appointed place, and all pray that the sins of the dead may be forgiven and that he may be saved. Musalmáns must pray for the dead before they bury them, either at a mosque on their way to the burial ground or in the burial ground. The present practice is to pray in the graveyard, some of which have a mosque which is used solely for holding prayers for the dead. The Musalmán grave is of two shapes *baghli* and *sadi*. The *baghli* grave is six feet long, two and a half feet wide, and four feet deep, and has a long hole in the west side to hold the body lengthwise. The body is laid with the head to the north, the feet to the south, and the face to the west. The whole is covered with planks slanting from the west edge to the bottom of the east side of the grave. The *sadi* grave has no side hole, but two feet high walls of burnt brick and mud close the east and west sides. The body is laid between the walls and is covered by laying planks across the walls. Before the body is buried, if the dead is a man, he is dressed in a *kafni* or beggar's cloak covering the whole body but the head and forearms, and made of a single sheet with a hole in the middle to pass over the head. Over the *kafni* is the *kafan* or shroud, and over the shroud is a *chádar* or white sheet. The *kafni* and *kafan* are buried with the body and the sheet or *chádar* is given to the man who has charge of the graveyard. If the dead is a woman the body is dressed in the *kafni*, shrouded in the *kafan*, and wrapped in two *chádars* instead of in one. The *kafni*, *kafan*, and one *chádar* are buried with the body, and the remaining *chádar* is given to the man in charge of the burial ground. When the grave is filled, the mourners scatter a little earth on the grave repeating an Arabic text meaning, We creatures of the earth give you to the earth, where we shall soon follow you. Musalmáns do not leave a lamp, flowers, or water with the dead. When the grave is filled the mourners return to the house of mourning. At the door of the deceased's house a prayer for his soul is repeated, and all go to their homes except the near relations and friends who dine with the mourning family. On the third morning the *ziárat* or feast is held at which all relations and friends meet in the house of mourning or in the nearest mosque, read some verses from the Kurán, and pray that the merit of the act may pass to the soul of the dead. They then hand flowers and sweetmeats among the guests and the guests withdraw, except a few relations and friends, who go to the grave and strew it with flowers. All Musalmáns give dinner parties on the tenth, twentieth, and fortieth days after a death. The dinner parties on the tenth and twentieth days are given only to some friends and near relations; but the fortieth-day dinner called *chálisván* or fortieth is a public dinner. Poor Deccanis keep the third and the tenth, or the fortieth only. A death costs a rich man £10 to £20 (Rs. 100 - 200), a middle class man £5 to £10 (Rs. 50-100), and a poor man £3 to £5 (Rs. 30-50). Proprietors and other upper class Musalmáns, as a rule, are careful to give their boys good schooling. They teach them to read the Kurán, and almost all of them teach them Urdu, Persian, Maráthi,

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and English. Meman and Bohora boys learn Arabic enough to read the Kurán and are also taught Gujaráti and Urdu. Támbatgar boys learn to read the Kurán, and some Persian, Urdu, and Maráthi. Some Támbatgars have begun to teach their boys English. Except the Kanjárs or poulterers, the Pinjárárs or cotton teasers, and the Takárárs or masons, most of the Deccan classes teach their boys to read the Kurán, and to read and write a little Urdu and Maráthi. Almost all the Deccan classes in Nagar city and some in Sangamner, Nevása, Shevgaon, Kopargaon, Kharda, and Shrigonda give their boys some schooling. About eight Deccan boys and three Támbatgar boys are learning English in the Ahmadnagar high school. There is a Government Hindustáni girls' school, where some of the Deccan classes send their girls till they are nine or ten years old to learn Urdu and Maráthi. On the whole except the Jhárárs or dust-washers, the Pinjárárs or cotton teasers, and the Takárárs or masons the Nagar Musalmáns are a rising class.

The thirty-five classes of the Musalmán population of Ahmadnagar may be brought under two divisions, four main classes, and thirteen minor classes who intermarry and together form one body; and eighteen small communities most of which have some peculiar or irregular customs and all of which are distinct in matters of marriage. The main body of Musalmáns, who intermarry and differ little in look customs or dress, besides the four main classes of Moghals, Patháns, Shaikhs, and Syeds include thirteen minor classes of whom two Attárs or perfumers and Daláls or brokers are traders, eight Bárutgars or firework-makers, Darjis or tailors, Goniválás or grain-sellers, Kaláigars or tinnerns, Nálbands or farriers, Patvegars or tassel-twisters, Rangrezes or dyers, and Warraks or paper makers are craftsmen; and three Bhists or water-carriers, Náikváris or messengers, and Tírgars or arrow-makers are servants. Of the eighteen communities who marry only among themselves, and most of whom are marked by peculiar and irregular customs, three strangers Bohorás and Memans Gujarát and Cutch traders, and Gáo-kasábs or beef butchers. The remaining fifteen are chiefly of local Hindu or Deccan origin. They are, Bágbán fruitorers, Bakarkasáb mutton butchers, Bhatyára cooks, Dhobi washermen, Gnandi bricklayers, Ghair-Mahadis or Anti-Mahadis, Hajám barbers, Jhára dust-sifters, Kanjár poulterers, Momin weavers, Pinjára cotton teasers, Saikalgar knife-grinders, Sutár carpenters, Takára stone-masons, and Támboli betel-sellers.

Of the four leading Musalmán classes Moghals, Patháns, Shaikhs, and Syeds the Moghals and Patháns are small bodies and the Shaikhs and Syeds are found in large numbers throughout the district.

Moghals are found in small numbers in some of the larger towns. They claim descent from the Moghal conquerors of the Deccan in the early part of the seventeenth century. In appearance they do not differ from Shaikhs. The men take *mirza* before their names and the women add *bibi* or *begam* to theirs. They do not differ from Syeds and Shaikhs in dress, manners, or customs. They are either proprietors, or soldiers, constables, and servants. They marry with Syeds, Shaikhs, or Patháns. They are hardworking, thrifty,

Moghals.

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and sober, but most of them are in debt. Like Syeds and Shaikhs they teach their boys Maráthi, English, and Persian. Some of them have entered the revenue and police services.

Patháns are found all over the district. They claim descent from the Afghán mercenaries and military leaders who conquered or took service in the Deccan. They are generally tall, well made, and dark or olive-skinned. The men add *khan* to their names and the women *bibi*. They are husbandmen, soldiers, constables, and servants. Though hardworking and thrifty their fondness for pleasure and good living keeps most of them in debt. Their manners and customs do not differ from those of Shaikhs and other leading classes and they generally give and take daughters from Shaikhs and other regular classes.

Shaikhs.

Shaikhs claim descent from the three leading Kuraish families, the Siddikis who claim descent from Abu Bakar Siddik, the Fárakis from Umar-al-Fárúk, and the Abbásis from Abbas one of the Prophet's nine uncles. The bulk of the Shaikhs are chiefly if not entirely the representatives of local Hindu converts. The men take Shaikh or Muhammad before their names, and the women add *bibi* to theirs. They do not differ in their look dress or manners from Syeds and like them are neat and clean. They are hardworking, thrifty, and sober. They are proprietors, Government servants, or traders, and are generally well-to-do. They marry either with Shaikhs or with Syeds. Many of them are careful to give their boys a good schooling, and a considerable number have gained appointments as clerks and in the police.

Syeds.

Syeds, or Elders, claim descent from Fatima the daughter and Ali the son-in-law of the Prophet Muhammad. They are said to have settled as mercenaries and religious teachers chiefly during the time of the Ahmadnagar kings (1490-1636). The men take *mir* or *syed* before or *sháh* after their names, and the women add *bibi* to theirs. They are generally tall, strong, well made, and fair. Both men and women are neat and clean in their habits, but as a rule they are fond of pleasure and indolent. Syeds are either land proprietors or Government servants. They marry either among themselves or with Shaikhs. They are careful to send their boys to school, and many have risen to high revenue and police appointments.

The thirteen classes who form part of the main or regular Musalmán community are :

Attárs.

Attárs, or Perfumers, are found in small numbers in Ahmadnagar city and in some of the larger towns. They are either tall or of middle height thin and fair. The men shave the head, wear the beard full, and dress in a turban, a shirt, a coat, and tight trousers. The women are like the men in appearance and dress in a robe and bodice. They are neat, clean, and tidy in their habits, and some of them are well-to-do. They have fixed shops where they sell flowers, jessamin oil, *abir* powder, frankincense sticks, and *masála* a mixture of aloeswood, sandalwood, and dried rose leaves. They marry generally among themselves but also give their daughters to Shaikhs and Syeds. In social matters they form a separate community under an elective headman, and settle social disputes according

to the votes of the majority of the members of the community and with the consent of the headman. They do not differ from the main classes of Musalmáns in manners or customs, and are said to be religious and careful to say their prayers. They teach their children a little Hindustáni and Maráthi. None of them take to new pursuits.

Ba'rutgars, or Firework-makers, are found in small numbers in all the larger towns of the district. They are either tall or of middle height thin and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a turban, a shirt, a waistcoat, and a pair of tight trousers. The women are thin and of middle height with good features and fair skins. They dress in a robe and bodice. Both men and women are neat and clean in their habits. Firework makers were formerly highly esteemed but their craft has greatly declined. Though hardworking and thrifty, few are well-to-do or able to save. They do not form a separate community nor differ in manners and customs from the main classes of Musalmáns with whom they marry. They are Sunnis of the Hanafi school but few of them are religious or careful to say their prayers. They teach their boys Maráthi and Urdu, and besides as firework makers many earn their living as servants and constables.

Bhistis, or Water-carriers, are found in small numbers in all district towns and large villages. They are a branch of Shaikhs from whom they do not differ except in being rather dirtier and more untidy than the bulk of Shaikhs. They are servants to Europeans and upper class Musalmáns and Pársis bringing water in leather bags on bullock-back. When employed by European masters who require their undivided services, they are paid 16s. to £1 (Rs. 8-10) a month, and when they serve four or five native families they get about 2s. (Re. 1) a month from each. They give their daughters to any of the regular classes of Musalmáns and do not differ from the main classes of Musalmáns in manners or customs. They do not send their boys to school or take to other pursuits.

Daláls, or Brokers, are found in small numbers in Ahmadnagar city. They were originally *sipáhis* or soldiers from the Nizám's country. They dress in regular Musalmán fashion. The men wear the *sipáhiyáni* or military twisted turban, and some of their old women dress in the Maráthi robe and bodice. Some are quiet, sober, thrifty, clean and well-to-do; others are badly off smoking hemp and eating opium. They never act as brokers except in horse sales. They are given a five per cent brokerage on the price of the horse by the seller when they are engaged by the seller or by the buyer when they are engaged by the buyer, and in some cases by both. They are Hanafi Sunnis but seldom say their prayers. They are a very small body and have no class organization. They marry either among themselves or with any of the regular Musalmán classes. They teach their children a little Hindustáni and Maráthi. None take to new pursuits.

Darjis, or Tailors, are found in small numbers and are a branch of Shaikhs. Except that they make their living as tailors, they differ in no way from other Shaikhs.

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Bárutgars.

Bhistis.

Daláls.

Darjis.

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Kālīgars.

Goniwāla's, or Grain Sellers, who like Darjis, do not differ in any way from Shaikhs, are found only in Ahmadnagar from which they carry grain on bullock-back over the whole district. On the whole they are well off.

Kālīgars, or Tin-smiths, who are found in large numbers in Ahmadnagar and in other large towns, are said to represent Hindus of the same class converted by Anrangzeb (1658-1707). They call themselves Shaikhs, and neither men nor women differ from Shaikhs in look, dress, or manners. They tin copper and brass vessels at 10s. (Rs. 5) the hundred vessels. Their services are always in demand. They have a well managed union with an elective headman or *chaudhari*, who, with the consent of the majority of the members, fines any one who breaks their caste rules. They keep no Hindu customs and do not differ from regular Musalmáns with whom they intermarry. They are Hanafi Sunnis in religion and many of them are religious and careful to say their prayers. They teach their boys to read the *Kurán* and *Maráthi*. They take to no new pursuits.

Náikvāris.

Náikvāris, or Messengers, are found in large numbers over the whole district. Apparently to account for the *náik* in their names, their own story represents Maráthá Kunbis converted to Islám by Haidar Náik of Malsur (1761-1782). They speak Hindustáni with a mixture of Maráthi. Both men and women dress in the regular Maráthá fashion. They are like Maráthás in features, strong muscular and dark or sallow-skinned. The men wear Maráthá shoes and *kardorís* or silk waiststrings. They are quiet hard-working and sober, and some of them are well-to-do. They are husbandmen, constables, and watchmen. Some have a fair knowledge of English and have become Hindustáni Munshis. They are Sunnis except a few who are Wáhabis. Most of them still follow some Hindu customs, keeping *Holi* in March-April and *Diwáli* in October-November. In Ahmadnagar city they are too few to form a separate community, but in Sangamner and other towns and villages they have a separate council of their elders who punish breaches of caste rules with fines which generally take the form of caste dinners. Of late some have begun to send their boys to school and some have got posts as teachers and clerks.

Náibands.

Náibands, or Farriers, are found in considerable numbers in almost all large towns and villages. According to their own account they have come from the Nizám's country. They do not differ from Kālīgars in look, dress, manners, or customs. They are hardworking, thrifty, and sober. They shoe horses and bullocks, and are well-to-do and able to save. Like Kālīgars or tanners they marry with any other regular classes of Musalmáns. They do not send their boys to school or take to new pursuits.

Patvegars.

Patvegars, or Tassel-twisters, who are a small class, like Kālīgars and others do not differ from Shaikhs in look, dress, manners, or customs. They sell silk tassels, silk waistcords, false hair, and fly flaps, and set gold necklaces and other women's ornaments in silk. They earn 1s. to 2s. (Rs. $\frac{1}{2}$ -1) a day, and are hardworking, thrifty, and sober. They marry with any of the regular Musalmán classes. They do not send their boys to school or take to new pursuits.

Rangrezes, or Dyers, found in small numbers like the Patvegars call themselves Shaikhs, and do not differ from Shaikhs in look dress and manners. They dye turbans, headscarves, and silk. Their work is constant. They are paid 2s. to 4s. (Rs. 1-2) for dyeing a turban, 1s. to 1s. 6d. (8-12 *as.*) for dyeing a headscarf, and 3s. (Rs. 1½) for dyeing five pounds weight of silk. They dye crimson, red, yellow, blue, and black. They are hardworking thrifty and sober, and are well-to-do and able to save. They marry with any regular Musalmáns. They give their boys no schooling and take to no new pursuits.

Tirgars, or Arrow-makers, who do not differ in any respect from Shaikhs, are found in a very small number only at Ahmadnagar. They got their name from their old trade of making bows and arrows for native troops. They have lost their trade as there is no demand for their bows and arrows, and work as servants. The present *chobdárs* or staff-bearers of the Ahmadnagar district judge's court are Tirgars.

Warraks, or Paper-makers, are found in small numbers. Like many other classes they are a branch of Shaikhs and do not differ from them in look or dress. They used to make paper but their craft has been ruined by the competition of cheap European goods, and most of them are now servants and messengers. They marry with any of the regular classes and do not differ from them in manners and customs. They give their boys no schooling and are very poor.

The eighteen distinct and irregular communities are :

Ba'gbá'ns, or Fruiterers, are found in considerable numbers throughout the district. They are said to have come from different parts of the Deccan and to have been converted by Aurangzeb.¹ They are tall or of middle height, well made, and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a large carelessly wound Marátha turban, a tight jacket and a shirt, a pair of tight trousers or a waistcloth. The women are like the men and wear the Marátha robo and bodice. Both men and women are neat and clean in their habits. The Bág'báns sell fruit and pot herbs, pomegranates, plantains, guavas, oranges, figs, potatoes, brinjals, cabbages, and peas. They are hardworking and thrifty, and are generally well-to-do and able to save. They form a separate community and marry only among themselves. They have strong Hindu leanings, oschew beef, and keep Hindu festivals. Though Sunnis of the Hanafi school in name they seldom pray or keep Musalmán customs. They respect and obey the *kázi* and employ him to register their marriages. They take to no new pursuits.

Bakarkasá'bs, or Mutton Butchers, are found all over the district. They are said to represent Lád converts made by the emperor

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Rangrezes.

Tirgars.

Warraks.

Bág'báns.

Bakarkasábs.

¹ In Ahmadnagar, as in other parts of the Deccan, all classes of Hindu origin trace their conversion either to Aurangzeb (1670-1707) or to Haider of Maisur (1663-1681). It is probable that all stories of conversion centre in these two men because they were the greatest and most zealous Musalmán rulers of modern times. There seems little reason to doubt that considerable bodies of Hindus turned to Islám under the Bahmani (1347-1490) and the Ahmadnagar kings (1490-1590).

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Aurangzeb. They have come from different parts of the Deccan. Like other Deccan Musalmáns they are either tall or of middle height and dark or olive-skinned. The men shave the head and wear a short or full beard, and dress in a large Marátha turban or head-scarf, a tight jacket, a shirt, and a pair of tight trousers or a waist-cloth. The women are like the men and dress in a Hindu robe and bodice. Both men and women are rather dirty and untidy. They have fixed shops where they kill sheep and goats, and are hard-working thrifty and sober, some of them being well-to-do and able to save. They form a separate community and marry only among themselves. They have strong Hindu leanings, eschew beef, and consider the touch of a beef butcher impure. They keep Hindu festivals and worship Hindu gods. Though Sunnis of the Hanafi school in name few are religious or careful to say their prayers. They respect the regular *kázi* and employ him to register their marriages. They do not send their boys to school or take to new pursuits.

Bhatyáras.

Bhatya'ra's, or Cooks, are found in small numbers in Ahmadnagar city. They are said to have come from Delhi about a hundred years ago; and to have married with low class Deccan Musalmáns from whom they do not now differ in look, dress, or manners. They are employed to cook public dinners, and also keep shops where they sell cooked meat and country handmade bread. Some of them have bakeries and prepare English loaves and biscuits. They are hardworking and thrifty, and some are well-to-do and able to save. They have no separate union, but marry either among themselves or take wives from other low class Musalmán families. They respect and obey the regular *kázi*, and employ him to register their marriages. They give their boys no schooling and take to no new pursuits.

Bohorás.

Bohora's, probably from the Gujaráti *vohoravu* to trade also known as *Dáudis* from a pontiff of that name, are found in small numbers chiefly at Ahmadnagar. They are said to have settled in the district soon after the beginning of British rule. Their home tongue is Gujaráti, and with others they speak Hindustáni and Maráthi. They are generally active and well made, but are wanting in strength and robustness. Their features are regular and clear cut, the skin olive, and the expression gentle and shrewd. The men as a rule shave the head and wear the beard long and thin. The women are like the men delicate, fair, and regular featured. Both men and women are neat and clean in their habits. They deal in English piecegoods, Chinaware, and iron oil and water buckets. They are hardworking, thrifty, sober, and generally well-to-do and able to save. They form a well organized body and have a strong class feeling. They show much respect to their chief Mulláh Sáheb whose head-quarters are at Surat. They are regular in paying his dues, and conform to all the rules of their religion. They marry among themselves only, and, though they do not associate with other Musalmáns, they differ little from them in manners and customs. They teach their children Gujaráti, but none take to new pursuits.

Ga'okasábs, or Beef Butchers, are found in small numbers in the city of Ahmadnagar. They are said to be descended from Abyssinian slaves in the service of Haidar Ali of Maisur, who came to Ahmadnagar with General Wellesley's army in 1803 and settled in the cantonments. They are tall, strong, well made, and dark. The men either shave the head or keep the hair; they wear the beard full, and dress in a headscarf, a jacket, a shirt, and a pair of tight trousers. The women are like the men in appearance, and dress in a Hindu robe and bodice. Both men and women are dirty and untidy in their habits, and are proverbially dishonest and quarrelsome. They kill cows and buffaloes, and have shops. The cow-beef is used by Christians and Musalmáns, and the buffalo beef by Musalmáns, Mhárs, and Mángs. They are hardworking but much given to drink and are seldom well-to-do. They marry among themselves only and form a distinct class under a *chandhari* or headman chosen from the most respected members, who, with the consent of the majority of the members, has power to fine any one disobeying his orders. Though Sunnis of the Hanafi school in name, few are religious or careful to say their prayers. Their manners and customs do not differ from those of regular Musalmáns, and like them they obey and respect the regular *kázi* and employ him to register their marriages. They give their boys no schooling and take to no new pursuits.

Gaundis, or Bricklayers, are found in small numbers all over the district. They are said to have come from Bijápúr in the sixteenth century. Like other Deccan Musalmáns they are either tall or of middle height and dark or olive-skinned. The men shave the head, wear the beard full, and dress in a large Maráthá turban, a coat, a waistcoat, a shirt, and a pair of tight trousers. The women dress in the Hindu robe and bodice. Bricklayers are hardworking and thrifty and some of them are well-to-do and able to save. Most work as day labourers earning 1s. to 2s. (Re. $\frac{1}{2}$ -1), and some take building contracts. They form a separate community marrying only among themselves. They are Sunnis of the Hanafi school, and of late years have become very religious, building mosques, and praying regularly. They send their boys to school and some have risen to be clerks and hospital assistants.

Ghair Mahadis, or Anti-Mahadis, are found in Nagar and Aurangabad and a few in Sholápur. In Ahmadnagar they used to form a separate union and lived in a small walled place called *daira* or circle two miles east of Nagar city. This *daira* is called after Syed Ahmad otherwise called Sháh Sharif. Máloji the grandfather of Shiváji prayed for a child at Sháh Sharif's tomb and when he got children, he named his first son Sháháji and his second Sharifji in honour of his patron saint Sháh Sharif, and built a reservoir near the tomb which still remains. A yearly fair or *urus* is held in honour of the saint and is attended by 300 to 400 Musalmáns and Hindus. Besides the Ahmadnagar *Daira* Ghair-Mahadis have a *daira* at Chichodi about fifteen miles south-east of Ahmadnagar. They are sober thrifty and fairly off, except some who smoke hemp and drink liquor. Some have hereditary lands which they say were originally granted by Burhán Nizám Sháh (1508-1553). They are foot and mounted

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constables and messengers. In social matters they have a distinct organization under a headman named *murshid* or instructor who registers marriages, and punishes breaches of class rules by making the offender beg pardon in public by repeating the words *Toba istighfár*, that is Sorrow and pardon. They teach their children a little Hindustáni and Maráthi. None have risen to any high post in Government service. Their peculiar religious beliefs have already been noticed.

Hajáms.

Hajáms, or Barbers, are found in small numbers in the city of Ahmadnagar. They are fresh settlers from the North-West Provinces. The men are thin, tall, and olive-skinned. They keep the hair and wear full beards. They dress in a skullcap or a headscarf, a coat, a shirt, and a pair of tight trousers. The women dress in a headscarf, a shirt, and a pair of tight trousers. Both men and women are neat and clean in their habits. The barbers shave Musalmáns and circumcise their boys, and are paid 3*d.* (2 *as.*) for shaving a man's head and 2*s.* 6*d.* (Rs. 1½) for a circumcision. They are hardworking and sober, but are poor and have to borrow to meet special charges. They form a separate community and marry among themselves only. Their manners and customs do not differ from those of other Musalmáns. They are Sunnis of the Hanafi school and are seldom religious or careful to say their prayers. They give their boys no schooling and take to no new pursuits.

Jháras.

Jháras, or Dust-sifters, are found in small numbers all over the district. They are descended from Hindu converts and are said to have come from different parts of the Deccan. They buy the sweepings and ashes of goldsmith's shops and furnaces and sift out particles of gold and silver. They also sift the ashes of dead Hindus for melted ornaments, diving and bringing up the mud when the ashes are thrown into water. They are hardworking and thrifty but live from hand to mouth as the returns from the dust sifting are small. They form a separate community and marry only among themselves. They have no special customs. They are Sunnis of the Hanafi school in name, but are seldom religious or careful to say their prayers. They respect and obey the regular *kázi* and employ him to register their marriages. They never send their boys to school. Besides as dust-sifters some earn their living as servants and messengers.

Kanjáras.

Kanjáras, or Poulterers, are found in Bhingár about two miles north-east of Nagar, and in Sangamner and other large towns. They are said to represent local converts from the tribe of Hindu Párdhis or bird-catchers. They now make their living by selling hens and eggs. They are black or sallow-skinned with high cheek bones, thick lips, and flat or high noses. The men dress in a small twisted loosely wound turban, a shirt, and a waistcloth; and the women in the Maráthi robe and bodice. They speak Hindustáni with a mixture of Maráthi. They are rude strong and dirty, and almost all of them smoke hemp and drink liquor. All are poor living on the sale of their hens and eggs. Some of them wander from village to village making and selling hemp ropes and begging. Their women are proverbially quarrelsome. They are Musalmáns in little more

than in name and never say their prayers. They form a separate community with a headman of their own, who punishes breaches of rules by stopping the pipe and water, or by a fine. They spend the amount of the fines in public drinking and eating. They marry among themselves only and hold a low social position. They give their children no schooling and take no new pursuits.

Manyārs, or Bangle-sellers, are found in small numbers over the whole of the district. They are said to be partly incomers from Aurangabad and partly to represent local converts from the Kásár caste. The men dress like the common Deccan Musalmáns and the women wear the Marátha robe and bodice. They are hardworking sober and honest. Some of them are poor but as a class they are thrifty and well-to-do. The poorer of them hawk glass bangles and put them on women's wrists. The better-off bring big boxes of glass bangles from Bombay and sell them to the bangle hawkers. The women help in selling the bangles and appear in public. A few travel from village to village selling bangles to Kunbi and other village women. They are Hanafi Sunnis but are not careful to say their prayers. They form a separate community with an elective headman who has power to punish breaches of caste rules by fining the offender or turning him out. The fines go to meet the wants of the poor or the expenses of the nearest mosque. They marry among themselves only. They teach their boys a little Hindustáni, and as a class are fairly prosperous.

Mémans, properly Momins or Believers, are found in small numbers in Nagar city. They have come to Ahmadnagar from Bombay within the last sixty years. They are converted Cutchis and Loháns of Cutch and Káthiáwár. They speak Cutchi at home and Hindustáni abroad. They are tall, strong, robust, and fair. As a rule the men shave the head, wear the beard full, and dress in a silk or silver-bordered headscarf, a long Arab coat, a shirt, and a pair of loose trousers rather tight at the ankles. Their women are like the men and dress in a long shirt or *aba* almost reaching the ankles, a headscarf, and a pair of tight trousers. Both men and women are neat and clean in their habits. Memans are general merchants chiefly dealing in English articles, piecegoods, furniture, and glassware. They are honest, hardworking, thrifty, and rich. They marry only among themselves, or bring wives from Bombay or Cutch. In religion they do not form a separate community and have no special customs. They are Sunnis of the Hanafi school, and are religious and careful to say their prayers. They obey and respect the *kázi* and employ him to register their marriages. They teach their boys to read the Kurán and Gujaráti, but no English. They follow no calling but trade. They are a rising class.

Momins, or Hand-loom Weavers, are found in small numbers in Ahmadnagar, Nevása, and Sangamner. Some have come from Northern India and others from Haidarabad and Aurangabad. The men of the North India Momins wear the *táj* or Hindustán scull-cap and loose trousers, and those of Deccan Momins wear a turban and either tight trousers or a waistcloth. Deccan Momin women dress in the Marátha robe and bodice, and North India

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women in headscarves, shirts falling to the knee, and loose trousers a little tight at the ankles. They are quiet and sober but not well off. They work Hindu weaver's looms on daily or monthly wages averaging 1s. to 2s. (Rs. $\frac{1}{2}$ -1) a day. They are Hanafi Sunnis and are fairly religious. They form a separate social community but marry with other Musalmáns. They teach their children to read the Kurán and a little Hindustáni. On the whole they are a rising class.

Pinjárs.

Pinja'ra's, or Cotton Cleaners, are found all over the district in small numbers. They are said to represent Hindu converts. In look and dress they do not differ from other Deccan Musalmáns. They are cotton cleaners by craft and are hardworking and thrifty, but as their work is not constant they are generally poor and live from hand to mouth. They move about the streets in search of work and clean cotton for pillows and quilts. They marry only among themselves, and form a separate class. They respect and obey the *kázi* and employ him to register their marriages. They do not send their boys to school, and, besides as cotton cleaners, many are found as servants and messengers.

Saikalgars.

Saikalgars, or Armourers, are found in small numbers all over the district. They are said to represent Ghisádi Hindus converted by Aurangzeb. They are like other Deccan classes in look and in dress. They clean swords, knives, scissors, and other tools. Though hardworking, few of them are well-to-do, as with the disuse of arms most of their earnings have ceased. Many of them have taken to service. They marry among themselves only, but have no separate union. They respect and obey the regular *kázi* and employ him to register their marriages. They give their boys no schooling, and none have risen to any high position.

Sutárs.

Suta'rs, or Carpenters, are found in small numbers in some of the larger towns. They are said to represent Hindu converts and to have come from different parts of the Deccan. They look and dress like other Deccan Musalmáns. They are carpenters by craft, are hardworking thrifty and sober and some are well-to-do. They form a separate community and marry among themselves only. They are Sunnis of the Hanafi school but are seldom religious or careful to say their prayers. They respect and obey the *kázi* and employ him to register their marriages. Their manners and customs do not differ from those of the regular Musalmáns. They give their boys no schooling and take to no new pursuits.

Takárs.

Taka'ra's, or Stone Masons and Quarrymen, who are found in considerable numbers all over the district. They are said to represent Sholápur Dhondphodás. In look and dress they do not differ from other Deccan Musalmáns. They are stone masons and quarrymen, are hardworking skilful and thrifty, and some are well-to-do and able to save. The poor among them go about the streets roughening grind-mills or work as labourers; the well-to-do take contracts to supply stones or work as masons. They have a union which settles social disputes at caste meetings under a headman chosen from among the rich and respectable members. They marry among themselves only, and their manners and customs do not differ from those of other Musalmáns. They respect and obey the *kázi*.

and employ him to register their marriages. They give their boys no schooling and take to no new pursuits.

Ta'mbolis, or Betel-leaf Sellers, are found in considerable numbers all over the district. They are said to represent mixed Hindus converted by Aurangzeb, and are said to have come from different parts of the Deccan. They are either tall or of middle height and are dark or olive-skinned. The men shave the head, wear the beard full, and dress in a large Maráthi turban, a coat, a jacket, and a pair of tight trousers or a waistcloth. The women are delicate and fair, and wear the Hindu robe and bodice. Both men and women are neat and clean in their habits. They have fixed shops where they sell betel leaves betelnuts and tobacco. They are hardworking thrifty and well-to-do. They form a separate community and marry only among themselves. They are Sunnis of the Hanafi school in name, but few are religious or careful to say their prayers. They do not send their boys to school or take to new pursuits.

Christians¹ are returned as numbering 4821 and as found in small numbers all over the district. They are Hindu and Musalmán converts to Christianity. They belong to the American Maráthi Mission and the Mission of the English Church Society for Propagating the Gospel. The Ahmadnagar branch of the American Maráthi Mission, the first Protestant Christian mission in the district, was opened in 1831. Among the laymen who aided the establishment of the Ahmadnagar branch, the chief was Dr. Graham then in medical charge of the Ahmadnagar military hospital, who procured for the mission the free use of the mansion known as Tewri Bāgh. Shortly afterwards, with the munificent aid of Sir John Malcolm and other European gentlemen, under Dr. Graham's care, the mission opened a charitable dispensary called the Poor Asylum. To give shelter to lepers and blind and deaf beggars quarters were raised sloping from the city wall; and every Sunday provisions were distributed among the infirm who lived there. The first convert was a lame Mhár named Kendu, who was baptised in 1832. The number of converts gradually increased, and on the 6th of March 1832, the station was organised as an independent church. According to their capabilities the converts were trained for and provided with employment. Bráhmaṇ and other high class converts who could read and write, were employed as Catechists or Biblemen. Mhár gurus or teachers, who had some knowledge of Maráthi and were accustomed to speak on religious subjects, were employed as preachers among Mhárs and Máṅgs. Illiterate Mhárs and Máṅgs were employed as domestic servants in the houses of missionaries. From the first the mission opened boys' and girls' boarding schools for Hindu and Christian children. Besides the boarding schools the mission opened several schools in the district for high class Hindus; but as the number of converts

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¹ From materials supplied by the Rev. L. Bissell, D.D., of the American Maráthi Mission and the Rev. J. Taylor of the Society for Propagating the Gospel.

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increased, these schools were closed, and, in their place, new schools under convert teachers were opened for Christian children, generally in Mhár quarters. The boys' boarding school was afterwards turned into a school for training catechists and teachers for the mission district schools. In 1866 the school was closed and the boys were sent to the Christian Vernacular Society's normal school which was opened in the same year. At present (1883) Ahmadnagar has two American mission churches, one under a European missionary and the other under a native pastor. Besides these two churches every large Christian settlement has its church under a native pastor. Since 1864 the churches have been bound into an union. Each church sends two delegates to the union, from among whom, the president, the vice-president, the secretary, and the treasurer of the union are chosen by the majority of votes. The union meets once a year in October at Ahmadnagar. It suggests what is for the good of the churches, settles points of doctrine, and gives advice and aid to the churches. It also examines the students of the Theological Seminary and has power to give or to withhold the licenses of preachers and pastors. It can drive a church out of the union for holding unscriptural views.

The Ahmadnagar Mission of the Church of England Society for Propagating the Gospel was started in 1873, on the suggestion of the Reverend W. Boswell, the chaplain of the station, who for some time had attached to himself two families of native converts. In the same year the Reverend T. Williams came as a missionary, and within two years his zeal and energy were rewarded by the baptism of about 200 converts. Mr. Williams was succeeded by the Reverend W. S. Barker under whom, by 1877, the number of converts rose to 404. After an interval of nine months Mr. Barker was succeeded by the Reverend J. Taylor, who before January 1879, by the help of a European layman and two native clergymen, baptised 1900 converts, and opened new schools, the chief of which were a boarding school for girls and a training school for boys and lads. In January 1879 the Reverend T. Williams returned and remained till June 1882, during which time 1500 more people were baptised. Since June 1882 the mission has been under the charge of the Reverend J. Taylor. At present (1883) the adherents of the mission number about 3500 scattered over 150 villages which are visited by the Reverend J. Taylor and other missionaries aided by a native staff of two catechists, four sub-catechists, eight preachers, and forty-three schoolmasters. The mission has forty schools, each with ten to fifteen boys and a few girls.

The followers of the American Maráthi Mission are found all over the district except in the south-west. Every village has one or more resident families. Except a few Bráhmans, Prabhus, Kunbis, Vanjáris, and Mnsalmáns most of them were Mhárs and Mángs. They speak Maráthi both at home and abroad. Most of the converts have kept their names and surnames; but in naming their children they generally prefer Christian to Hindu names. Persons bearing the same surname intormarry; but close relationship

is a bar to marriage. They live in one-storeyed houses with either flat or tiled roofs and mud walls. They form one community eating together and intermarrying. But Bráhmaṇ and other high class converts are averse from marrying with families who originally were Mhárs and Máṅgs. Their daily food is Indian millet, pulse, and vegetable curries. They eat the usual kinds of flesh including beef and drink liquor; but most of them have signed temperance bonds. Their dress varies according to their means. The men wear the waistcloth, trousers or loincloth, the shouldercloth, the waistcoat or *bandi*, and the headscarf with country or European shoes. The women dress in a full Maráṭha robe without passing the skirt back between the feet, and a bodice with short sleeves and a back with country or European shoes. Some of them are native pastors, some preachers, some catechists, some mission schoolmasters, some domestic servants, some village watchmen and messengers, and some labourers. Within the last few years many Christians have taken to husbandry and some are doing well. They earn enough for their living, and, as a class, are free from debt, being helped by the mission in time of need. They rank with Musalmáns and are touched by high class Hindus and Musalmáns. The Mhárs and Máṅgs, though much looked down on, are allowed to draw water from public wells, a privilege which is refused to Hindu Mhárs and Máṅgs. A poor family of five spend 6s. to 8s. (Rs. 3-4), and a well-to-do family £1 to £1 4s. (Rs. 10-12) a month on food and dress. They pray twice a day secretly. In this prayer those who can read the Bible, read it and meditate on the portions read. Family men have family prayers at least once a day, when, if one of the family can read, a passage from the Bible is read and a hymn sung. The whole community has to attend church on Sunday, and to keep Sunday as a Sabbath or day of rest. At the Sunday meeting they pray and sing with the pastor who preaches on a text from the Bible. Besides the Sunday services they hold prayer meetings on some week day when they pray together and exhort and encourage each other. On the first Monday of each month a meeting is held to hear missionary news and pray for the spread of the Gospel. Money is gathered at all meetings, and, according to the majority of votes, is spent on some Christian work. Once a year all go to Ahmadnagar to attend the yearly meeting held to commemorate the beginning of the mission. Except those who have near relations and friends, all lodge in a rest-house built for their use. On this occasion a *kirtan* or story-telling is generally held. Except that its hero is Christ, the Christian *kirtan* or story-telling does not differ from a Hindu *kirtan*. They do not observe any ceremonies except baptism, marriage, death, and the Lord's Supper. When a Hindu or Musalmán wishes to become a Christian he is first taught Christian doctrines and conduct and is then baptised. In marriage the bride and bridegroom go in separate parties to the church where they are married by the pastor according to the ritual of the Protestant Church, and the community is feasted. Soon after death the body is washed with water, dressed decently, laid in a coffin, and buried in the graveyard. Before the body is buried the minister who attends reads the

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burial service. The followers of the mission are bound by a strong feeling of fellowship. When one is known to behave badly his neighbours report him to the pastor. The pastor admonishes and warns the offender. If he continues to behave badly, he is called to the mission house and examined, and if he shows no signs of repentance, he is put out of the mission. Adultery, habitual drunkenness, idol-worship, and the observance of caste rules are considered grievous offences. Most send their children to school and show signs of improving. Nearly half of the community can read and write.

The converts of the Mission of the Society for Propagating the Gospel are found in Kopargaon, Nagar, Nevása, Ráhuri, Sangamner, and Shevgaon. They do not differ much in speech, food, or dress from the converts of the American Maráthi Mission. Except a few Bráhmans and Kunbis most of them are Mhárs and Mángs. All eat and drink together, but Bráhman converts are averse from marriage with low caste families, and Mhárs from marrying with Mángs. They are sober hardworking and thrifty. The high class converts are mission servants as pastors or preachers and a few are clerks. Most of the low class converts, especially the Mhárs and Mángs, keep to their old means of livelihood as village servants, a position which is at all times precarious and dependent on the goodwill of Kunbi and other landholders. Some of the converts have taken to farming, cattle-dealing, stone-cutting, and house-building. They earn enough for their living and avoid borrowing in times of sickness or scarcity. A family of five spend about 14s. (Rs. 7) a month on food and dress, a house costs £5 to £15 (Rs. 50-150) to build, a birth 2s. to £1 (Rs. 1-10), a marriage £5 to £15 (Rs. 50-150), and a death 10s. to £1 10s. (Rs. 5-15). Intermarriages between converts of different castes have not been common, nor do the mission authorities encourage respectable converts to marry their social inferiors. Marriages, especially among Mhárs and Mángs, according to Hindu rites, when either party is under age, or a Hindu, are common, and efforts to hinder such irregularities have not been so successful as missionaries wish. The Christian festivals of Sunday, Christmas, Easter, and other days are gradually taking the place of Hindu holidays, but Sunday markets and the disregard of Sunday by the Hindus with whom the converts are closely linked and on whom they depend, make the converts' strict observance of Sunday extremely difficult. At a birth in a well-to-do family if the babe is a boy 4s. (Rs. 2) are given to the midwife and if it is a girl 2s. 6d. (Rs. 1½) are given. Besides the cash the midwife receives two to four pounds of wheat, one pound of dry cocoa-kernel, two pounds of dry dates, and the robe worn by the woman at the time of her delivery. In poor families 1s. (8 as.) is given for a boy and 9d. (6 as.) for a girl with Indian or spiked millet instead of wheat. Few keep the sixth day and twelfth day birth ceremonies. The well-to-do make a small feast at baptism. Marriage proposals come from the boy's parents. At a betrothal, the boy's father makes a present of a robe to the girl at her house, to which he goes with his friends, and her father gives a feast. Dowries are not required though presents of turbans, waistcloths,

coats, and shoes have to be given by the girl's father to the bridegroom with corresponding presents to his mother, brothers, and sisters. Rather it is the custom to take from £1 to £5 (Rs. 10-50) for the girl's ornaments. In poor families £1 to £3 (Rs. 10-30) are taken from the boy's father to give a feast at the girl's house. Their marriages are attended by native music. The boy and girl are often rubbed with turmeric and their brows adorned with tinsel marriage coronets. They do not hold any ceremony when a girl comes of age. At death the more advanced converts do not give a feast, but put a bit of sugarcandy or a little water into the month of the dead as a token of respect. They wash the dead body and dress it in white. If the family is poor the dead body is borne on a country bier instead of in a coffin. If there is no Christian grave-yard, the body is buried in the Hindu burial ground. They are not so anxious to teach their girls as the Missionaries wish them to be, but on the whole are anxious to better their condition. The education given, in addition to Christian teaching, is according to the Government standards in English and Maráthi, and the intelligence and progress shown give promise that the Christians, even of low class origin, will ere long be able to take their place side by side with high caste Hindus.

Roman Catholics are found in very small numbers especially at Ahmadnagar. Some of them are local converts and others are emigrants from Goa. The local converts most of whom were drawn by the Jesuit missionaries from the Mission of the Society for Propagating Gospel, follow the ritual of the Catholic Church, but in customs and other important particulars do not differ from the converts of the Mission of the Society for Propagating the Gospel. The Goanese have come into the district in search of employment and are mostly domestic servants of Europeans. They do not differ in any respect from their Goa brethren.

Pa'rsis are returned as numbering 179 and as found chiefly at Ahmadnagar. They are emigrants from Bombay and Surat. Their home speech is Gujaráti. Out of doors they speak Maráthi and English. As shopkeepers, merchants, contractors, and liquor sellers they are well-to-do and prosperous. They have priests of their own. They have three Towers of Silence one of them in use, and a Fire Temple.

The population is almost stationary; few leave and few settle in the district. Most Deccan Bráhmans would starve at home rather than seek employment in distant places and hence are called *dhámgás* or stay-at-homes. A few English-taught youths have left the district for service in the Berárs and the Nizám's country, and the neighbouring districts of Poona, Násik, Khándesh, and Bombay. As a rule a youth starts by himself and if he prospers returns to fetch his wife and children. The rest of his household remain in the district and the family constantly returns to perform the marriages of their children and to see their friends and kinsmen. They settle in the district after they retire from service, as their feeling for home is strong. Most local men of capital are content with what employment their money may find at home.

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MOVEMENTS.

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This class is recruited from among Márwár and Gujarát traders or *vánis*. Except this immigration of outsiders, the movements of traders are generally confined to the neighbouring districts. They leave their homes about *Diváli* time in October-November and bring a stock of goods or wares from Belgaum, Dhárwár, Bombay, Poona, and Násik. The hardship and cost of these journeys have been greatly reduced by the opening of railways. A few Ahmadnagar Mochis or shoemakers and Shimpis or tailors leave the district in October go to Poona, Sátára, and Bombay in search of work and return home at the beginning of the rains. Beldárs or stonocutters used to leave the district but of late years railway and other public works have given them abundant local employment. Many Phulmális or flower growers find work in Bombay and Poona as fruit and flower sellers. A few labourers go as far as the Godávári, remain there during the rains, and return home after the harvest. Kunbi landholders have a strong dislike to leave their villages. Of late years chiefly in connection with local railway and other public works unskilled labour has been in constant and well paid demand. Though they prefer local employment labourers are not so opposed as landholders to leaving the district in search of work. Few of them are so wanting in energy as intentionally to let pass the chance of highly paid outside employment. As a rule they return to their homes as soon as the work is over. At the reaping season some wandering tribes come into the district, and leave soon after the harvest is past.¹

¹ The 1881 census shows that 56,512 people born in Ahmadnagar were in that year found in different parts of the Bombay Presidency. The details are, Násik 15,786, Poona 15,184, Bombay City 8274, Khándesh 7353, Sholápur 4088, Thána 3853, Sátára 445, Kolába 305, Surat 235, Ahmadabad 203, Belgaum 188, Ratnágiri 135, Dhárwár 133, Aden 111, Bijápur 69, Kánara 44, Broach 27, Panch Maháls 11, and Kaira 8.

CHAPTER IV.

AGRICULTURE¹.

ACCORDING to the 1881 census agriculture supports about 486,248 people or 64·72 per cent of the population. The details are:

Ahmadnagar Agricultural Population, 1881.

Ages.	Males.	Females.	Total.
Under Fifteen...	97,807	91,509	189,316
Over Fifteen ...	149,193	144,739	293,932
Total ...	247,000	236,248	483,248

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Agriculture.
HUSBANDMEN.

The chief cultivating classes are Kunbis, Mális, Vanjáris, and Musalmáns. Of these Kunbis form the bulk of the agricultural population, and Mális come next. Vanjáris cultivators, most of them *pátils* and other *vatandárs*, are found in large numbers in the Shevgaon sub-division, and Musalmán cultivators are found all over the district. In rural parts all classes except Gujarát and Márwár Vánis work in the fields. Only in large towns are there craftsmen who entirely depend for their living on their craft income. The large demand for garden produce at Ahmadnagar, Sirur, Poona, and Bombay, and the improved communications have of late increased the amount of garden tillage, especially in Párner, Nagar, Jámkhed, and Shevgaon. Most of the Mális or market-gardeners of these places are skilful and hardworking. In addition to what they earn from tilling their lands, some husbandmen go for a time to Bombay and other places to work as labourers and carriers. In January when the busy season is over many with their bullocks are hired by Márwáris and other traders to carry grain and oilseeds to Ahmadnagar and Poona in the traders' carts from Jámkhed, Karjat, Párner, and Shrigonda. In some hill villages the husbandmen rear cattle and sheep and sell butter. Vanjáris and other poorer husbandmen bring firewood to the Ahmadnagar city and cantonment markets. In Nevása a few husbandmen hold farms of over 200 acres and have twenty to thirty bullocks, and a good many are free from debt and have grain stored in pits. The Mális or market-gardeners close to Ahmadnagar are perhaps the most prosperous husbandmen in the district. They are men of capital and hire labour to till their fields. In a few Párner villages some headmen and leading husbandmen rear sheep and cattle and are well-to-do. In Jámkhed, where the hills yield good pasture and the leading landholders send butter and

¹ This chapter owes much to additions and corrections by Mr. E. C. Ozanne, C. S., Director of Agriculture, Bombay, and Mr. A. F. Woodburn, C. S., Acting Collector of Ahmadnagar.

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grain to Ahmadnagar and gain much from the presence of large traders and moneylenders belonging to the Nizám's country, many are well off. Except these, even in the neighbourhood of the excellent market of Ahmadnagar, the husbandmen as a class are poor and depressed. They are ignorant and improvident and suffer greatly from scanty rainfall and from the pressure of moneylenders. Perhaps two-thirds of the whole are in debt. In Nevása for a long series of years much rich land has remained untilled, and in Nagar many husbandmen have forsaken field-work for labour and service.

SOILS.

The three chief soils are *káli* or black, *támbat* or red, and *barad* or gray including *pándhri* or white. The subdivisions of these soils are very numerous and their names differ in different parts. Mr. Ozanne notices three chief divisions of black or *káli*: black proper, known as black cotton soil but in Ahmadnagar more suited for wheat than for cotton, a heavy clay, rich and moisture-holding, excessively sticky and hard to work in the rains, and full of cracks in the hot weather; clayey loam or *khalsa* easier to work than the black proper and like it apt to cake in the rains, and to crack in the hot weather; and a light soil or sandy loam called *chopan* which comes very close to one of the white varieties. In the hilly west of Akola, a red soil, which is usually deeper on the slopes than on the levels, grows magnificent trees. In the *deskh* or plain lands of Akola and in Sangamner, along both banks of the Pravara, the soil is extremely rich and gradually grows poorer as it draws near the hills. The lands near the hills to the north of the Pravara are poor and the uplands to the south of the Pravara are still less fertile, being light and friable and much mixed with gravel. To the north-east of Sangamner, the Kopergaon plain has in general a good depth of soil, and near the Godávári are many wide tracts of deep rich land. It has also many large barren patches along the river banks. In Ráhuri, to the south of Kopergaon, the soil is generally black, deep, and rich, and in parts near the rivers clayey. To yield a large crop it wants much rain, but it has unusual power of holding moisture and in favourable seasons yields abundant late or *rabi* crops. In the south it is shallow and much cut by the deep winding feeders of the Mula. To the north and north-east of the Pravara the soil is poor, with clayey lowlands and rocky and barren uplands. In Nevása the soil is good and with careful tillage is capable of yielding rich crops. It varies considerably in character. The best is a deep rich *munjal* a reddish soil generally near the Pravara and the Mula which is admirably suited for garden crops. Being alluvial and friable it wants less moisture and is more easily worked than the stiffer and more clayey soils along the Godávári which are also good and with abundant rain yield largely. In other parts of the subdivision are tracts of rich deep soil of various texture, but not so uniformly fertile as close to the Godávári and its feeders the Mula and the Pravara. Mixed with these richer lands are many tracts of poorer soil, flats of *murum* or gravelly and of *khadkal* or stony land, low plateaus of hard barren land, bare ridges or water-partings of *mál* or upland separating the Godávári the Pravara and many smaller streams, and near the hills shallow easily worked soil. Shevgaon, though on the whole rich, has a more variable soil than

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SOILS.

Nevása. The same rich stiff soil occurs near the Godávári and the same slightly raised belts of hard poor *mál* or upland mark the water-partings of the different streams. The best soil is in the Dhora valley and in occasional low patches near the hills. The rest of the soil is light and easily worked. The southern sub-divisions of Párner, Nagar, Shrigonda, and Karjat with their cross ranges of hills have deep-soiled tablelands or *pathárs* in the west, rich valleys, and a few levels with good soil. Many plateaus, especially the Kánhur plateau, have good though not very deep soil, and without much rain yield wheat gram and other crops. The hill sides and slopes are stony and bare, broken by terraces with patches of poor arable soil and with richer fields occasionally near streams. Most of the plain land is poor and shallow suitable only for the growth of millets. Among these poor soils are some lowlands with a rich black easily worked soil and in some valleys black and red soils rich and yielding good garden crops when watered. Two specially barren tracts may be noticed, one on the borders of Karjat and Shrigonda, the other north of a line drawn east to west through Tákli-Dhákeshvar ten miles north of Párner, and as far north as the slopes down to the Mula. The second waste is of great extent and is mostly unarable being little better than bare basalt, unfit for anything but sheep-grazing. Near the Bhima there is considerable variety, very poor stone lands or *mál*, deep stiff and hard to work *munjal* or reddish soils which in wet seasons yield large crops, and a few favoured plots of rich moist alluvial or *dheli*. To the north-east of Ahmadnagar city there is much poor soil, though close to the city and in the valley is found deep *munjal* or reddish soil very heavy to work especially near the Sina, but in wet seasons yielding large returns. Near the range of the hills that runs south-east down the centre of the Shrigonda and Karjat sub-divisions is much very poor land with occasional patches of good light soil near Karjat, Koregaon, and other places. Along the Bhima valley in the south-west and south are heavy deep soils whose barrenness in dry seasons is more than made up by great harvests in wet years.

In the south-east the soil of Jámkhed is generally light and easily worked. Low levels of reddish or *munjal* land are mixed with stretches of poor soil and separated by low ridges and waving uplands. In the north-east and east of Jámkhed the tableland of the Bálághát is in parts stony, but is generally rich especially north in the neighbourhood of Manur and further north in the valley of the Sinphana.

All cultivated land in Ahmadnagar, as in the rest of the Deccan, comes under the two great heads of *jiráyat* that is dry-crop and *bágáyat* that is watered. Dry-crop lands are either *kharif* that is sown with early crops, or *rabi* that is sown with late crops. The early crops are sown in June or July and reaped at the end of August or in October or November. The late crops are sown in October and November and reaped in February and March. In the *dáing* or hilly west of Akola near the Sahyádris the early crops including rice and the coarser hill grains are the most important. During the cold weather a little

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SEASONS.

wheat, peas, gram, and lentils are grown. Over the rest of the sub-division in parts the early and late harvests are of about equal consequence, and in other parts, on the whole a larger area, the late harvest is the chief. Further east *bājri* or millet mixed with the pulse *tur*, *math*, and *hulga* or *kulith* *Dolichos biflorus*, the oilseeds, niger-seed or *khurāsni*, hemp or *ambādi*, and sesame, and Indian millet, cotton and tobacco are the leading early crops. They are mostly grown in and succeed best in poor shallow soils near hills. Hot weather or *tusā* crops, such as *mug* and *udid* the forerunners of the early harvest, are grown only in good friable moisture-holding land and are reaped at the end of August, when the land is again ploughed and prepared for a late crop. The late or cold-weather crops are Indian millet or *jvār*, wheat, gram, and lentils. *Jvār* and gram are often mixed with oilseeds safflower or *kardai*, nigerseed called *kārli* or *khurāsni*, and linseed or *alshi*. This mixed crop grows in some poor soils, but not where *bājri* succeeds and thrives in rich soils. Wheat grows well only in rich black land. In some alluvial or *dheli* lands vegetables and castor-plants are raised in addition to the usual late crops. Garden crops are grown in small quantities in almost every part of the district. They are vegetables, chillies, onions, garlic, guavas, limes sugarcane, betel-leaves, grapes, plantains, and wheat and gram. A little rice is also grown as a change. The best garden tillage in the district is in parts of Pārner, Nagar, Shevgaon, and Jāmkhed.

HOLDINGS.

More than one hundred acres is a large holding, fifty to one hundred a middle-sized holding, and less than fifty a small holding. In 1882-83, including alienated lands, the total number of holdings was 161,107 with an average of about fifteen acres. Of the whole number 43,404 were holdings of not more than five acres, 22,723 of six to ten acres, 52,079 of eleven to twenty acres, 29,500 of twenty-one to thirty acres, 7581 of thirty-one to forty acres, 1731 of forty-one to fifty acres, 2995 of fifty-one to 100 acres, 908 of 101 to 200 acres, 111 of 201 to 300 acres, twenty-seven of 301 to 400 acres, and forty-eight above 400 acres. The small holdings are chiefly in Akola. Of holdings above 100 acres 508 are found in Kopargaoon, 490 in Shrigonda, thirty all of them above 400 acres in Nevāsa, seven in Pārner, seven in Akola, three in Karjat, and two in Rāhūri. Middle-sized and small holdings are generally owned by Hindus while large holdings are owned by Hindus as well as Musalmāns and Pārsis, who either cultivate them themselves or sublet them.

Ahmadnagar Holdings, 1882-83.

Sub-Division.	Acres.											TOTAL.	
	1-5	6-10	11-20	21-30	31-40	41-50	51-100	101-200	201-300	301-400	Above 400	Number	Acres.
Kopargaoon ...	103	323	1319	1403	680	571	1845	453	45	8	2	6212	275,911
Nevāsa ...	611	1185	2823	2519	887	95	3	...	...	...	30	8163	342,232
Shevgaon ...	1537	2115	4203	2702	600	96	...	...	...	...	...	11,792	265,182
Nagar ...	690	1139	7824	4620	1051	25	...	...	...	...	...	16,250	225,395
Karjat ...	1791	1842	6181	3551	418	4	87	3	...	...	...	13,627	181,403
Shrigonda ...	214	218	970	976	765	360	1223	408	50	14	12	5211	25,157
Pārner ...	5514	2006	5693	3633	1033	190	10	6	1	...	...	19,092	245,095
Gangannar ...	6641	4412	6505	2993	468	215	189	...	...	...	...	21,262	261,710
Akola ...	22,967	5383	5203	1777	316	112	66	7	...	...	...	39,790	187,658
Rāhūri ...	1531	2404	6712	3119	227	18	2	2	...	...	...	14,015	209,127
Jāmkhed ...	2455	1891	4551	2077	337	98	167	32	0	5	4	11,553	170,747
Total ...	43,404	22,723	52,079	29,500	7581	1731	2995	908	111	27	48	161,107	2,396,335

One to five pairs of bullocks, and sometimes in stiff soils as many as six and eight pairs, are wanted to drag a plough. A couple of bullocks with a light plough have easy work in the west of Akola, while on stiff soils, such as those of the Bhima, it is no uncommon sight to see ten or twelve bullocks labouring heavily as they slowly drag the big plough after them. As a rule, the husbandmen have only one pair, and borrow a second pair from a neighbour lending their own in return. In this way two pairs of bullocks plough twenty to thirty acres of ordinary light land.

Of an area of 6666 square miles, 6510 have been surveyed in detail. Of these 520 are the lands of alienated villages. The rest includes 2,750,239 acres or 74.60 per cent of arable land; 360,227 acres or 9.77 per cent of unarable; 1027 or .03 per cent of grass or *kuran*; 462,528 or 12.54 per cent of forest reserves¹; and 112,764 or 3.06 per cent of village sites, roads, and river beds. From the 2,750,239 acres of arable land, 209,352 or 7.6 per cent have to be taken on account of alienated lands in Government villages. Of 2,540,887 acres, the actual area of arable Government land, 2,278,125 or 8.96 per cent were in 1881-82 under tillage. Of these 2,222,980 acres were dry-crop, 51,212 watered garden, and 3933 rice land.

As in other parts of the Deccan the number of farm cattle was greatly reduced by the 1876-77 famine. During the seven years ending 1882-83 they have nearly regained their former strength. In 1875-76 the year before the famine the stock included 23,221 carts, 63,619 ploughs, 274,058 bullocks, 190,886 cows, 48,183 buffaloes, 21,330 horses, 9874 asses, and 411,965 sheep and goats.² According to the 1882-83 returns, the stock included 24,928 carts, 64,680 ploughs, 252,602 bullocks, 195,210 cows, 46,492 buffaloes, 18,978 horses, 8565 asses, and 456,625 sheep and goats. The details are:

Ahmadnagar Farm Stock, 1882-83.

SUB-DIVISION.	CARTS.		PLOUGHS.		BULLOCKS.	COWS.	BUFFALOES.		HORSES.	SHEEP AND GOATS.	ASSES.
	Riding.	Load.	Two Bullocks.	Four Bullocks.			Males.	Females.			
Nagar ...	830	1523	2757	3316	27,262	19,611	607	3173	1574	43,381	1303
Pirner ...	536	1787	2366	4481	32,231	23,379	...	4050	1783	7293	1271
Shrigonda ...	369	837	1923	4312	25,018	11,957	739	2184	1830	39,620	641
Karjat ...	121	780	693	2107	17,100	11,020	877	2171	1284	64,321	370
Jankhed ...	90	1103	782	2331	30,698	21,907	1821	6712	2003	37,180	653
Shervara ...	1125	1344	3311	6310	32,940	20,818	1044	4451	2700	52,770	896
Nerda ...	1915	1519	3428	4516	27,524	19,165	631	2672	2130	39,787	1063
Rahuri ...	1179	1717	1896	2048	19,304	12,420	360	1332	1631	41,833	751
Kopargao ...	2037	1861	...	4151	21,377	12,813	319	1499	1514	38,427	806
Sunganner ...	1233	1761	2335	4144	2537	19,378	719	3401	1614	70,279	616
Akola ...	456	714	3747	2068	16,285	19,472	4439	4205	703	12,768	297
Total ...	9941	14,937	33,941	40,789	232,602	195,210	11,547	34,945	18,978	456,625	8565
1875-76 ...	9009	14,212	22,454	41,105	274,058	190,886	10,633	33,145	21,330	411,965	9874

In 1881-82 of 2,278,125 acres under tillage, 11,485 acres were twice cropped and 319,901 were fallow. Of 1,969,709 acres, the

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ARABLE LAND.

STOCK.

CROPE.

¹ The forest area has been lately raised to 493,360 acres or 774 square miles.

² Horses and asses though classed with farm stock are never used for field work.

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CROPS.

actual area under cultivation, grain crops occupied 1,662,250 or 84·39 per cent, of which 783,150 were under spiked millet *bājri* *Penicillaria spicata*, 679,879 under Indian millet *javāri* *Sorghum vulgare*, 151,026 under wheat *gahu* *Triticum aestivum*, 22,820 under *rāgi* or *nāchni* Eleusine corocana, 7078 under rice *bhāt* *Oryza sativa*, 1497 under chenna *sāva* *Panicum miliaceum*, 1086 under maize *makka* *Zea mays*, 416 under Italian millet *rāla* or *kāng* *Panicum italicum*, 245 under *kodra* or *harik* *Paspalum scrobiculatum*, 104 under barley *jav* *Hordeum hexastichon*, and 14,949 under other grains of which details are not given. Pulses occupied 162,175 acres or 8·23 per cent of which 64,470 were under gram *harbhara* *Cicer arietinum*, 38,153 under *kulith* or *kulthi* *Dolichos biflorus*, 33,122 under *tur* *Cajanus indicus*, 5455 under *mug* *Phaseolus mungo*, 1922 under *ndid* *Phaseolus radiatus*, 1455 under peas *vātāna* *Pisum sativum*, 267 under lentils *masur* *Ervum lens*, 31 under chickling vetch, and 17,300 under other pulses. Oilseeds occupied 88,226 acres or 4·48 per cent, of which 10,794 were under gingelly seed *tīl* *Sesamum indicum*, 4930 under linseed *alshi* *Linum usitatissimum*, 287 under mustard *rāi* *Sinapis racemosa*, and 72,215 under other oilseeds. Fibres occupied 38,683 acres or 1·96 per cent, of which 32,231 were under cotton *kāpus* *Gossypium herbaceum*, 6108 under Bombay hemp *san* or *tāg* *Crotalaria juncea*, and 344 under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 18,375 acres or 0·93 per cent, of which 6428 were under tobacco *tambākhū* *Nicotiana tabacum*, 5327 under chillies *mirchi* *Capsicum frutescens*, 2801 under sugarcane *us* *Saccharum officinarum*, 1146 under hemp *gānja* *Cannabis sativa*, and the remaining 2673 under various vegetables and fruits.

FIELD-TOOLS.

The chief field-tools are the plough *nāngar*, the harrow *aut*, *vakhār*, or *kulav*, the bullock-hoe *kulpa* or *joli*, the drill *tīphan*, *moghad*, or *pābhar*, the beam-harrow *phāla* or *maing*, the seed-harrow *rākhiā* or *pharāt*, and the cart or *gāda*.

Plough.

The plough, *nāngar* or *nāngri* if small, differs little in the Deccan districts. Properly speaking it is not a plough, but a cultivator or grubber with a single tine. It does not turn over a furrow, but breaks the soil into V-shaped trenches. It is generally made of *bābhul* *Acacia arabica* wood. It includes three parts, the pole *halas*, the share *phāl*, and the yoke *ju*. The share is fixed by a ring or *vasu* and the whole is kept together by a rope or *vethan* usually of leather, which passes back from the yoke behind the plough-tail and forward again to the yoke. The plough varies in size but is generally cumbrous, requiring four, six, or eight, and sometimes twelve or even sixteen bullocks in the stiff soils of the Bhima and the Godāvari. Near the Sahyādris in Akola and Sangamner, the plough is light enough to be carried on a man's shoulder and requires only two bullocks. Except the iron shoe the ropes and the yoke, the heavy plough, when not in use, is often left in the field. A plough costs 4s. to 5s. (Rs. 2-2½) and with care and yearly repairs lasts about five years. The harrow, called *aut*, *vakhār*, or *kulav*, is used after the plough for breaking the surface fine and for loosening it when the plough is

Harrow.

not used. It is of a curiously shaped beam of *bábhul* about two and a half feet long somewhat like a large irregularly shaped wooden dumb-bell. Projecting perpendicularly from each of the enlarged ends is an iron tine with a cut at the lower end to receive an iron knife or *phás*. The knife is two feet long and its low edge is slightly sharpened. It works two or three inches or even more below the surface, stirring the surface soil and cutting weeds. It is drawn by two or four bullocks. A pole joins it to a yoke and it is guided by an upright handle. To force it into the soil heavy stones are laid or the driver stands on the harrow. It costs about 7s. (Rs. 3½) and lasts four or five years. The bullock-hoe, called *kulpa* or *joli*, has a beam two feet long. About three inches from each end perpendicular tines project. To each tine is fastened a knife eight inches long. There is thus a space of about two inches between the end of each knife. The tine and knife on each side are of one piece of iron bent at right angles like a mason's square. The two inches between the ends of the knife blades are required because the hoe passes over each row of the growing crop. It cuts the weeds on each side of the crop and stirs the earth between the rows. As it cannot weed the rows of corn, it is always followed by hand-weeders. The two muzzled oxen which draw the hoe move in the space between the rows. Two hoes, each with a driver, are often drawn by the same pair of oxen. The bullock-hoe costs about 4s. (Rs. 2) and lasts five years. The seed-drill, a very ingenious instrument, is used for sowing grain. It is of three kinds the *típhan*, the *moghád*, and the *pábhár*. The *típhan* consists of a heavy *bábhul* beam 3½ feet long and 2½ feet round. Its transverse section is a square. It is provided with three tines with interspaces of eleven or twelve inches. The tines project forwards and downwards, and are pierced in the centre of the exposed portion by holes which receive bamboo seed tubes. These meet above the beam and are there brought together by a cup-shaped receiver or *cháde*, into which the seed is poured by the hand of the sower. A hole in the bottom of the cup communicates with each seed tube. The pointed coulter cuts drills for the seed, and each drill is directly before the lower mouth of its seed tube. The lines of the drills are kept straight by making the off-bullock on the return journey travel on the outside drill of the three made in the first journey. The *moghád* is the *típhan* with the middle coultter and its tube removed. The two drills made in the up-journey are thus twenty-two or twenty-four inches apart. In the down journey the outer tine of the *moghád* is made to bisect the two first formed drills. It is used when the seed has to be laid at a greater depth than the *típhan* would reach, for two tines pass deeper than three. The *pábhár* is a four-coultered drill, and is used in light land and when the depth at which the seed is laid is even less than in the case of the *típhan*. All these are held by ropes and are drawn by two oxen. On the side next the sower each pipe has small holes which show if anything blocks the way of the seed. After removing the two middle coulter, the bamboo tubes, and the wooden bowl, the drills are often used as harrows. They cost about 5s. (Rs. 2½) and

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FIELD-TOOLS.

Bullock-Hoe.

Seed-Drill.

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FIELD-TOOLS.

Beam-Harrow.

with care last four or five years. The beam-harrow called *maing* or *phála*, is used chiefly in high tillage to break the clods and level the surface. It is a large beam of wood fitted with a yoke and an upright handle, and requires four oxen and two men to work. In the case of wheat and gram the beam-harrow is also used after the seed is in the ground to keep the soil moist by pressing it down. It costs about 8s. (Rs. 4) and lasts many years.

Seed-Harrow.

The seed-harrow, *rákhia* or *pharát*, is a light harrow very like the *kulav*, except that both the beam and the knife are much longer and lighter. The knife is three feet long and the beam about 3½ to four feet. It follows the seed-drill to cover the seed and level the ground. The cost is about 4s. (Rs. 2). The scoop or *petári* is used only in rice land. Its bottom lip is a three-foot long plank to which oxen are harnessed. A stout handle is fixed in the middle of the plank, sloping backwards and supporting a series of string-laced bamboo slips which rise two feet six inches high. These string-laced slips form a curved sloping surface against which as the oxen draw the scoop the earth gathers. It is drawn by two oxen driven by one man. As there is no iron it does not cost more than 3s. (Rs. 1½).

Scoop.

The field-cart or *gáda* is a large clumsy wooden frame supported on two solid wooden wheels and held together by tightly strained ropes. It is the only cart used for field purposes. The axles work in an iron tube which is fitted inside of the nave. It is used to carry crops and with the help of a large basket manure. A field-cart costs about £10 (Rs. 100) and is usually owned by two or three and sometimes by eight or ten husbandmen. The wooden axles often break, but if the axles are kept in repair the field cart lasts for generations. In addition to these appliances the hand tools in common use are, the *kudal* or pickaxe costing about 1s. (8 as.), the *khore* or hoe costing 1s. to 1s. 6d. (8-12 as.), the *khurpe* or sickle for weeding and grass cutting costing 3d. to 6d. (2-4 as.), the *vila* or reaping sickle costing 7½d. to 1s. (5-8 as.), the *koyta* or small billhook costing 1s. to 2s. (Re. ½-1), and the *dántáls* or rake with four or five broad wooden teeth for gathering chaff and straw on the thrashing-floor generally made by the husbandman. A landholder's usual stock of tools is worth about £2 (Rs. 20) and costs him 6s. to 8s. (Rs. 3-4) a year to keep in order. They can be bought in any village. The village carpenter does the wood-work and some wandering blacksmith the iron-work. The ropes are made by the husbandman himself or by the village *Máng*.

Field-Cart.

Hand Tools.

PLOUGHING.

Only the lighter northern soils of Akola and Sangamner are ploughed every year and there the plough is light drawn by two to four oxen. In other parts of the district the shallower black and light soils are ploughed every other year, and the deep heavy soils not oftener than once in four, six, or sometimes ten years. In the seasons between the two ploughing years the harrow is used. Except in the stiff Bhima and Godáviri soils, where a twelve or even sixteen bullock plough is required, a six or eight bullock plough generally suffices. One man manages a four-bullock plough, turning them at the end of the furrow by voice.

alone. The furrows are never straight. The plough can be made to cut a deep or a shallow furrow by changing the angle of the coulter, and in most cases a field is twice ploughed along and across. Land is ploughed in December January and February, and just before sowing in June or July the harrow is used to break the surface.

In hilly land the seed is sown broadcast; in other places it is sown by the drill called *tiphan* or *pābhar*. Only one man is required to work the drill. He drives the oxen and at the same time keeps filling the drill with grain from a large bag hung within his reach. For wheat and gram the drill called *moghad* is used. When a mixed crop is to be sown one of the tubes is stopped, and an extra horn-tipped tube, fastened by a rope and fed with the required seed, is made to pass in the furrow left by the stopped coulter. In sowing seed broadcast much skill is shown. The seed is covered by the *pharāt* or seed-harrow which immediately follows.

Manure is scarce. It is generally applied only to garden lands, and if available to dry-crop lands especially near hills. Where the rainfall is regular and plentiful the sweepings of the house and of the ox-stalls, ashes, and every sort of rubbish are thrown into a pit and turned during the rainy months so that the whole may decay equally. Where carts can go manure is taken to the field or garden in carts furnished with large baskets of *tin* *Cajanus indicus* stalks; where carts cannot go the manure is carried by bullocks or by men. The supply of manure is generally both weak and scanty. To ensure a good crop of gram, wheat, betel-leaf, and groundnut, for every acre fourteen to twenty carts (7-10 tons) are required, for an acre of sugarcane forty to sixty-five carts (20-32½ tons), and for an acre of betel-vine a still larger quantity. The price of manure varies from 7½d. to 1s. (5-8 as.) in the country, and from 1s. to 1s. 6d. (8-12 as.) the cart or *gāda* near towns.

Villages with garden land have seldom manure to spare for the dry-crop fields; where there are no gardens the millet lands are manured every other year. Some of the deep soils are better without manure. The people say that if they put manure on such land, unless there is plenty of water, the crops will be burnt. Garden lands want manure before every crop, though, if much is given before the first crop, the second will require something less than the full share. A common method of manuring land, especially land which has been long fallow, is to fold or hurdle sheep on it. The landholder pays the shepherd 6 to 9 pounds (3-4½ *shers*) for a night of every hundred sheep.

In the *dūng* or hilly western villages of Akola no manure is used except *rāb* which differs very much from ordinary manure. *Rāb* may consist of almost anything that will burn, branches leaves cowdung and grass, small branches with the leaves on being considered best. The material is arranged on a little plot and when dry is burnt. On the first fall of rain the seed is sown in the ashes and when the seedlings have reached a certain height, they are planted in the field. This system is used both for dry-crop and rice lands. It gives the plants a vigorous start to enable them to

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stand the climate when tender and beat the weeds. The people lay great stress on the ground being thoroughly burnt.

Both well-watering or *motasthal* and channel-watering or *pátasthal* are carried on. Partly from the poverty of the people partly from the want of water, the area of neither class is large. The chief watered crops are in garden lands chiefly sugarcane, rice, sweet potatoes, earthnuts, onions, carrots, and the egg-plant, but, where water is available, late or *rabi* crops, especially Indian millet, wheat, and gram, are also watered. Channel-watering requires so little labour that it is very profitable. At the same time the want of a large enough supply of water and of land at a suitable level make the area of channel-watered land much less than the area of well-watered land. Except the Government works there are almost no large water-channels. Most of the dams or *bandhárás* are built of mud and have to be renewed every year after the rains. These are found throughout the district, but chiefly in Párner, Shrigonda, Karjat, Nagar, Kopargaon, and Sangamner, built across the many small early-dry streams which seam the country, while deep channels are cut in all directions to take the water to the fields of those who provide the labour. The supply of water from these dams lasts one or two months after the rains generally long enough to ripen the ordinary garden crops. The better garden crops are chiefly watered from wells, the well supply being sometimes helped by channel water.

Except near the Bhima and the Godávári where they are very deep, wells are used for watering all over the district. In Jámkhed, Karjat, Párner, and Shrigonda, wells already exist in nearly all places where water is plentiful near the surface, and any very large increase of well-watering is not to be expected. Building a well is now in most cases a speculation. Numerous sinkings for wells all over the country show that much money has been lost in searching for water. In Párner where the surface rock is hard basalt the first cost of sinking a well is unusually heavy, but the work lasts much longer without repair than in the parts of the district where the well sides have to be built.

Wells are the property of individuals, but a dam or *bandhára* belongs to all who shared in its building or in its repairing. The sluice-man or *pátkari*, whose business is to keep the channel in order, arranges the share of water according to the area of land held by each sharer. The sluice-man is paid by a grant of land or by a small share of the produce of the watered land. Some wells used in watering fields and gardens are square with a flight of steps but most are round. They are eight to ten feet across and range from eighteen to seventy-eight feet deep. They are built with brick or stone and mortar or dry cut stone, but often only on the side on which the bucket is worked. The bucket or *mot* used for lifting the water is a leather tube one half of which is two feet broad and stretched at the mouth by an iron ring; the other half is much narrower and its mouth is not stretched. A thick rope fixed to the centre of two stout bars of wood crossing the broad mouth of the bucket at right angles to each

other, is passed over a small wheel, supported by a rough wooden frame four feet above the trough or *thárol* into which the water is lifted. A second thinner rope is fastened to the small mouth of the bucket and passed over a roller which works on the lip of the trough. These two ropes are fastened to a yoke drawn by oxen. The length of the ropes is adjusted so that the narrow half doubles along the broad half of the bucket, and the two mouths are brought on a level with each other when falling or rising. When the full bucket reaches the top of the well, the narrow mouth follows its own rope over the roller into the trough or *thárol* and allows the water to escape, while the broad mouth is drawn by its rope to the wheel four feet higher. Leather water-bags are of two sizes, a larger worked by four oxen and measuring ten feet when stretched from mouth to mouth, and a smaller worked by two oxen and measuring five to six feet. The larger bag costs 16s. to £1 10s. (Rs. 8-15) and the smaller 10s. to 16s. (Rs. 5-8). About 40,000 gallons of water can be drawn by one pair of bullocks in one day. A class of people called *Pánádis* or water-showers, who are generally *Maráthás*, *Mhárs*, or *Gosávis*, profess to point the spot where water will be found. They examine the soils and the adjoining wells and sometimes lie down with one ear to the ground, professing to hear the trickling of water below. Landholders often consult these men, paying a small fee in advance, and afterwards a larger fee or nothing according as the undertaking succeeds or fails. In 1882-83, of 26,306 wells 1718 had steps and 24,588 had no steps. Their average depth varies from about eighteen feet in Karjat to about seventy-eight feet in Jánkhed. The cost of sinking and building a step-well is £12 to £500 (Rs. 120-5000) and of a stepless well £10 to £300 (Rs. 100-3000). The details are :

Ahmadnagar Wells, 1882-83.

Sub-Division.	WELLS.				Average Depth.
	With Steps.		Without Steps.		
	Number.	Cost.	Number.	Cost.	
		£		£	Feet.
Kopergaon ...	74	100-200	2557	60-100	30
Neláda ...	125	60-200	2235	20-70	60
Shirgaon ...	100	20-100	3338	10-100	75
Nagar ...	198	60-150	3111	50-100	30
Karjat ...	385	10-200	1290	50-100	18
Shirgonda ...	231	60-600	1605	10-300	40
Márcur ...	160	12-200	2061	10-250	42
Sangamner ...	137	20-600	3495	10-150	60
Akola ...	103	60-100	700	20-50	60
Hákur ...	66	20-200	2012	10-100	43
Jánkhed ...	133	00-200	2001	50-150	78
Total ..	1718	12-500	21,688	10-200	18-78

¹The Government water-works are the Bhátodi lake and the Ojhar and Lákh canals which form part of the Pravara river water

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¹ The Government water-works account owes much to corrections and additions by Mr. C. T. Burke, M.Inst.C.E., Executive Engineer for Irrigation, Ahmadnagar.

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scheme. The Bhátodi lake is an old work restored and improved; the Ojhar and Láksh canals are new. The Bhátodi lake depends on the local rain. Still even in the 1876-77 drought the supply met the demand. The Ojhar and Láksh canals draw their water from the Pravara river which is fed from the Sahyádris and never fails from June to November that is during the *khari* or early season. After the rains cease, the supply rapidly dwindles, and, in the Láksh or lower canals, sometimes entirely fails. To meet this want, a large reservoir called the Máládevi Lake is to be constructed on the Pravara river. Plans and estimates for this work have been prepared and have been sanctioned by the Government of India. This lake is designed as a storage work to supplement the hot weather supply of the river. When completed it will provide an abundant supply for the existing works, and will also make it possible to extend irrigation to an extremely dry yet rich tract on the right bank of the river in the Sangamner and Ráhuri sub-divisions. The water rates, which vary according to the time of the year in which the water is required, are given below under the different works. The use of the water is a matter of choice. Though the people are slow to use the water for their ordinary crops, the area watered and the revenue of the works are steadily increasing.

Bhátodi Lake.

The Bhátodi Lake was built by Salábat Khán, the minister of the Nizámsháhi king Murtaza Nizámsháh I. (1565-1588). It is on the Mehkri a feeder of the Sina, which rises ten miles north-east of the town of Ahmadnagar.¹ Unlike most native works of the kind the dam was in two parts, a low massive masonry wall and some distance behind the wall an earthen bank forming the chief part of the dam. The explanation of this double line of defence is believed to be that the original dam was made entirely of earth and was breached either from want of a proper flood escape or because proper care was not taken to prevent leakage. To remedy this mistake a masonry dam was begun but never finished. As it was evident that much of the old work could be turned to use in restoring it the project has received

¹ The monthly rainfall at Bhátodi for the eleven years ending 1881 was :

Bhátodi Rainfall, 1871-1881.

Month.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	Average 1871-1881.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January ...	7.31	0.00	0.00	0.00	0.00	0.00	0.29	0.00	0.00	0.00	0.00	0.31
February ...	0.00	0.00	0.50	0.05	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.06
March ...	0.00	0.08	0.00	0.31	0.19	0.00	0.52	0.00	0.00	0.00	0.00	0.11
April ...	0.00	0.77	0.00	0.00	0.19	0.00	0.00	0.48	0.00	0.00	0.00	0.14
May ...	0.93	0.40	0.85	1.10	0.00	0.00	0.35	0.00	2.39	0.00	0.00	0.63
June ...	3.87	7.14	2.00	5.07	2.30	4.65	10.78	2.18	8.70	1.67	4.10	4.50
July ...	0.31	4.56	2.15	7.83	3.05	6.22	0.09	6.31	6.29	5.89	4.00	4.22
August ...	0.10	1.86	10.03	1.38	5.03	1.84	3.53	7.11	8.72	0.00	1.78	4.03
September ...	3.76	12.70	4.30	8.17	12.47	2.53	4.93	6.67	0.00	8.17	4.43	6.30
October ...	0.93	0.01	0.60	1.32	0.73	0.00	2.43	6.42	3.55	1.81	2.22	1.62
November ...	0.80	0.00	1.83	0.00	0.03	0.00	0.80	0.00	0.00	1.50	0.51	0.40
December ...	0.00	0.31	0.00	0.00	2.91	0.00	0.00	0.00	0.00	0.00	0.00	0.33
Total ...	18.72	27.33	22.32	20.06	26.62	15.21	21.86	28.40	21.65	18.51	16.00	27.30

considerable attention among others from Captain Meadows Taylor. It was not until the formation of the Irrigation Department in 1862 that complete plans and estimates were prepared and sanctioned. The work was begun early in 1868 and was finished in 1877. It is a masonry dam 2316 feet long and fifty feet in greatest height. The waste weir has been constructed on the left bank and is 450 feet wide. Through this the overflow passes into a channel which joins the river some distance below the dam. On the right bank is the main irrigation canal $4\frac{1}{2}$ miles long capable at the head of discharging 140 cubic feet a second. There are also branch canals with an aggregate length of $3\frac{1}{2}$ miles. The take-off level of the main canal is $22\frac{1}{2}$ feet below the crest of the waste weir. The lake drains forty-four square miles, and when full has an area of 310 acres and an available capacity of 149 millions of cubic feet. It is estimated to fill with a rainfall of $5\frac{1}{2}$ inches of which a quarter of an inch runs off. The work was partially completed and opened on the 1st of November 1871. As the water rose $8\frac{1}{2}$ feet over the masonry in the gap the dam was raised five feet more, and a cistern was added to break the force of the falling water. The storage was thereby increased to 108 millions of cubic feet. Before the rains of 1876, the dam was raised $2\frac{1}{2}$ feet and was completed before the end of 1876-77. In 1882-83 as the heavy floods which pass through the main canal had caused large deposits of silt in the canal, two of the four waterways of the masonry escapes were enlarged. The total outlay to the end of 1882-83 has been £37,625 (Rs. 3,76,250). The available area under the immediate command of the canal is 12,124 acres.

The area watered in 1882-83 was 1023 acres and the water assessment £352 14s. (Rs. 3527). In 1882-83 the gross earnings of the lake amounted to £399 14s. (Rs. 3997). The acre water-rates charged are, for twelve months' crops £1 4s. (Rs. 12), for eight months' crops 8s. (Rs. 4), for late and four months' crops 4s. (Rs. 2), for early or dry crops 2s. (Rs. 1), and for special hot weather crops 8s. (Rs. 4). During the eleven years ending 1881-82, the area watered has risen from 363 acres to 785 acres, the receipts from £97 to £448 (Rs. 970-4480), and the charges from £5 to £175 (Rs. 50-1750). The details are:

Bhūtodi Lake Receipts and Charges, 1871-1882.

YEAR.	WATERED AREA.	ASSESSMENT.			ACTUAL RECEIPTS.			CHARGES
		Water-Rates.	Other Receipts.	Total.	Water-Rates.	Other Receipts.	Total.	
	Acres.	£.	£.	£.	£.	£.	£.	£.
1871-72 ...	363	73	51	127	43	54	97	5
1872-73 ...	65	26	50	76	30	50	80	208
1873-74 ...	200	51	29	81	29	20	48	163
1874-75 ...	389	118	37	155	51	37	91	70
1875-76 ...	311	100	45	145	111	45	159	98
1876-77 ...	233	92	30	122	85	27	112	75
1877-78 ...	565	131	40	180	26	25	51	93
1878-79 ...	511	167	63	230	217	40	260	127
1879-80 ...	732	239	59	298	113	85	198	120
1880-81 ...	766	240	41	283	297	40	337	107
1881-82 ...	785	236	33	331	395	53	448	175
Total .	4900	1620	500	2630	1403	491	1897	1310

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The returns show that, during the nine years ending 1881-82, the area of early crop land watered has varied from forty-four acres in 1873-74 to 429 acres in 1879-80, and that the corresponding area of late crop land has risen from 156 acres in 1873-74 to 410 acres in 1881-82. The watered areas show a nearly constant rise from 200 acres in 1873-74 to 785 acres in 1881-82. The details are:

Bhátodi Irrigation and Rainfall, 1871-1882.

YEAR.	IRRIGATION.			RAINFALL.		
	Early.	Late.	Total.	Early.	Late.	Total.
	Acres.	Acres.	Acres.	In.	In.	In.
1871-72 ...	...	...	203	8.13	1.32	0.05
1872-73 ...	...	...	65	20.20	0.32	20.58
1873-74 ...	44	156	200	10.14	1.33	20.07
1874-75 ...	100	283	383	23.35	1.32	24.67
1875-76 ...	85	220	314	22.54	3.70	26.24
1876-77 ...	124	215	339	15.24	0.20	15.43
1877-78 ...	234	321	555	10.83	3.32	23.20
1878-79 ...	278	231	510	22.80	5.42	27.92
1879-80 ...	420	303	723	18.71	3.55	22.26
1880-81 ...	420	337	757	15.73	8.11	18.84
1881-82 ...	875	410	785	14.28	2.73	16.99
Average ...				18.70	2.40	21.10

The right of fishing in the Bhátodi lake is sold yearly by public-auction. The highest bidders were Mārvar Vánis who bought the right to fish to save the fish from being killed. In 1873-74, as this deprived the people of cheap and wholesome food, the highest bid was not taken and the fishing was let to fishermen. The restoration of the lake caused the transfer to the British Government of two of the Nizám's villages, Atoda and Bhátodi.

Ojhar Canal.

The head-works of the Ojhar canal are on the left bank of the Pravara above the village of Ojhar, about ten miles below the town of Sangamner. At this point the river drains an area of about 600 square miles. The south-west supply of rain is generally certain though in some years it falls short in September. In two out of four years there is an ample supply to the end of October. It then fails and after January the stream is very small.¹

¹ During the five years ending 1881 the rainfall at Áshvi, on the fifth mile of the canal, averaged 19.10 inches. The details are:

Ojhar Canal Rainfall, 1877-1881.

MONTH.	YEAR.				
	1877.	1878.	1879.	1880.	1881.
	In. ct.	In. ct.	In. ct.	In. ct.	In. ct.
January ...	...	...	...	...	...
February ...	0 6	...	0 6	...	0 4
March ...	0 25	...	...	0 16	0 16
April ...	...	...	...	...	0 0
May ...	0 50	...	3 75	...	1 2
June ...	6 12	1 49	0 8	3 55	1 89
July ...	0 61	4 05	6 80	2 36	2 80
August ...	0 33	7 77	4 0	0 30	0 95
September ...	3 43	10 11	1 22	6 17	3 70
October ...	4 39	1 54	5 47	1 76	1 2
November ...	...	...	...	0 63	0 7
December ...	...	...	...	...	...
Total ...	15 74	25 56	27 38	15 1	11 80

Besides distributing channels of a total length of twenty miles, the Ojhar canal is nineteen miles long. The discharge at the canal head is 113 cubic feet the second, and the arable area commanded is 20,088 acres. In March 1869, when the people were suffering from the failure of crops caused by drought, the earthwork was begun as a relief work; the workmen who at one time numbered as many as 10,000 were paid half in money and half in grain. The relief was continued for about four months, when the earthwork of the first ten miles was completed. A section $3\frac{3}{4}$ miles long was opened late in the cold weather of 1873-74, but no water was used till 1874-75. A further section to the fifth mile was opened in 1875-76, and during 1876-77 ten miles of the canal were opened. The remaining nine miles were completed in 1879. The canal is completely bridged and regulated. A weir of rubble masonry, 830 feet long and twenty-nine feet in greatest height, on the top of a rocky barrier, raises the water to the head-works. The whole outlay to the end of 1882-83 was £31,102 (Rs. 3,11,020). Of this amount, the weir, which, without change, will serve for a much larger work on the right bank which is soon to be started, has cost more than one-third. During the five years ending 1878-79, the average acre rate for watering land was 4s. 3½d. (Rs. 2 as. 2½). In 1882-83, 3161 acres were watered compared with 3093 in 1881-82.

During the six years ending 1881-82 the area watered has risen from 1981 acres to 3093 acres, the receipts from £115 to £385 (Rs. 1150-3850), and the charges from £299 to £555 (Rs. 2990-5550). The details are:

Ojhar Canal Receipts and Charges, 1873-1882.

YEAR.	WATERED LAND.	ASSESSMENT.			RECEIPTS.			CHARGES.
		Water Rates.	Other Receipts.	Total.	Water Rates.	Other Receipts.	Total.	
	Acres.	£	£	£	£	£	£	£
1873-74 ...	...	...	0	0	...	0	0	1
1874-75 ...	8	1	4	5	...	4	4	23
1875-76 ...	185	71	0	83	...	0	0	1
1876-77 ...	1241	287	2	289	115	...	115	299
1877-78 ...	1840	339	10	355	311	10	330	183
1878-79 ...	559	187	20	177	202	22	281	635
1879-80 ...	852	254	8	262	169	8	111	636
1880-81 ...	3161	616	15	601	112	18	155	711
1881-82 ...	3093	623	0	623	381	4	385	555
Total ...	11,178	2421	80	2510	1317	82	1399	2551

The variations in the area watered during these eight years are in great measure due to variations in rainfall. The years of small area, 1878-79 and 1879-80, were years of heavy rainfall, and the years of large area, 1880-81 and 1881-82, were years of short rainfall. The details during the eight years ending 1881-82 are:

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Ojhar Canal Irrigation and Rainfall, 1874-1882.

YEAR.	WATERED AREA.			RAINFALL.					
	Early.			Late.			Total.		
	Acre.	Acre.	Acre.	In.	Ch.	In.	Ch.	In.	Ch.
1874-75 ...	8	...	8	19	90	1	70	21	60
1875-76 ...	...	185	195	21	03	0	8	21	1
1876-77 ...	303	1018	1381	6	15	0	11	6	59
1877-78 ...	877	963	1940	10	51	4	39	14	03
1878-79 ...	125	433	558	21	2	1	54	23	56
1879-80 ...	240	703	952	18	10	5	47	23	57
1880-81 ...	1310	1812	3161	12	41	2	44	14	85
1881-82 ...	0	0	1707	0	43	1	0	10	52

By the side of the canal 11,574 trees have been planted. The canal promises well, as the people are unusually eager to make use of the water.

Lakh Canal.

The head works of the Lakh canal are on the left bank of the Pravara, twenty-eight miles below those of the Ojhar canal.¹ A masonry weir, 1290 feet long and 15½ feet in greatest height, founded on rock, raises the water to the level of the canal. The canal is twenty-three miles long crossing portions of Rahuri and Nevasa on the left bank of the Pravara river, with twenty-two miles of distributing channels. The twenty-three miles of canal command 23,026 acres of fine arable black soil lying between the meeting of the Pravara and the Godavari. The canal is completely bridged and regulated. The first three miles were opened in March 1868. Two miles more were opened in the following June, and in August 1869 water was passed along 21½ miles. The extension to twenty-three miles and the tail distributaries were begun in 1872-73 and completed in 1873-74. To the end of 1882-83 the total outlay amounted to £36,237 (Rs. 3,62,370).

During the fourteen years ending 1881-82 the area watered has varied from twenty-one acres in 1870-71 to 1541 acres in 1877-78. The variations have been very irregular. The areas in 1880 and 1881 are higher than in most years but much below the areas in 1871, 1876, and 1877. In 1874 the water-rates were reduced to

¹ During the five years ending 1881 the rainfall gauged at Malunga on the third mile of the canal varied from 16·66 to 27·42 and averaged 22·59 inches. The details are :

Lakh Canal Rainfall, 1877-1881.

MONTH.	YEAR.									
	1877.		1878.		1879.		1880.		1881.	
	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
January ...	1	73	...	...	...	...	...	...	...	...
February ...	...	...	...	...	...	...	...	...	...	...
March ...	...	...	...	...	...	...	...	7	...	...
April ...	...	...	...	21	...	...	...	...	...	30
May ...	14	...	41	7	...	...	...	...	...	46
June ...	6	91	1	40	6	16	2	...	...	12
July ...	...	85	5	12	4	6	2	72	1	55
August ...	...	55	7	88	5	45	...	44	1	33
September ...	2	99	10	83	...	96	...	58	8	37
October ...	3	43	1	54	3	02	2	82	3	03
November ...	...	...	...	...	...	...	1	45	...	42
December ...	...	...	...	...	...	...	...	...	...	...
Total ...	16	66	27	42	27	27	23	8	18	53

one-half. Before 1874 the receipts varied from £14 (Rs. 140) in 1871-72 to £347 (Rs. 3470) in 1872-73. Since 1874 they have varied from £34 (Rs. 340) in 1875-76 to £322 (Rs. 3220) in 1877-78. The charges have varied from £306 (Rs. 3060) in 1879-80 to £1459 (Rs. 14,590) in 1872-73. The details are:

Lakh Canal Receipts and Charges, 1868-1882.

YEAR.	WATERED LAND.	ASSESSMENT.			REALIZATIONS.			CHARGES.
		Water Rates.	Other Receipts.	Total.	Water Rates.	Other Receipts.	Total.	
	Acres.	£.	£.	£.	£.	£.	£.	£.
1868-69 ...	124	63	...	63	...	...	...	...
1869-70 ...	42	18	...	18	53	0	53	702
1870-71 ...	21	14	...	14	18	...	18	970
1871-72 ...	736	310	...	340	14	...	14	433
1872-73 ...	163	78	4	82	530	8	538	1459
1873-74 ...	117	50	18	68	79	17	96	502
1874-75 ...	70	30	8	38	63	3	66	606
1875-76 ...	93	51	2	53	82	2	84	644
1876-77 ...	1203	291	8	299	66	3	69	534
1877-78 ...	1641	239	10	249	312	10	322	625
1878-79 ...	122	31	8	39	203	8	211	320
1879-80 ...	71	21	5	26	74	6	80	306
1880-81 ...	342	70	53	123	20	33	53	903
1881-82 ...	316	74	16	90	61	16	77	420
Total ...	4951	1410	102	1618	1322	116	1437	8333

The rain returns for the nine years ending 1881-82 to some extent explain the variations in the watered area, 1876 and 1877, the years when the canal water was most used, having been years of unusually short rainfall. The details during the nine years ending 1881-82 are:

Lakh Canal Irrigation and Rainfall, 1873-1882.

YEAR.	WATERED AREA.			RAINFALL.					
	Early.	Late.	Total.	Early.		Late.		Total.	
	Acres.	Acres.	Acres.	Inches.	Cents.	Inches.	Cents.	Inches.	Cents.
1873-74 ...	68	51	117	20	20	0	73	20	98
1874-75 ...	14	60	70	25	67	1	26	26	77
1875-76 ...	12	81	93	35	47	3	43	38	90
1876-77 ...	55	1148	1203	10	50	8	64	14	26
1877-78 ...	541	1000	1541	11	31	8	48	14	78
1878-79 ...	27	65	122	25	23	1	54	26	77
1879-80 ...	26	45	71	16	62	3	52	26	21
1880-81 ...	190	162	352	18	74	4	27	22	1
1881-82 ...	134	162	296	13	37	4	50	17	87

Of the two remaining Pravara river water-works, the Ojhar right bank canal and the Maládevi storage lake, plans and estimates have been submitted to Government. The Ojhar right bank canal is intended to increase the area under command by the left bank canal and to water an extremely dry tract in Sangamner and Rahuri. The head-works already constructed for the left bank canal will supply the new canal, which is designed to be thirty-two miles long and to command an area of 60,000 acres in fifty-two villages of Sangamner and Rahuri. The area available for irrigation is estimated at 48,000 acres. The proposed carrying capacity at the head is 327 cubic feet a second. The entire cost is estimated at £66,800 (Rs. 6,68,000). The Maládevi storage reservoir, as already mentioned, is intended to aid the small and uncertain Pravara

the chaff is carried away by the wind. A man sits at the foot of the stool with a small broom or *hatni*, sweeping the chaff from the edge of the grain.

In the hilly parts, grain is stored in large cylindrical baskets called *kanings* or *kangis*. In the plain country, besides in large baskets, grain is stored in under-ground chambers. The under-ground chambers are of three kinds, the *balad*, a narrow room of solid masonry with a small door built under a staircase; the *talghar*, twenty feet long by twelve feet broad, built of solid masonry under ground, generally within the house and entered by a single trap door; and the *pev*, a conical pit outside a dwelling house, about ten feet deep and narrowing from twelve feet across at the bottom to three feet at the top. The house store-rooms, the *balad* and the *talghar*, can be opened at any time. The *pev* or outdoor store-pit is opened only after the south-west rains to see if the grain has suffered from damp. Grain can be stored for only about two years. After this it begins to go bad and is soon unfit for use. The cylindrical grain baskets are plaited with *nirgundi* twigs or *tur* stalks and are smeared inside and out with cowdung. The surface of the grain is also thick plastered with cowdung, and the basket is covered with a little conical thatch roof. These baskets or *kanings* stand in the house veranda or in case of fire, at some distance in front of the house, with a few loose stones under them to keep off white ants.

The husbandmen take great care to secure good seed. If his own crop is fine, he picks the largest and best heads and keeps them separate as seed for the next year. The grain of an unusually fine crop is often kept and sold as seed grain at half as much again as the price of ordinary grain. Vánis also always keep seed grain in stock. Their practice of exacting fifty or a hundred per cent more in kind is due not only to the fact that grain is dearer at sowing time than after harvest, but because they run the risk of receiving inferior grain instead of the picked grain.

The greater part of the cultivation is done by the husbandman himself and by his regular farm labourers. But even the poorer husbandman has to employ hired hands for hand-weeding, reaping, binding, and thrashing.

The soil is freshened both by fallows and by changes of crops. The land is not allowed to lie fallow for any particular crop, but as a rule it is allowed to rest every fourth year. Except in Nagar where the poor soils are rarely allowed a fallow, the practice of allowing fallows prevails in poor soils among the inferior class of husbandmen who have not the means of proper tillage.

In heavy black soil the usual crop changes are *javári*, wheat, and gram each the sole crop of its year. No fallows are allowed and no manure is used. With all the crops of this rotation *kardai* or safflower is mixed at the rate of about half a pound to a pound the acre, or in the proportion of three pounds (one *sher*) of *kardai* to 192 pounds (one *man*) of wheat or gram, or to twelve pounds (one *páyli*) of *javári*. The mixing of seeds seems to cause no harm.

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STORING.

SEED GRAIN.

FALLOWS.

CROP CHANGES.

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When the leading crop is poor, the *kardai* more than suffices to meet the assessment on the land. It at any rate yields the oil which the cultivator requires for his home use, and the cake or *pend* which remains after the oil is expressed, is given to his best cattle. This rotation of crops in wheat lands does not allow of any ploughing and has little effect in keeping down such noxious and troublesome weeds and grasses as *kunda* *Cynodon dactylon* and *hariáli* *Ischæmum pilosum*. Some exceptional black soils which are free from such weeds are not ploughed once in twenty years and yet show no signs of exhaustion. As a rule the land needs ploughing and cleaning at least once after every two complete rotations. To enable this to be done the rotation is temporarily disturbed, and a crop of *tur* *Cajanus indicus*, is taken as an early or *kharif* crop. This is sown at the end of June or early in July in rows about two feet apart.

At about Diváli time in mid-October when the *tur* has grown well and the ground is still soft, the plough is driven up one side and down the other between the rows. The ploughing opens the land and at the same time earths up and improves the *tur*. The *tur* is an eight-month crop. The October ploughing brings up the weeds and grass but strengthens rather than weakens them and so in the next hot weather after the *tur* has been reaped the land is cross-ploughed. This ploughing is called the *dunani*. After the monsoon has begun to bring up weeds the land is harrowed with the *moghad* or two-tined seed-drill deprived of its seed tube. Hand-weeders follow to pick out the *hariáli* roots, and the regular rotation is resumed. *Jvári* is the best crop to begin a fresh rotation and gram the next best. Wheat is always poor after *tur*.¹ Occasionally safflower is sown separately with the *moghad* parallel to the rows of *juári*. Many cultivators sow three or six rows of linseed round the headlands to keep cattle from the wheat. But the belief is general that linseed gives wheat the mist and in many places the people either sow linseed separately or do not sow it at all.

In *khalga* or clay loamy land two rotations are observed, (1) *báji*, cotton, and *juári* or wheat; (2) *báji* and wheat. *Báji* is sown in July after a hot weather harrowing with the two-bullock *aut* and

¹ A good farmer, Mr. Balvant Deshpánde of Nevása, has improved on the ordinary plan which does not effectually rid the land of *hariáli* and *kunda* grass. He acts on the right principle that a thorough cleaning however expensive is cheaper in the end than a number of half cleanings, especially as the ploughings and cultivation tend to increase the root-growth of the grasses. He plants *tur* as above and gives the ploughing and the cross-ploughing. After rain has fallen he follows the cross-ploughing with two harrowings and cross-harrowings with the *moghad* accompanied by hand-weeders. The roots taken out are carefully burned. He takes *juári* next and follows with gram. Before sowing the gram he gives the land a good ploughing and a harrowing and cross-harrowing with the *moghad*. The ground is levelled with the *aut* and sown. Next year, at the earliest opportunity after the rains have begun, he sends men with hand-hoes or *kudals* to the field in pouring rain to dig out and take off every trace of grass. As these men have to be careful to break the roots as little as possible and to dig deep to take them out clean, the work is very costly, but Mr. Balvant is convinced that it pays in the end. Mr. E. C. Ozanne, C.S.

the cross-harrowing in the early monsoon. It is always sown with *tur* and a variety of leguminous and other crops having the general name *irad* or *virad* that is extras and comprising *ambádi* Hibiscus cannabinus, *math* Phaseolus aconitifolius, *mug* P. mungo, black *til* Sesamum indicum, and occasionally rows of *rāla* Panicum italicum. The proportion is two pounds, or three pounds for late sowings, of *bājri* to one pound of *irad* in which *ambádi*, *math*, and *mug* taken equally form thirteen ounces and *til* about three ounces.¹ *Rāla* is sown at the rate of half a pound an acre; after sixty rows of *bājri* and *tur* have been put in come three rows of *rāla*. These crops are all reaped at different times in the following order: *rāla*, *bājri*, *mug*, *math*, *ambádi*, and *tur*. By Diváli time in mid-October all are gone but the *tur*, and then the land is ploughed between the rows of *tur*. This loosening of the soil enables the husbandman to cross-plough in the hot weather and thus prepare the land for cotton as in the first rotation or for wheat as in the second. When the early rains are not favourable, the rain crops *bājri*, *tur*, and *irad*, are not taken, but in the cold weather *javári* is sown. In the following season, wheat and cotton cannot generally be sown as the land has missed its ploughing and so *bājri* comes in again. When cotton cannot follow, *bājri* is taken a second year. Cotton requires a more favourable early rainfall than *bājri*. When neither cotton nor *bājri* is feasible, the hardy *javári* which is the crop which can best adapt itself to all soils and rainfalls is resorted to. In light land called *chopan* or sandy loam, *bājri* is grown continuously with yearly ploughing and cross-ploughing. It is mixed with pulse generally *tur* and *rāla*. In very favourable seasons wheat is occasionally sown, and *javári* when *bājri* cannot be got in. In garden land the change of crops chiefly depends on the area of ground attached to the well for dry-cropping. After sugarcane, either *bājri*, wheat, *javári*, or gram is generally sown. The change of crop also varies with the means of the landholder and the nature of the soil.

On the lighter soils as many as six different crops are grown together year after year. In the early season, *bājri*, *tur*, *ambádi*, *til*, *rāla*, *mug*, and *shālu* may all be seen growing in the same field; in the late or cold season safflower and linseed are always mixed with the staple crop whether it is *shālu* or cold-weather millet, wheat, or gram.

In the hilly tracts in the west the style of cropping known as *dalkhi* or *kumri* is practised. This *dalkhi* or *kumri* is confined to small plots on hill-sides which are often extremely steep. Work is begun in the cold weather by felling the brushwood and lopping the branches of large trees. By the end of the hot weather the fallen branches are dry. They are set on fire, and thus the ground is at once cleared and manured. After rain has fallen, the surface

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MIXED SOWINGS.

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CULTIVATION.

¹ All these seeds are very small. The devices by which the small seeds are deposited at a small depth and the larger *tur* at a greater depth are worthy of remark and so is the mixture of pulses with cereals.

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is loosened with the hoe or *kudal* and the seed is sown in the ashes and the crop allowed to grow without transplanting. The grains grown are *nāgli*, *vari*, and *sāva*. The ground will sometimes bear a second crop the following year, and then, to be cultivated again, must have a rest of six to ten years to allow the brushwood to grow. If it is not intended to repeat the process cultivation may be continued in the burnt plot under the *rāb* system.¹ In 1849 when the original survey was introduced the *dalhi* system was prevalent in forty to fifty villages in west Akola. It is still carried on by some people in their private holdings, but as it causes great damage to forests, of late it has been limited in forest lands to eight villages and in these it was reduced to a system three years ago, a portion of forest being marked off and divided into ten compartments and the villagers invited to *dalhi* in one of these each year. This the people have declined to do and it may be hoped that if other means of subsistence can be found for the people the system may die out. Almost the only classes who practise this hill-clearing tillage are Kolis, Thākurs, and other wild tribes.

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The Ahmadnagar crops differ little from the Poona crops either in the kinds grown or in the seasons or modes of growing them. Most of the details of the different crops given in the Poona Statistical Account therefore apply to Ahmadnagar. The following is a summary of the local information available regarding the chief crops of the district.

Indian Millet.

Indian Millet, *javari* or *jondhla*, *Sorghum vulgare*, with in 1881-82 a tillage area of 679,879 acres, is the staple grain of the open country, and is largely exported. Except two early varieties, *kondya* or *hundya* and *kālbondi*, Indian millet forms the chief cold-weather crop, and without either water or manure yields plentifully especially in black soils. It requires little outlay and is grown by all the poorer landholders. The most esteemed variety is *shālu*. It is grown in black soils and is seldom watered or manured. The grain is white and the stalk thin three to five feet high and with sweet juice. Other varieties are *dudhmogra* which is sown with *shālu* either mixed or in separate furrows. The grain is full and milky and is much valued when parched and made into *lāhi*. The stalk is inferior to *shālu* as fodder, being straight and hard. The head is so thin and feathery that birds cannot rest on it or harm it. The stem of a dark-husked variety of *dudhmogra* is sometimes used as a hand-rod by weavers. *Tāmbdi* or red *javari* is sown earlier and in lighter soils than *shālu* and ripens more rapidly. The stem is three or four feet high and makes poor fodder. Of the two early varieties, *kondya* or *hundya* is grown and cut for fodder before the head appears, and *kālbondi*, so called from its dark husk, gives the husbandman food in bad years before the regular crop ripens. The stem is six or eight feet high and the head is large. In black soils in March after the

¹ See above under MANURE.

wheat is harvested the land is as hard as brick, except two or three inches of the surface soil. But by April, the cracks and seams become two or three inches wide and often two feet deep and the surface soil becomes pulverised. The cultivator then harrows it with the two-bullock harrow or *aut*. The pulverised soil is driven into the cracks and a new layer is brought up to the immediate weathering influences of the hot sun. The value of this change of soil is fully appreciated. The soil weathers till the rains in June. As soon after this as it is workable it is harrowed with a four-bullock *aut* in a direction opposite to that of the former harrowing. By this means the sprouting of annual weeds is hastened, and the surface soil is loosened. In the next break in the monsoon the two-bullock *aut* is again brought on the land. It works in the same direction as the hot-weather harrowing. It cuts down and kills the annual weeds, and levels the land. The seed bed is now ready, though seed is not sown till the *Uttara Nakshatra* that is from the 22nd of September to the 6th of October. Meantime the more harrowings and cross-harrowings the land receives the better. The seed is sown with the three-tined seed-drill or *tiphan* which is followed by the *rákhia* or beam-harrow. Except that late sowings require five or six pounds, the seed is put in at the rate of about four pounds the acre. *Kardai* or safflower is mixed with the seed at the rate of about half a pound to a pound the acre. The mixing does no harm. Generally when the *javári* crop is poor, the safflower more than suffices to meet the assessment on the land. The two early varieties of Indian millet are sown thick and broadcast in June and July taking twice as much seed as by the drill. In clayey loam or *khalga* land, when the early rains are not favourable, *javári* is sown as in black soil in the cold weather. When the *javári* is about a foot high it must be weeded with the bullock-hoe. Two hoes or *kulpás* are placed side by side each in charge of a man but drawn by only one pair of bullocks. With the bullock-hoeing, hand-weeding along the rows by women is necessary. Till the crop has grown so as to shade the land and prevent weeds from coming up, one or two hand-weedings by women are usual. This work has to be done quickly, both because the breaks in the rain do not last and because the weeds grow apace. It is usual to put at least ten women on a field, though as many as twenty and twenty-five are set to work by good cultivators, as supervision is not then so costly. Watching is a heavy item in the cost of growing *javári*. One man to about ten acres of land where there are no trees, and double the number if there are trees, are required. These sit on raised platforms in the field armed with slings. Watching begins when the crop begins to ear and lasts $1\frac{1}{2}$ to two months. When ripe the crop is pulled up and tied into sheaves. Five sheaves form a *páchunda*. The sheaves are laid in *páchundás* to dry. The size of the sheaves varies with the length of the stalk which is used as a binder. Occasionally when the husbandman finds it inconvenient to carry the produce home at once, he builds it into stacks or *kátrás*. On the thrashing floor women are employed to break off the ears and throw them on the floor. When this is done, muzzled bullocks tread out the corn which is then

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winnowed by three men. One stands on a raised platform and another hands up baskets of the grain mixed with the outer coverings of the grain and the small stalks. When there is wind enough the man on the platform slowly empties the basket. A third man below keeps the pile of good grain separate from the chaff. Two practices materially affect the outturn, if it is judged by the yield on the thrashing floor. First, that of eating parched unripe ears while the crop is standing. Not only are the watchmen allowed to eat as much as they like, but the owner and his family and his invited friends mainly live on the unripe ears or *hurda* in a good season for six or eight weeks. Secondly, that of pulling up the standing crop for fodder. This is more usual in a poor season when many of the stalks are earless or so behind in growth that they are not likely to be ready for reaping with the rest of the crop, and when other fodder is scarce.¹ The acre yield varies from 150 to 1000 and averages 500 pounds. *Jwari* is chiefly in use as a bread grain, but is also eaten parched as *lâhi*. The parched unripe heads called *hurda* are a leading article of food with the labouring classes a short time before and after the harvest season. Indian millet is the only cereal whose straw is used as fodder in its natural state. The fodder though not abundant is superior. In parts of the west it is stacked and thatched; in the east where the rainfall is lighter it is stowed in long grave-like ridges covered with clods of black soil.

Millet.

Millet, *bâjri*, *Penicillaria spicata*, with in 1881-82 a tillage area of 783,150 acres, is the chief early crop in light soil tracts. It prospers also in shallow black soil but in rich black soil it is little grown. Millet is seldom watered. The tillage of millet differs little from the tillage of Indian millet except that as it is an early crop it is sown in June and July. *Bâjri* is generally sown with the three-tined seed-drill or *tiphani*. The middle seed tube is blocked, but behind the *tiphani* following in the drill made by the middle coulter comes a single seed tube or *mogha*, held by a woman and fastened to the *tiphani* by a rope. By this tube the *tur* is sown. The *irad* or extra seed is mixed with the *bâjri* before sowing. The proportion is two pounds of *bâjri*, or three pounds for late sowings, to one pound of *irad* in which *ambâdi*, *math*, and *mug* taken equally form about 13 ounces with 3 ounces of *til*. All these seeds are very small. The devices whereby the small seeds are deposited at a small depth and the *tur*, a larger seed, at a greater depth are well worthy of remark. *Râla* is sown at the rate of about half a pound an acre; after

¹ The following are Mr. Ozanne's estimates of the cost of *jwari* cultivation. In harrowing the work done may be estimated at 1½ acres a day for the two-bullock and one acre for the four-bullock harrow. Monthly hands are paid Rs. 4 or 2 as a day. With the bullocks at 6 as, a pair a day, the cost will be for a four-bullock harrow 14 as, an acre and for a two-bullock harrow 7 as, an acre. Four to six pounds of *jwari* are used to sow an acre. Sowing costs 6 to 7 as, an acre, covering 6 as., hoeing 10 to 12 as., each hand-weeding 12 as., watching for each man 12 pounds of grain an acre, and harvesting at six per cent of the standing crop. The claims of village servants amount to about 96 pounds the acre (6 mans to 12 acres). The replacing of oxen represents a yearly acre incidence of 10 as.

sixty rows of *bājri* and *tur* have been put in, come three rows of *rāla*. These crops are all reaped at different times, in the following order: *rāla*, *bājri*, *math*, *ambādi*. The acre yield of *bājri* varies from 50 to 500 and averages 300 pounds. Three kinds of millet *gari*, *hali*, and *sajjure*, are grown in Ahmadnagar. They are so like that it is not easy to distinguish them. *Gari* is an inferior variety which ripens in three and a half months, *hali* is longer and takes more time to mature, and *sajjure* ripens quickly, has a small grain, and is seldom grown without water. *Bājri* is the chief food of the middle classes. It is pleasanter to the taste and is more nourishing than *jvāri* and is used chiefly as a bread grain though it is sometimes parched into *lōhi*. The stalks called *sarmad* are given to cattle, but unless trodden into chaff are inferior to almost all other fodder. The green ears are parched and eaten under the name *limbur*.

Wheat, *gahu*, *Triticum aestivum*, in 1881-82, had a tillage area of 151,026 acres. The uncertain rainfall is a great obstacle to the growth of wheat in Ahmadnagar. Five varieties two of them watered or garden *bakshi* and *khaple* or *jod*, and three dry-crop or field varieties, *pivla*, *kāte*, and *pothe*, are grown. *Bakshi*, which is also called *banshi* wheat, is yellow and large, and in ripening turns purple-bearded. It is the most esteemed variety, but it is not hardy enough to be much grown. It is occasionally grown in dry-crop land. *Khaple*, also called *jod*, is very hardy but requires pounding to separate the husk. The differences in the dry-crop varieties are, in Mr. Ozanne's opinion, the result of climate and soil. In some soils and climates the field wheat or *shetgahu* keeps the characteristics of a hard light-yellow semi-transparent grain, in shape long and arched. It is then styled *pivla*. It is also called *dāulkhāni* and ranks next to *bakshi* which it resembles. In most parts of Ahmadnagar, even where the purest *pivla* is sown, in a year or two a mixture of hard red or dull brown grains appears. Where the inferior grains do not exceed fifty per cent, the appropriate name is *kāteghahu*. In some seasons, notably when a heavy monsoon is followed by October rain and also by a little rain after the wheat is sown, a number of the yellow and red grains develop a non-transparent white ricey look. When these appear the wheat is said to have become *potha*. The merchants keep the names *bakshi* and *pivla*, but call the *kāteghahu* and *potheghahu* by the common name of *laskari*. In the present season (1884) *potheghahu* or white-marked grains have appeared where they were scarcely ever known before. The market price is highest for *bakshi* and *pivla*, and considerably lower for *kāteghahu* or dull brown. The more *potha* or white-marked grains in the dull-brown the smaller the value of the wheat. In many parts of Ahmadnagar *pivla* wheat in two or three years will always become mixed with *kāteghahu* or dull-brown and frequently with *potheghahu* or white-spotted. On the other hand there is little doubt that even in the best seasons *potheghahu* or white-spotted will not produce good *pivla*.¹ The general opinion

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Wheat.

¹ The following are Mr. Ozanne's estimates of the cost of growing wheat: Harrowing is thrice repeated, a hot season harrowing 14 *as.* an acre, a first rain harrowing 14 *as.*,

in watered land and at about 500 pounds in dry land. Wheat is subject to a disease called *támbera* or rust which is generally brought on by excess of rain when the wheat is in ear. The grain slightly rots and becomes covered with a reddish powder. *Ghira* or *khira* is like rust except that it attacks the crops in circle, and causes only partial damage. Wheat is used as a bread grain and is seldom eaten by the poor except on feast days. The flour is used largely in pastry and sweetmeats. Wheat keeps good for several years in *pevs* or grain-pits; in the open air it soon turns bad. The flour cannot be kept so long as the flour of American wheat. Parched green wheat ears called *ombya* are eaten and the straw mixed with chaff is used as a fodder. By itself wheat straw is held to be unwholesome for cattle. Small quantities of wheat come from the Nizám's country and large quantities are sent to Sholápur, Poona, and Bombay.

Rice, *bhát*, *Oryza sativa*, with in 1881-82 a tillage area of 7078 acres, is grown in the west near the Sahyádris and as a change crop in garden lands in the east. It is sown in June and reaped sometimes in September but generally in October and November. Most rice is sown in seed-beds and planted in small bunches when six or eight inches high. The straw is valued as fodder, especially for cattle. Rice is part of the daily food of the middle and upper classes, and is eaten by the poor on feast days. It is either simply boiled or parched or scalded in the forms known as *láhi*, *pohé*, and *murmure*.¹ Rice flour is used in many preparations.

Náchni, *Eleusine corocana*, with in 1881-82 a tillage area of 22,820 acres, is grown in wet lands sometimes by planting out and sometimes by sowing with the drill. It is also often grown in high-lying lands. It is sown in June and ripens in October or November. It does not require a deep or rich soil, but wants moisture. The straw mixed with chaff is used as fodder. *Náchni* is used as a bread-grain only by the poorer classes near the Sahyádris. The green heads are parched and eaten. Like green *jadri* heads they are called *kurdás*.

Barley, *sátu*, *Hordeum hexastichon*, had in 1881-82 a tillage area of 104 acres. It is sown in black soils in November, is always watered and manured, and is reaped in February. The flour is used as ready cooked food. The grain is parched and ground and mixed with a little gram and wheat flour and flavoured with seeds. It is usually eaten in little dough balls mixed with water. It is also used in Hindu *shráddh* or anniversary and *Shrávni* or yearly purifying ceremonies.

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Barley.

grown less extensively and stored in pits to be used in years of scarcity. Naturally little care was taken to improve it. Much more intelligence and care are shown in the choice of *jadri* and *hájri* seed, which proves that the people understand the principle of picked seed, but that it has not hitherto paid them to apply it to wheat.

¹ For *pohé* rice is soaked in water, scalded, and left to drain in a basket, parched, and pounded. For *murmure*, rice is partially dried in the sun after a three days' soaking and subsequent scalding. It is slightly parched, and the husk is separated by rubbing lime. Salt water is thrown over it, and the grain is again parched in hot sand. Both *pohé* and *murmure* are sometimes used as ready-cooked food for a journey.

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Maize.

Maize, *makka*, *Zea mays*, with in 1881-82 a tillage area of 1086 acres, when unwatered is sown in June in black soils and ripens in August. With water it can be grown at any season. The heads or *búttis* are usually eaten green, and the ripe grain, parched into *lálí* and ground to flour, is used for various purposes. The stalk is a very coarse fodder.

Cajan Pea.

Cajan Pea, *tur*, *Cajanus indicus*, with in 1881-82 a tillage area of 33,122 acres, is eaten as a pulse by almost every class. It is sown with *bájrí* in June and ripens in January or February. One of the four tubes of the drill is stopped and a separate tube is fastened to the drill by a rope. This tube is held by a man who walks behind and drops the seed through it into the furrows made by the coulter attached to the previously stopped tube. It is sown in this way because it is a large spreading plant which requires much room. During the eight months it is on the ground *tur* is said to flower and seed eight times, all the pods remaining on the bush till harvest. It yields a superior yellow split pulse or *dál*, only a little less valuable than gram. The green pods are also eaten as a vegetable. The leaves and pod-shells are an excellent fodder. The stalks are generally used for wattling house walls and roofs and for making baskets and brooms and as fuel by the poor. *Tur* charcoal is much valued in making gunpowder.

Gram.

Gram, *harbhara*, *Cicer arietinum*, had in 1881-82 a tillage area of 61,470 acres. It requires good black soil and is not largely grown as a dry-crop except in the Gangthadi or Godavari valley. Gram follows Indian millet or *javári*, the best time for sowing it being the *Hast Nakshatra* that is from the 7th to the 14th October or a little later than wheat. Gram is sown with the two-time or *moghad* seed drill. The land is prepared in the same way as for *javári*, but, owing to the spreading growth of the plant, bullock-hoeing is not possible. As gram also keeps down weeds hand-weeding is not necessary except to slovenly cultivators. Watching is not usual except against thieves. The crop is pulled up by the hand protected by a cloth or cut by the sickle, and piled in the field in small heaps each about a head-load called *peta* or bundle. When convenient the crop is stacked in the field in *hudis* or *tápás*. When brought to the thrashing floor the stalks are spread and the pods beaten out by sticks. The stalks are picked out by hand and thrown on the manure heap for watered land or else burnt. The rest, containing the pods mixed with leaves and small twigs, are winnowed, and the pods are thrown over the floor to be trodden out by bullocks. The chaff or *bhusa* is carefully preserved as cattle food, measured by the *mot* or large double blanket. When the grain is thrashed or trodden out by cattle the pod shells are separated by winnowing, and used as manure or burnt. They are too sharp for cattle and injure their mouths. The oxalic acid which falls from its leaves kills the weeds. The pea is eaten green as a vegetable, either boiled or parched when it is called *hola*. When ripe like other pulses it is split into *dál* and eaten in a variety of

ways. The ripe grain is also given to horses and the dry stalks are good fodder.¹

Green Gram, *mug*, *Phaseolus mungo*, had in 1881-82 a tillage area of 5455 acres. It is sown in June in shallow black or light stony soils without water or manure and is harvested in September. The green pods are eaten as a vegetable, and the ripe dark-green pea is eaten boiled either whole or split into *dāl*. It is parched, ground to flour, and made into spice balls. It is also made into porridge. The leaves and stalks are good fodder. *Mugi*, a variety of *mug* is sown with *bājri* in June and reaped in November. The pea is small and blackish.

Black Gram, *udid*, *Phaseolus mungo*, had in 1881-82 a tillage area of 1922 acres. It is sown with *bājri* in June and harvested in September. Its split pea or *dāl* is highly esteemed and is the chief element in the thin wafer-biscuits called *pāpad*. The grain is considered the most fattening food for horned cattle and bears about the same market value as gram. *Udadi* is a smaller variety sown with *bājri* in June and cut in November. Its pea like the *udid* pea is black.

Horse-Gram, *kulthi* or *hulga*, *Dolichos uniflorus* or *biflorus*, in 1881-82 had a tillage area of 38,153 acres. It is sown with *bājri* in June and ripens in November. It is eaten boiled whole or split as *dāl* and in soup and porridge, and is also given to horses. The leaves and stalk are good fodder.

Lentils, *masur*, *Ervum lens*, in 1881-82 had a tillage area of 267 acres. It is sown in black soils in November or December and harvested in February or March. The green pods are sometimes eaten as a vegetable, and the ripe pulse is eaten boiled either whole or split.

The Pea, *vātāna*, *Pisum sativum*, in 1881-82 had a tillage area of 1455 acres. It is sown in October or November and matures in four and a half months. It flourishes only in moist soil. The seed is eaten green as a vegetable and when ripe in various ways. It is not made into split pulse or *dāl*. The leaves and stalks are good fodder.

Sesame, *til*, *Sesamum indicum*, in 1881-82 had a tillage area of 10,794 acres. It is of two kinds white *gora* or *havra* and black *kāla*. Except in colour there seems to be no difference between these two sesames, but from its pleasanter colour in sweetmeats the white commands a higher price. It is sown in June usually with *bājri* either mixed or in separate furrows, and sometimes by itself on land that has long lain fallow; it is cut in November. It yields an oil which is preferred in cookery to all other oils. The cake or *pend* from which the oil has been pressed is eaten by Kunbis with salt and given to cattle. The plant is not used as a fodder.

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Black Gram.

Horse Gram.

Lentils.

Pea.

Sesame.

¹The following are Mr. Ozanne's estimates of the cost of gram cultivation: Harrowing is thrice repeated a hot-weather harrowing costing 7 as. an acre, a first rain-harrowing costing 14 as. and a second costing 7 as. that is a total harrowing cost for gram of Rs. 14; sowing 10 as.; seed-covering 8 as.; hand-weeding 8 as.; harvesting 5 per cent, and thrashing and winnowing 4½ pounds, and craftsmen's claims about 96 pounds.

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Safflower.

Safflower, *kardai*, *Carthamus tinctorius*, is grown mostly in Shevgaon. It is sown in black soils in October or November along with wheat or late *judri* mixed or in separate furrows, and is cut in February or March. It is the chief oil plant of the district and is highly esteemed for fattening sheep. The young leaves are boiled as a vegetable and the oil is much valued in cookery. The flowers yield a red dye.

Linseed.

Linseed, *alshi*, *Linum usitatissimum*, in 1881-82 had a tillage area of 4930 acres. It is sown in rich black soils often with gram or wheat in separate furrows or by itself as a separate crop, and, without water or manure is harvested in February. The seed is eaten in relishes or *chatnis*, and the oil which is produced in the proportion of one pound of oil to four pounds of seed is used in cookery. The fibre of the plant is not used.

Castor Seed.

Castor-seed, *erandi*, *Ricinus communis*, is sown either in June or November in black soil, sometimes round other crops and oftener in patches by itself. It grows without water or manure, and is harvested in November or February. The stem and flowers are red. It is not much grown and the oil is more used as a lamp oil than as a medicine. The oil is extracted by husbandmen for home use by boiling the bruised bean and skimming the oil that rises to the surface. By this process four *shers* of seed yield one *sher* of oil. The leaf is used as an application for guineaworm and the dried root as a fever-scarer. A larger variety with green stem and flowers but otherwise the same as the smaller variety is grown in gardens round other crops. Both varieties are perennial and grow to a considerable size. They are never allowed to remain on the ground for a second year.

Cotton.

Cotton, *kapus*, *Gossypium herbaceum*, in 1881-82 had a tillage area of 32,231 acres. The quantity grown is small compared with that in other Deccan districts. It is sown in June in black or red soil and without water or manure, is fit for picking in November and December and sometimes as late as February or March. It is gathered in three or four pickings. The seed called *sarki* is much prized as food for milch-cattle. The stems are used in inferior basket-work and cattle graze on the leaves and shoots after the picking is over.

In 1822, according to the Collector, Captain Pottinger, of about 25,000 *bighás* under cultivation not five were sown with cotton. Cotton was brought from Berar in small quantities; none left the district. There was no trade in cotton; the sale even of one *khandi* had never been known. It sold at seven pounds ($3\frac{1}{2}$ *shers*) the rupee or at £7 (Rs. 70) a *khandi* of 500 pounds. Cotton was sown in *A'shád* or June-July with the early crops and was picked in *Paush* and *Mágh* that is January-February. The tillage was far from careful. The fields were cleared, the seed was rolled in clay, and passed through the two-tined seed-drill or *moghád*. When the plants were six or seven inches high, some landholders earthed them up; others did no more than weed them at intervals till the crop was ripe. Ahmadnagar was not a cotton district because cotton would

grow in none of its soil except in the best black and also because the rainfall was generally too scanty and occasionally was untimely. According to a local proverb, if rain fell in the *svāti* fortnight in October-November there would not be enough cotton to make lamp wicks.¹

In 1830 an enterprising Hindu merchant of Ahmadnagar named Basvantsing, offered to grow and supply Government with clean cotton, provided he received an advance of money free of interest. The Collector was authorised to advance him £5000 (Rs. 50,000) on substantial security. Basvantsing the first season delivered in Bombay about fifty bales of cotton at the rate of Rs. 115 per *khandi*. London brokers described this cotton as of good staple and clean for Indian cotton except that it was mixed with brown. It was valued at 5*d.* to 5½*d.* the pound.² The example of Basvantsing was followed by others to whom advances were made on similar terms.³ Some rather good though small parcels of cotton were delivered to Government and consigned by them to China, but no material or lasting improvement resulted. Some American cotton-seed sent by Government to Basvantsing did not thrive, apparently because it was too late of being sown. The Collector sowed some of the seed in his garden. The first year it yielded a poor crop, but the plants were left in the ground and in the next season were in great strength and covered with blossoms.⁴ In 1836, as an encouragement to cotton cultivation in the Deccan, Government declared all lands on which cotton should be grown free from the land tax for five years or till the 30th of April 1842. This measure was not approved by the Court of Directors and was cancelled on the 20th of January 1838. The cancelling of the concession put a stop to cotton-growing. Cotton did not prosper; the landholders thought grain a much more paying crop. Foreign cotton had nowhere been adopted or grown with success. In 1840 Dr. Gibson was satisfied that, except New Orleans the foreign cotton he had tried was unsuited to the Ahmadnagar soil and climate. He thought further experiments with Pernambuco and Egyptian cotton would end in useless expenditure. In 1844, as in 1822, the Collector's opinion was that cotton would flourish only in a small tract in the south near the Bhima and that there it would suffer much from want of rain.⁵ All the men who took the Government advances lost by their venture. In 1848, Mr. Spooner, the Collector, reported that the persons to whom money had been advanced were ruined. In 1848 only 2638 acres were under local and none were under foreign cotton. The local produce was bought by local *Mhārs* whose women made it into thread which was used in weaving coarse cloth. In 1851 the dryness of the air was thought to be the reason why Ahmadnagar

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¹ East India Papers, IV. 763-5.

² Between 1830 and 1832, besides a loan of £5000 (Rs. 50,000) without interest made to Basvantsing, a loan of £2500 (Rs. 25,000) was made to one Pándurang Sakhardām, of £400 (Rs. 4000) to one Vithal Bálkrishna Divekar, and of £25 (Rs. 250) each to the headmen of Rāhūrī-Khurd and Sursh. Rev. Rec. 625 of 1835, 243.

³ Cassell's Cotton in the Bombay Presidency, 20.

⁴ Rev. Rec. 406 of 1832, 251-52.

⁵ Rev. Rec. 1564 of 1844, 54, 55.

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was so poor a cotton-growing district. The sub-division where most cotton was grown was Jámkhed and in Jámkhed the whole area was only 1000 acres. Up to 1860-61 a small import from Paithan and Bársi served to meet the demands of the local weavers. The price was a trifle over $1\frac{1}{2}d.$ (1 a.) a pound. In 1859-60 the area under cotton had risen to 4655 acres.

The following table shows for the nineteen years ending 1860-61 the total tillage area, the area under cotton, and the area capable of yielding cotton :

Ahmadnagar Cotton, 1841-1861.

YEAR.	TILLAGE.	COTTON AREA.		YEAR.	TILLAGE.	COTTON AREA.	
		Tilled.	Capable of Tillage.			Tilled.	Capable of Tillage.
	Acres.	Acres.	Acres.		Acres.	Acres.	Acres.
1841-42...	1,622,826	...	93,500	1851-52...	1,593,562	5169	89,100
1842-43...	1,603,016	...		1852-53...	1,672,319	5151	
1843-44...	1,620,917	...		1853-54...	2,214,854	4252	
1844-45...	1,622,621	2109		1854-55...	2,316,877	5245	
1845-46...	1,604,011	2866		1855-56...	2,662,157	1948	
1846-47...	1,609,675	2711		1856-57...	2,528,774	7425	
1847-48...	1,675,259	2581		1857-58...	2,819,076	7320	
1848-49...	1,609,127	1925		1858-59...	2,675,235	6734	
1849-50...	1,624,210	2231		1859-60...	2,618,483	4655	
1850-51...	1,614,106	2410		1860-61...	2,672,791	6909	

Though little cotton was either grown or used in Ahmadnagar, in 1862 a considerable through traffic went from Berar and the Nizám's country through the Imámpur pass forty-six miles from the town of Ahmadnagar. It entered the Ahmadnagar district at Navgaon on the Godávari about eight miles below Paithan and went through the villages of Kuspuri, Miri, Mauka, Shevgaon, Chapergaon, and Hadgaon.

The demand for cotton which followed the American War in 1862 greatly increased this trade. The country round was searched for every available pound. This found its way chiefly to Ahmadnagar as it was a convenient market, and carts and bullocks would probably be able to secure a return load of salt or groceries from the coast. As the cotton was usually carried by pack-bullocks the name *boju* or bullock-load was commonly applied to two bales or *dokdás*. On reaching Ahmadnagar the cotton was left at Bandubhá's *adda* or station, an open space within cantonment limits in front of the distillery. Bandubhá was a headman or *mukádam* who let carts on hire and was allowed to use the land as a convenient standing ground for his carts. There was no shelter and there were no godowns. The only convenience was a well from which water could be drawn for men and beasts and a wide space on which loads could be piled and left under the doubtful charge of *jágliás* or watchmen who as often as not pilfered the property entrusted to their care. In the rains whatever cotton was left at Ahmadnagar was stored in empty houses, chiefly at the Fara Bág, which, as a cotton store, yielded Government about £20 (Rs. 200) a year. In 1878 through the exertions of Mr. T. Stewart, C.S., the Acting Collector, a new Ahmadnagar cotton market was built. Fees were levied of $\frac{1}{2}d.$ ($\frac{1}{2}$ a.) for storing the cotton in open ground, and $3d.$

(2 as.) in the godown. During the five years ending 1881-82 the quantity of cotton stored at the Ahmadnagar market has gradually increased from 18,496 in 1878-79 to 88,972 *dokdās* or bales in 1881-82.¹ In 1882-83 there was a further marked increase. It was estimated that a 100,000 *dokdās* or bales would be brought to market. As in former times most of the cotton continues to be grown in the country to the east of the district.

Brown Hemp, *ambādi*, *Hibiscus cannabinus*, with in 1881-82 a tillage area of 344 acres, is sown along with *bājri* in June. It requires about a month longer than *bājri* to ripen and is left in the field when the *bājri* is cut. Most field ropes are made of hemp.

Sugarcane, *us*, *Saccharum officinarum*, with in 1881-82 a tillage area of 2801 acres, is one of the most important of watered crops. If the crop is good, in spite of the outlay on manure and water, the profit is very large. Four chief kinds of sugarcane are grown, *kāla* or black, *pundiyābās* or pale yellow, *bakmani* white and purple, and *kadi* or white. *Kāla* or black, also called *tāmbā* or red is of a dark mulberry colour and grows six to ten feet high and one and a half to two and a half inches thick. It is very juicy and yields dark brown raw sugar or *gul*. *Pundiyābās*, also called *pāndhra* or white, is pale yellow in colour and is thicker but shorter than the black and yields a lighter coloured and higher priced raw sugar. *Bakmani*, a variegated white and purple cane, is soft in the bark and is chiefly sold for eating raw. *Kadi* also called *balkya* or *bet* is white, and is slender, shorter, and less juicy than the others. It is sown along the edges of fields of the other varieties as it requires little water, manure, or care. In damp lands the *kadi* or *bet* yields a second growth from the original stock. In growing sugarcane the ground is several times ploughed in different directions and harrowed. Forty to seventy cartloads of manure to the acre are spread over the field. The furrows are eighteen inches apart lengthways and four and a half to seven and a half feet apart crossways. The cane is propagated by means of layers which are cut in lengths of about a foot or a foot and a half. The planter takes a number of these pieces of cane in his hand, and, after a stream of water has been turned into the furrow, he walks along it dropping the pieces of cane one after the other lengthwise into the trench and treading them into the soft yielding earth. This cane requires watering every fourth, fifth, or sixth day; shallow soils requiring water oftener than deep. During the hot season while the shoots are tender, to shade the young canes, in the spaces between the rows it is common to set some creeping plants, generally the *ghevdi*, which is cut as soon as the young canes have gained a certain height. As soon as the canes are planted the garden is surrounded with a thorn fence to keep out cattle. Growing sugarcane wants constant watching, the jackal being its chief enemy from its fondness for biting the young stalks and sucking the juice. After about twelve months, the cane ripens and is cut down and carried in

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Sugarcane.

¹ The details are : 1878-79, 18,496 *bojās* ; 1879-80, 45,600 ; 1880-81, 46,266 ; 1881-82, 88,972.

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Sugarcane.

bundles to the sugar-mill. In the Akola *dāngs* or hill lands a purple sugarcane is grown without watering. As soon as the rice is off the ground in good level red soil in valley bottoms, the ground is ploughed and manured, and in January the cane joints are planted. They soon sprout, and next January the crop is fit for cutting without being watered in the hot season. This cane is said to take little out of the soil, and is followed by rice in the following rains. The mill or *charak*, which is used in pressing the juice, is very rude and cumbrous. It is made entirely of wood and is worked by two pairs of oxen. Two upright solid cylinders, eighteen to twenty inches across and called husband and wife or *navra navri*, whose upper parts work into each other with oblique cogs, are made to revolve by means of a level beam whose centre is fixed to the husband screw and whose ends are yoked to oxen. The cane is stripped of its leaves, cut into lengths of two or three feet and thrice passed by hand between the cylinders. The juice is caught in a vessel below which from time to time is emptied into a shallow circular boiling pan called *kadhari*. When the pan is full the fire beneath it is lighted and fed chiefly with the pressed canes. After eight to twelve hours' boiling and skimming the juice is partially cooled in earthen pots and finally poured into round holes dug in the earth and lined with cloth. In these holes it forms solid lumps called *dhep* or *dhekul* and in this state is fit for market. The whole sugar-making goes on in the open air or in a light temporary shed, and stops neither night nor day till the crop is finished. The mill usually belongs to one or more landholders, and costs £1 14s. to £2 4s. (Rs. 17-22). The wood for the press is often supplied by the Kunbi who pays the carpenter 10s. to 16s. (Rs. 5-8) for his labour. The pan is generally hired jointly by one or two landholders at £1 (Rs. 10) or at 6d. to 7½d. (4-5 as.) a day.

Tobacco.

Tobacco, *tambákhū*, *Nicotiana tabacum*, in 1881-82 had a tillage area of 6428 acres. Sandy friable soil and river borders enriched with flood-loam are specially suited to the growth of tobacco. It is sown in June in a nursery, and, when large enough, the seedlings are planted out. Only one or two weedings are required. At the second weeding the lower shoots are picked off, and, when the plants are full grown, the tops and blossoms are also picked that the strength of the plant may go to make the leaves thick and large. When the leaves begin to wither, the stalks are cut near the root and are spread to dry. When the leaves are dry water in which *surad* grass, probably the spikenard grass, has been soaked is sprinkled over them for two or three days. The leaves and sometimes the stalks are tied in small bundles and packed in a pit at the bottom of which grass or *juári* stalks have been laid. They are covered with grass and earth and are kept in the pit about seven days. When taken out of the pit the leaves are again dried and are then ready for sale.

Vines.

Vines, *dráksli*, *Vitis vinifera*, are grown in the best garden lands near Ahmadnagar and to a limited extent in Párner, Shevgaon, Shrigonda, and Jámkhed. The vine is grown from cuttings. In August or September the vine-grower gets cuttings each with three

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or four eyes and puts them into a bed near the well, each cutting being buried till the lower eye is level with the ground and the top of the cutting is sealed with clay and cowdung to keep in the sap. These cuttings are watered daily and in about ten days begin to shoot. The ground in which the vines are to be planted is ploughed several times till it is free from clods and weeds. At intervals of nine to twelve feet, pits are dug a foot and a half square and as deep and filled half with good soil and manure mixed in equal quantities. The sprouting cuttings are planted in pans in these pits, firmly set into their place with plain earth, and watered every six days. As the shoots grow four small stakes are placed round each cutting, and the shoots are trained from one to the other, tying them in their places but keeping each vine separate. In five months they grow to the height of a man when thick stakes of the coral tree *pángára* *Erythrina indica*, are planted near them as permanent supports, and the top shoots of the vines are nipped off and they are trained on the coral trees. The coral tree is often a growing stump about five feet high and pollarded. For twelve months other garden produce, the egg-plant, onion, and pumpkin are raised in the vineyard, care being taken to water the vines once a week unless the rainfall is heavy. In the following October all the branches are pruned to three eyes from the stem, the prunings being available as cuttings, and the flower soon appears. After the fruit has begun to form water is not allowed to remain in the bunches, and every morning for the first two months the husbandman walks round and gently shakes each vine, holding a basket lid underneath into which dead or diseased leaves, fruit, and insects fall and are carried away and burnt.¹ A vineyard is calculated to yield a quarter crop at the end of the first year, a half crop at the end of the second year, and a full crop at the end of the third year, and, with a moderate amount of care, lasts for about fifty years giving a full crop each year. The vine is also trained on a strong open trellis which is set over the vineyard about six feet from the ground. The pollarded plant is said to give the best yield, but the rich prefer the trellis training both for its look and its shade; it is also said to keep the vine in strength to a greater age. The vines yield a crop of sweet grapes in January February and March, and a crop of sour grapes in August. The sour crop is large but the husbandmen do not encourage it as it is of little value; the sweet crop receives the greatest care but is not easily brought to perfection. After each crop the vines are pruned, and after the sour crop they are manured with salt, sheep's dung, and salt-fish which is particularly valued as it is supposed to keep off white ants. Once every five or six days the earth is loosened round the roots and the vines are flooded. When the buds appear the vine is often attacked by a blight. To remove the blight the branches are shaken over a cloth into which the blight falls. It is then carried to a distance and destroyed. The diseased branches have to be shaken three times a day till the buds are an inch long. To grow vines requires an outlay much beyond

¹ Major G. Coussmaker, former Superintendent Photozincographic Office, Poona.

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the means of most market-gardeners. There is no profit for the first two or three years. Men from Bombay, Ahmadnagar, and Sirur buy the growing crop, the gardener agreeing to continue to water them and the buyers paying for the watchmen who are kept day and night and in some cases for hoeing and manuring. The buyers, who pay only half the sum agreed, count the bunches and estimate their value at about 2*d.* the pound (6 *shers* the rupee). A vineyard, estimated to contain about thirty-five bullock loads of 120 pounds each, yields a crop worth about £35 (Rs.350). No attempt is made to separate the ripe fruit from the unripe, the diseased from the sound. The bunches are wrapped more or less securely in grass, put into large baskets, and carried on bullocks to the nearest railway station, which sometimes takes two days to reach. From the railway station the owner consigns them to a broker at the Bombay Crawford Market who puts them to auction, and, deducting his fee, remits the proceeds to the purchaser who pays the husbandman the remainder of the sum agreed. The grapes are sold at the Crawford Market at about 4*d.* the pound (8½ *shers* the rupee).

Betel Leaf.

Betel Leaf, *pán*, Piper betel, is much grown in Karjat, Nagar, Párner, Samgamner, Shevgaon, Shrigonda, and Jámkhed. It is raised from layers. The ground is carefully ploughed and cleaned and is given as much as seventy-five cartloads of manure the acre. Layers of the betel-leaf vine are laid in rows about 2½ feet apart and the field is surrounded by a thorn fence. In the month of August *shevri* *Sesbania ægyptica* plants are sown six to nine inches apart in a row, and when the plants are three feet high betel-vine layers are put in. After the first year some of the *shevri* plants are cut so that the remaining plants may be one foot nine inches apart. On each of these a betel-vine climbs. After five or six years the *shevri* plants die and *pángára* *Erythrina indica* branches, about eight feet long and three to four inches round, are put in which generally take root and grow into trees. In a few cases *shevga* *Guilandina morinda* plants being more durable are used. The trees are allowed to grow eight to nine feet and then pollarded so that there may not be much shade and coolness. The betel-vines have to be watered at least once in ten days and do not yield leaves fit for use until the third year. They are then plucked every eight or ten days. Once a year the plants are cut to the ground, manure is given, and the young shoots are allowed to spring. The leaves have a pungent aromatic taste.

Vegetables.

Carrots, radishes, and onions are grown in garden lands. When the crop is ready, the husbandman cuts off a thick slice from the crown end of the roots of the carrots and radishes and from the root end of those of the onions. These he puts two fingers deep below the soil in any place where there is a liberal supply of water. After a few weeks the roots shoot into vigorous flower stems, the seed of which is gathered four or five months after they have been planted. There are thus two crops in the year, one the root produced from the seed, the other the seed produced from the root.¹

¹ Major G. Coussmaker, former Superintendent Photozincographic Office, Poona.

Gourds, melons, and other vegetables are frequently grown in dry river beds during the hot weather. The stream is confined within narrow limits by banks of sand, and the beds are generally well supplied with water and the outturn is large. The risk that the labour of weeks may be lost by an untimely fall of rain is considerable.

¹ In 1824-25 Captain Pottinger, the Collector, planted in his garden about eighty-five yards of mulberry hedge and reared worms, which produced about 13 ounces (33 *tolás*) of superior silk. In 1830, to encourage the growth of the mulberry tree, Tukárám Dhondi Pánsare and Anandrám Keshav Ekbote were each granted a loan of £50 (Rs. 500) without interest and each presented with twenty *bighás* of rent-free land whose yearly assessment was £6 14s. (Rs. 67). A third loan of £100 (Rs. 1000) also without interest was made to one Vithal Bákrishna. All of these attempts ended in failure. ²At the same time more systematic and more costly experiments were made by the Civil Surgeon Dr. Graham in the Fara garden about two miles south-east of Ahmadnagar. In July 1830 about 263 acres (351 *bighás*) of the Fara garden assessed at a yearly rent of £60 4s. (Rs. 602) were leased for twenty-five years rent-free to Dr. Graham the Civil Surgeon. A sum of £300 (Rs. 3000) was also advanced to him. Some Chinese and Bengali convicts who were skilled silk-workers were also placed at his disposal. Up to the 31st of December 1831 Dr. Graham was chiefly busied in planting a small mulberry, which was probably the *Morus indica*. The tree, which grew six to ten feet high, had a small berry and in favourable soils threw out a fair-sized leaf which was sometimes indented and sometimes not. It was planted in close hedgerows, as in Bengal, and when it was four or five feet high every alternate row was taken up and the bushes planted in other parts of the garden in holes twelve feet apart. The gain of having so much space round each plant was that the soil round them could be worked by bullock instead of by hand. In this way 12,000 to 15,000 bushes were planted. It was afterwards found that the waste of water in watering these trees was so great as to overbalance the saving in labour. The empty spaces were accordingly filled, and hedgerows formed twelve feet apart. The intermediate space was well ploughed, and, except two or three feet on each side of each row, was sown with gram and other low grains which did not rise high enough to harm the trees. This was partly to make the ground pay. At the same time, it was on the whole the most economical plan for watering the trees and keeping the ground clean. The small mulberry was grown because its leaf was sweeter, more resinous, and less fibrous than the large coarse leaf of the *Morus rubra*, and the worms fed on it yielded finer silk. The small mulberry did not thrive. Its roots were not strong enough to pierce the hard black Ahmadnagar soil. Towards the end of 1831

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¹ Bom. Rev. Rec. 406 of 1832, 251-252.

² Silk in India by Mr. Geoghagan, Under Secretary to the Government of India (1872).

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Dr. Graham turned his attention to growing a mulberry intermediate in size between the large and the small mulberry which his Chinese gardener had pointed to him as the best mulberry in the country. It grew into a pretty large tree. In the latter half of December 1831, about 800 trees of this middle mulberry were planted out. To give them every chance large holes were dug and filled with white earth and manure so that the roots might grow strong enough to pass into the heavier and closer black soil. One field was laid out in hedgerows of this middle mulberry twelve feet apart. Sixty buds of the middle mulberry and ten of the large mulberry were grafted on to the small variety. Some cuttings of the *Morus alba* were brought from the village of Jámgaon, where, in black soil, were four large vigorous trees. A plant of the white mulberry and a kind of *Morus indica* belonging to St. Helena, and a plant of the Italian *Doppia foglia* had been sent by Dr. Lush from Dápurí in Poona and were flourishing. About forty-five acres (60 *bighás*) were under mulberries, but as most of them were of the small kind for which the soil was unsuited the outturn of leaf was not large.

Dr. Graham found the soil of the Fara garden unsuited for mulberry-growing. It had a very great proportion of alumina without any siliceous earth to keep it open. It consequently sucked in and held much water. As it parted with this water in the fair weather it shrank and split into fissures which laid bare the roots. Again the strength of the soil had been weakened by constant watering and cropping without manure. A third difficulty was the *haryáli* and *runda* grasses. These gave incessant trouble. Their roots ran underground on all sides to a depth of four feet or more. They were about the size of a writing quill, and had joints from which fresh roots struck out. They often formed a complete basket-work round the mulberry roots and stunted their growth. Scarcely was one plot of ground cleaned when another was found to be overrun, and the store of grass in the first was soon renewed from the underground roots. The palace of the Fara garden was repaired at considerable expense. A passage was made across the pond and feeding rooms were fitted up on the plan recommended by Count Dandola. The size and coolness of the building made it excellently suited for a feeding place. Two Chinamen, at a monthly cost of £6 8s. (Rs. 64), were placed at Dr. Graham's disposal. These two Chinamen, one of whom was paid £4 16s. (Rs. 48) and the other £1 12s. (Rs. 16) a month, reeled the silk. They had a most simple winding machine which they had brought secretly from China. The most approved English winder and the favourite Italian winder had been sent to Dr. Graham. Neither of these machines was so well suited to make reeling a house process as the simple China winder. It required only one person to manage it and might be used by Hindu or Musalmán women in any corner of their house. It was so light that the reeler could carry it about and work where he pleased. The silk throwsters brought their women and sons and learnt under the Chinamen and did not receive any wages from Dr. Graham until they were expert enough to be regularly employed. The quantity of pure silk which

Dr. Graham's Bengal worm cocoons yielded was one-eleventh of their weight. This was the proportion yielded in Italy and was much higher than the Bengal yield. The China *tâti* or screen on which the worm spun was two feet broad and about four feet long, and was formed of bamboos twisted into loops. The worms were thickly placed among these loops and exposed freely to the open air which hardened the cocoon and dried the fluid of which when spinning the worm throws out such large quantities. In November 1831 the first crop of worms yielded four pounds of silk. By miscalculation the supply of leaves was too small. The worms were badly fed and the cocoons were soft and small. The Ahmadnagar silk-dealers offered Dr. Graham the same price as for the China silk that is £1 8s. to £1 16s. (Rs. 14-18) the two-pound *sher*. Of the quality of the Ahmadnagar silk, Dr. Lush wrote that valuations of samples showed that it was precisely suited to the wants of the weavers. If it had been finer, it would not have fetched a higher price, and it would have had to be sent to Bombay for export. The samples were classed in Bombay with the China silk called *taysum* which sold at 12s. to 13s. a pound (Rs. 12-13 a 2-lb. *sher*).

The silk in damaged, deformed, abortive, or moth-eaten cocoons was spun into a coarse thread after being soaked for a night with some lentil seed. This spun-silk fetched 6s. a pound (Rs. 6 a *sher*); when made a little finer it was expected to sell at 8s. a pound (Rs. 8 a *sher*).

In 1832-33 the mulberry trees suffered from want of water. As the black mulberry was found to be the kind that suffered least from the drought several hundred cuttings were made. The Ahmadnagar silk merchants said that this year's silk crop was second rate.¹ Dr. Graham continued planting standards till he had some 1500 trees of the Madras mulberry when he fell ill and was forced to go to England. In his absence Dr. Straker conducted the silk experiments for about three years, but without much success, the worms being badly reared and yielding small cocoons and little silk. On Dr. Graham's return the advance made by Government was paid back and the establishment was made over to a Lieutenant Shortrede, who took a Major Byne, a retired officer, into partnership. Major Byne preferred the St. Helena mulberry to any of those grown by Dr. Graham and devoted most of his attention to its cultivation. In 1837, Signor Mutti was appointed superintendent of silk culture in the Deccan. He was to establish nurseries among other places at Ahmadnagar and Yeola in Nâsik, to turn grass lands or *kuruns* into mulberry gardens, and by the offer of premiums, to encourage husbandmen and others to plant the mulberry tree, to teach them how the tree was reared, and at the outset to superintend all mulberry plantations. In 1838 Dr. Graham's lease was extended for nineteen years. The garden passed from Major Byne to a Captain or Mr. Fenwick who in 1842 had about 15,000 trees, mostly two and a half to five years old, and an establishment of good pruners worm-rearers and silk-winders. In 1842, as the trees were much neglected

¹ Rev. Rec. 625 of 1835, 238-246.

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and required very mild treatment, only fifty-two ponads of silk were made. With such results it was not likely that the growth of the mulberry would be popular. Not even the promise of a five years' remission of rent induced the people to plant the mulberry.¹ By July 1845, from want of knowledge and mismanagement, aided by some defect in the soil, the whole experiment was admitted to be a failure. Signor Mutti's undertaking was abandoned in 1848. In 1880, Major Coussmaker, who between 1875 and 1882 carried on tasar silk experiments at Poona, was working in Ahmadnagar.² In March and April he found many cocoons hanging from bor tree branches. By paying boys $\frac{1}{2}$ d. ($\frac{1}{4}$ a.) a cocoon in one village he got over a thousand cocoons. At first the cocoons were found almost entirely on the bor *Zizyphus jujuba* tree, but in 1881 they were found on the *ain or sādala Terminalia tomentosa*, and on the *karcand Carissa carandas*. Akola, where every year large numbers of trees were pollarded to make wood-ash, was a favourite place for silk-worms. The constant lopping troubled the worms' great foes the squirrels, birds, lizards, and wasps, and the fresh shoots of the pollarded trees yielded the best possible food for worms. The Akola cocoons were more perfect than any Major Coussmaker had collected. No attempt to rear worms was made at Ahmadnagar. In 1883 on Major Coussmaker's advice the collecting of cocoons ceased and the experiments in tasar silk came to an end.

FIELD PLAGUES.
Rats.

In most years the first rainfall in June by swelling the black soil fills the holes and fissures in which the different kinds of field rats live and destroys large numbers. In seasons when the early south-west rains fail the number of rats is always excessively large. Since the district passed under British management, three years, 1826 1835 and 1879, are marked as Rat Years. In 1826, a failure of the early south-west rain was followed by a plague of the rats called *mettādes* Gohunda mettada. They ate much of the seed and when the grain began to ripen they climbed up the *jrāri* stalks and nibbled off the ears. So completely were many fields wasted that no rents could be recovered. The landholders paid Vadars and thousands of rats were killed but without perceptibly lessening their number. In September 1835 a quite incalculable army of rats infested many of the subdivisions for a considerable time. They seldom failed to completely destroy the crops of such fields as they attacked.³ Between January and March 1879, when the country was covered with *jrāri* and wheat crops, hosts of rats and mice chiefly *harans* *Gerbillus indicus*, *mettādes* Gohunda mettada, and *koks* Nesoken *indica* appeared in Pārner, Shrigonda, and Karjat. They attacked the fields before the grain was ripe enough to cut. They ruined some fields slowly; every night cutting cartloads of *jrāri* and either eating the grain or dragging the heads into their burrows. An army of rats suddenly entered other fields during the night, and, in a few hours, had eaten the grain like a flight of locusts. Government offered 2s. (Re. 1) and

¹ Rev. Rec. 1564 of 1844, 57-59. ² See Poona Gazetteer, Part II. 67-71.

³ Bom. Rev. Rec. 691 of 1836, 193.

some time after 1s. (8as.) for every hundred dead rats. Vadars Bhils and Mhārs killed large numbers, some by poison and most by trapping. A serviceable trap was a thin board of wood eighteen to twenty inches long with a hinge near its middle fastened to the edge of a *rūnjan* or a barrel half full of water and baited near the end with some tempting food. The rat went for the bait, the hinge yielded, shot the rat into the water, and recovered its place ready for the next comer. The process of digging the rats out though tedious was found the most efficacious, but only a small part of the land which was riddled with their burrows was explored. It is doubtful whether their numbers were appreciably reduced by artificial means. About 1,768,000 rats were killed and the rewards amounted to about £1687 (Rs. 16,870). Dead rats were taken before the *mīnhtlārs* who paid the sanctioned reward and had the tails cut off and the rats buried. Rewards were begun on the 22nd of July and the plague ended in the first fortnight of December 1879. Under the Collector's direction experiments were made in the Burmese method of catching rats and also with suffocating fumes, but in neither case with success. The people thinking them spirits were disappointed of the attempt to rid the country of the rats. When the suffocating plan was first tried the Collector got the loan of nets from some fishermen. On applying to them a second time they declined as they had been put out of caste for the help they had given. Many believed that the rats were the spirits of those who died in the 1876-77 famine. Others thought they were a plague sent by the gods to punish sin. Goats, fowls, and cocoanuts were offered to the village gods, Brāhmanas were fed, and *saptāhās* or seven days' prayers were held in village temples. It is believed that the rain destroyed the greater number of the rats either directly by drowning them or indirectly by causing the soil to swell and close their burrows. It is also said that the frosts in November and December killed great numbers in Kopargaon. The story about the frost may be true as the commonest variety was a delicate creature.

In October 1879, when the millet was in ear, a swarm of locusts came from the north, swept over a belt of country about fifteen miles wide, and passed south. As they flew, they looked bright-red and had a red under-wing. The people called them *tol*. Some fields where they alighted were cleared of their grain in an hour and a half. Dr. Fairbank believed they were the true migratory locusts of Mārwar and Sind. Locusts did not again appear till June 1882.¹ The 1882 locust was the same species of locust that had passed through the district in 1879 and the people again called it *tol*. Several Mārwaris recognised them as locusts. The rest of the people did not know them and had never heard of their troubling the country. Early in June from a Tuesday to a Saturday, every morning between eight and eleven, great swarms flew past. They were not close together, perhaps one every two yards, but the flight was in depth about an eighth of a mile and in breadth about sixty miles from Paithan in the east to Rāhūrī in the west. Some of

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¹ Bom. Gov. Res. 3881 and 8140 in the Revenue Department, dated 21st May and 5th November 1883.

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those who came first rose and joined the swarm as it passed. Their flight was from the south-east to the north-west. Many, apparently weak ones, stayed and laid eggs about the end of June. The people said the eggs were like lumps of clean rice, and that the eggs laid by each locust seemed stuck together in a small heap. Though this was not known at the time the male locust died soon after pairing and the female soon after laying her eggs. Towards the end of July or the beginning of August minute green things, hopping like crickets, swarmed in the fields doing no harm and causing no alarm. In September there came heavy showers separated by gleams of sunny weather and the insects sprang into new life. They shed their green skins, became of an olive hue shaded with green and brown, and grew rapidly. Their growth was accompanied by a ravenous hunger; they greedily devoured every green thing and caused most serious damage. Under the orders of Government the district officers, European and native, revenue and police, used every effort to destroy the locusts. Their energy and labour were of little avail. The number of the locusts was so enormous, millions in every small field, that all endeavours to destroy or even perceptibly to thin them were useless. The people were hopeless of success and gave no willing aid. A considerable sum was spent on rewards. But as the few thousands which were being killed had no practical effect in reducing the swarms rewards were stopped. The damage to the early crops continued unchecked till the beginning of October. A few of the locusts got their wings at the beginning of October, and, by the middle of the month, most of them were fully fledged. For five nights during the October full moon swarms of locusts were seen at Ahmadnagar passing in front of the moon, travelling south-west. By the beginning of November not a trace of locusts was left. These locusts though full grown differed from the ruddy under-winged hot weather locusts in having no red markings. Dr. Fairbank at the time correctly supposed that the ruddy tint would come with age. The flight of the locusts was the saving of great part of Ahmadnagar as they left before it was too late to sow the late crops. In more than 500 villages the early crops had suffered. In fifty-nine villages in Kopergaon the early crops were entirely destroyed and in all the other Kopergaon villages they suffered severely. Serious damage was also done in 128 villages of Sangamner, fifty-seven of Nevása 153 of Akola, ninety-two of Ráhuri, and seventeen of Nagar. The loss caused in Nagar was estimated at about a quarter crop (4 *as.*) in other subdivisions it ranged from three-eighths to a half (6-8 *as.*) Akola suffered most as there were no late crops to make good the loss of the early crops. As parts of the district had suffered from several previous bad harvests Government remitted or postponed the collection of about £16,000 (Rs. 1,60,000) of land revenue, chiefly in the parts of the district where no late crops could be grown. Though little distress was anticipated, grants of £700 (Rs. 7000) and £500 (Rs. 5000) were sanctioned for expenditure on two roads. In November, after leaving the cultivated parts of Ahmadnagar, the locusts rested for a time on the Sahyádris and then passed south into the Konkan where they caused great damage, in places stripping bare miles of cocoa-palms. As there seemed little

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season to doubt that with the beginning of the southerly winds in May the flights would be again borne north and breed in the Deccan during the rains, efforts were made to spread a knowledge of the habits of the locusts and of the means which in other countries had been found successful in destroying them. The experience of the past year showed that the only hope of destroying the next swarm of locusts lay in attacking them in time. The locusts it seemed might be successfully attacked at two stages of their growth. First by collecting and destroying the eggs and secondly by destroying the young locusts before they reached the hungry stage. Towards the end of the hot weather, with the setting in of southerly winds, great swarms of locust passed north through the North Konkan to Ahmadnagar. In June they paired, laid eggs, and died. Great efforts were made to destroy the eggs. The district was divided into circles and each circle was placed under an officer and all villagers were called on to help. The efforts to destroy the eggs were not successful. In laying the eggs the female locust buried them an inch or two below the surface. No trace was left and no large quantity of eggs was destroyed, though a reward was offered of 2½d. a pound (3 as. the *sher*). Efforts were redoubled in July when the young locusts began to appear. All available officers of every branch of Government service were employed as circle inspectors and in supervision, and the bulk of the people, stimulated by their losses in the year before and pleased with the success of the new devices, showed much willingness and activity in the work of destruction. The Sind trench system and the Cyprus screen and pit system were tried. But as the locusts were chiefly in the crops and in the grass lands at the edges of fields it was impossible to drive them and both of these methods failed or were only partly successful. More successful measures were laying long cloths on the ground and driving the locusts on to them and then closing and crushing the cloths; Khândeshi traps of poles with a frame covered with sticky paper moved across the field; and Thana bag-nets drawn through the crops. The most successful method was skimming places which were full of locusts with a waistcloth or *dhotar* held slightly aslant. The young locusts jumped on to the *dhotars* and remained till the *dhotars* were full when they were crushed to death. By these different devices enormous numbers of locusts were killed. The efforts made to destroy the locusts were aided by heavy rain under which numbers of the young locusts perished. The insects were also less healthy and vigorous than in the year before and seemed to suffer from worms and other parasites. By the end of November 1883 the locusts had disappeared. The damage done to the early crops was small. Almost the whole work of destruction was completed without the grant of rewards. In August 1½d. (1 a.) was offered for every pound of full-grown locusts, but, probably because by that time most of the old locusts had perished, only £3 4s. (Rs. 32) were spent in rewards. At the end of the season £50 (Rs. 500) were spent in buying turhans to present to the heads of the villages who had exerted themselves most in destroying the swarms. Some difference of opinion existed as to the variety of locust to which the

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swarms belonged. When small and green the insect looked like a cricket. As it grew it shed its skin, its colour turned to olive brown with dark shadings, and two wings were developed one over the other. The under-wing was at first reddish and the upper wing gray, but the red fringe soon disappeared. The body of the full-grown insect was about two and a half inches long and the folded wings stretched nearly an inch further. When mature the wings again grew ruddy. The flights that passed north through Thána in May reddened whole hill-sides when they alighted.¹ A Bombay naturalist identified some specimens with *Pachyfilus indicus*, a locust peculiar to India, but Dr. Kirby of the British Museum thought the specimens shown to him belonged to a variety of the *Acrydium perigrinum*.²

Besides from rats and locusts the crops occasionally suffer from grasshoppers or *khapuras*, ants or *mavas*, and worms or *hignes*. Of blights the chief are frost or *hiv*. Not unfrequently, perhaps once in ten years, in January and February the cold weather gram wheat and millet are frost-bitten. The heads turn black and rot. The severest frost of which record has been traced was one in January 1835 which is described as more intense than any remembered by the oldest inhabitant. On many lands the crops were wholly destroyed.³ Next cold weather, on the 26th of December, a severe frost did incredible damage. In the south at the close of 1836 and the beginning of 1837 the crops were again ruined by frost.⁴ Grain crops, especially wheat in ear, suffer from rust or *támbera*. *Bábar* is a blight which prevents grain flowering. A vapour, called *dav* or dew, sometimes settles on fields of grain and destroys them in one or two nights.

During the last five hundred years there is either traditional or historic mention of twelve famines. The first is the awful calamity known as the Destroyer or Durga Devi which wasted Southern India at the close of the fourteenth century. The twelve years ending 1408 are said to have passed without rain, and grain is said to have sold at two pounds (one *sher*) the rupee. Whole districts were emptied of their people and for thirty years after the famine the country between the Godávári and the Krishna yielded little revenue. The hill forts and strong places, previously conquered by the Muhammadans, fell into the hands of local chiefs and robbers and the country was so unsafe that the people who returned were driven from their villages. Dádu Narsu and a Turkish eunuch of the Bedar court were appointed to arrange the country and bring back the people. As the former village boundaries were forgotten Dádu Narsu greatly extended the new limits and threw two or three villages into one. Lands were given to all who would till them. For the first year no rent was asked and for the second the rent was limited to a horse-bag of grain.⁵

In 1460 a failure of grain is said to have been followed by famine over the whole of Southern India. This is known as Dámájipant's Famine. Dámáji was the keeper of a large government grain store

¹ Mr. Ramsay, C. S. Collector of Násik.

² Mr. J. Davidson, C. S.

³ Rev. Rec. 691 of 1836, 193 and 692 of 1836, 37.

⁴ Rev. Rec. 769 of 1837, 143.

⁵ Grant Duff's Maráthás, 27.

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at Mangalvedha, twelve miles south of Pandharpur in Sholapur. He used much of the grain in feeding Bráhmaus, but was saved from punishment by the god Vithoba whom he worshipped. To save his worshipper Vithoba, in the form of a Mhár, went to the court at Bedar and paid the value of the missing grain.¹

In 1520, the Deccan was so unsettled that no crops were grown and there was a famine.

1520.

In 1629-30 a failure of rain was followed by famine and pestilence.²

1629-30.

The five years ending 1794 was a time of much suffering. The great famine of 1790, though it is doubtful how far this was caused by a local failure of crops, raised the rupee price of millet to six pounds (3 *shers*). The disorders of the four following years kept the rupee price of millet as high as twelve pounds (6 *shers*) and caused great misery in Akola, Jámkhed, Párner, and Saugamner. In 1794 large numbers died from want and from cholera.

1790-1794.

Eight years later the district passed through a time of greater misery than, as far as information is available, it had suffered since 1408. The rainfall (June-October) of 1802 was plentiful, and, though the crops failed, in parts prospects were on the whole good; and water and grass were abundant. Yashvantráv Holkar was at war with Sindia and the Peshwa and during the last months of 1802 the country was covered with swarms of troops. Two of his officers Fatesing Máne and Muhammad Khán Pathán destroyed all the villages on both sides of the Godávári. Bands of Pendhárís were spread all over the country plundering and wasting. The ripening crops were cut as fodder and what was not used as fodder was destroyed. The late or cold weather crops either could not be sown or were destroyed. The grain stores were plundered and the husbandmen were stripped even of their seed grain. This ruin was not confined to Ahmadnagar; it spread from the Narbada to the Krishna. No grain was left in the country. Even at two pounds (1 *sher*) the rupee, no grain was to be had. Wild vegetables were eaten boiled with a pinch of rotten wheat flour. Young tamarind leaves were mixed with white earth and made into a jelly. Hindus ate the cow, Musalmáns the pig, and in some cases parents ate their children. The streets of the large towns were strewn with dead. In Ahmadnagar alone the deaths were estimated at 5000 to 6000; in many of the villages every soul perished. All who could leave fled to Gujarát.³ After three months of extreme misery, when the treaty of Bassein (31st December 1802) introduced order into the Deccan, Vanjáris began to bring grain from Gujarát. On the top of this distress came an entire failure of the late (September-October) rains of 1803. On the 14th of October General Wellesley wrote that there was every reason to fear a great scarcity of grain in the next season if not a famine. The troops at Ahmadnagar could be supplied only from Bombay⁴ and so great was the scarcity in Bombay that the Governor Mr. Duncan for a time stopped all exports of grain. In the Deccan the crops everywhere⁵

1802.

1803.

¹ Lieut.-Colonel Etheridge's Report (1868) on Famines in the Bombay Presidency.

² Grant Duff's Maráthás, 45.

³ Lieut.-Colonel Etheridge's Report.

⁴ Wellington's Despatches, I. 441.

⁵ Wellington's Despatches, I. 442.

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FAMINES.
1396-1408.

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1460.

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¹ Mr. Ramsay, C. S. Collector of Nasik.² Mr. J. Davidson, C. S.³ Rev. Rec. 691 of 1836, 195 and 692 of 1836, 37.⁴ Rev. Rec. 769 of 1837, 143.⁵ Grant Duff's Maráthas, 27.

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at Mangalvedha, twelve miles south of Pandharpur in Sholapur. He used much of the grain in feeding Bráhmans, but was saved from punishment by the god Vithoba whom he worshipped. To save his worshipper Vithoba, in the form of a Mhár, went to the court at Bedar and paid the value of the missing grain.¹

In 1520, the Deccan was so unsettled that no crops were grown and there was a famine.

1520.

In 1629-30 a failure of rain was followed by famine and pestilence.²

1629-30.

The five years ending 1794 was a time of much suffering. The great famine of 1790, though it is doubtful how far this was caused by a local failure of crops, raised the rupee price of millet to six pounds (3 *shers*). The disorders of the four following years kept the rupee price of millet as high as twelve pounds (6 *shers*) and caused great misery in Akola, Jámkhed, Párner, and Sangamner. In 1794 large numbers died from want and from cholera.

1790-1794.

Eight years later the district passed through a time of greater misery than, as far as information is available, it had suffered since 1408. The rainfall (June-October) of 1802 was plentiful, and, though the crops failed, in parts prospects were on the whole good; and water and grass were abundant. Yashvantráv Holkar was at war with Sindia and the Peshwa and during the last months of 1802 the country was covered with swarms of troops. Two of his officers Fatesing Máne and Muhammad Khán Pathán destroyed all the villages on both sides of the Godávári. Bands of Pendhárís were spread all over the country plundering and wasting. The ripening crops were cut as fodder and what was not used as fodder was destroyed. The late or cold weather crops either could not be sown or were destroyed. The grain stores were plundered and the husbandmen were stripped even of their seed grain. This ruin was not confined to Ahmadnagar; it spread from the Narbada to the Krishna. No grain was left in the country. Even at two pounds (1 *sher*) the rupee, no grain was to be had. Wild vegetables were eaten boiled with a pinch of rotten wheat flour. Young tamarind leaves were mixed with white earth and made into a jelly. Hindus ate the cow, Musalmáns the pig, and in some cases parents ate their children. The streets of the large towns were strewn with dead. In Ahmadnagar alone the deaths were estimated at 5000 to 6000; in many of the villages every soul perished. All who could leave fled to Gujarát.³ After three months of extreme misery, when the treaty of Bassein (31st December 1802) introduced order into the Deccan, Vanjáris began to bring grain from Gujarát. On the top of this distress came an entire failure of the late (September-October) rains of 1803. On the 14th of October General Wellesley wrote that there was every reason to fear a great scarcity of grain in the next season if not a famine. The troops at Ahmadnagar could be supplied only from Bombay⁴ and so great was the scarcity in Bombay that the Governor Mr. Duncan for a time stopped all exports of grain. In the Deccan the crops everywhere⁵

1802.

1803.

¹ Lieut.-Colonel Etheridge's Report (1868) on Famines in the Bombay Presidency.

² Grant Duff's Maráthás, 45.

³ Lieut.-Colonel Etheridge's Report.

⁴ Wellington's Despatches, I. 441.

⁵ Wellington's Despatches, I. 442.

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1803.

failed. General Wellesley had a fair store of food for the fighting men in Ahmadnagar.¹ On the 29th of March 1804, General Wellesley in directing Major Graham the Collector, regarding the mode of providing relief for the destitute and famine-stricken, stated his opinion that the free issue of grain would do more harm than good: it would draw numbers to Ahmadnagar and increase the distress. The best course was to undertake some useful work such as the completion of the glacis or covering slope of the fort, to perfect it, to knock down the bad work in front of the gateway, and in its stead to make a good modern fleche. All workmen should be paid in grain.² On the 11th of April 1804 General Wellesley wrote: The sufferers from famine belong to two classes, those who can and those who cannot work. The class who cannot work includes old persons, children, and sick women; those whose former situation in life has unfitted them for labour; and those whom want of food has made too weak to work. All who can work, both men and women, ought to be employed. Those who cannot work ought to be taken into an hospital and fed, and receive medical aid and medicine at the expense of the public. A building should be provided in the town of Ahmadnagar to receive those who cannot work.³ About 5000 people were fed daily at Ahmadnagar, and in spite of this provision about fifty persons died every day.⁴ Many came from the neighbouring country and the numbers both on the works and in the relief-houses considerably increased.⁵ On the 9th of May General Wellesley suggested that the destitute should be employed in clearing the conduits leading to the fort and to the town.⁶ In the beginning of June the famine was still raging. Some rain had fallen, but General Wellesley was satisfied that the distress must increase till the next harvest.⁷ General Wellesley was long remembered as the saviour of the poor in Ahmadnagar.

1824.

In 1824 the early rains failed and there was much distress for about four months, probably from May to August. The rupee price of millet rose to sixteen pounds (8 *shers*). In September Captain Pottinger sanctioned an expenditure of £20 (Rs. 200) on ceremonies for rain, to soothe the people all of whom were in the greatest alarm. Numbers took their cattle and went to the Nizam's country where the rains were favourable. Many cattle perished. Good rain fell about the end of August, but many had taken land in the Nizam's country and could not come back. The fields remained waste and large remissions had to be granted.⁸

1832-33.

In 1832-33 a partial and in some places an almost complete failure of rain caused much distress. The want of grass and fodder drove away the shepherds and stopped the carrying trade.

1845-46.

In 1845-46 a failure of rain raised the rupee price of millet to twenty pounds (10 *shers*). Distress lasted for six months.

¹ Wellington's Despatches, I. 447.² Wellington's Despatches, III. 500.³ Wellington's Despatches, II. 224.⁴ Wellington's Despatches, II. 22, 224, 284.⁵ Wellington's Despatches, III. 522.⁶ Wellington's Despatches, III. 287.⁷ Wellington's Despatches, III. 525.⁸ Rev. Rec. 156 of 1827, 2.⁹ Rev. Rec. 625 of 1835, 228, 229.

In 1862 the failure of the early rains was followed by great scarcity. Numerous public works were sanctioned to employ the destitute. Among them were the making of a road from Ahmadnagar to Karmála, the improving of the road from Ahmadnagar to Sirur, the improving of the Chandnápúr pass road, the making of a road from Ahmadnagar to the Bálághat, the improving of the Kolhár-Nándur road, of the road from Paithan to the foot of the Imámpur pass, and the road from Jeur to Karmála in the Sholápur district. To relieve the distress among the lower grades of Government servants grain compensation according to a fixed scale was granted to all Government servants whose pay was less than £20 (Rs. 200) a month.

In 1868 relief works connected with the Pravara water scheme were begun.

In 1876, an ill-timed rainfall of only 10·65 inches caused a failure of crops and distress amounting to famine over about two-thirds of the district.¹ The east and south-east suffered most. On the 12th of September, when no hope of a change for the better remained, in Akola the early crops seemed good; in Shevgaon they were fair; in Jáunkhed, Kopargaon, Nagar, Nevása, Páner, and Sangamner, they were bad; and in Karjat, Ráhuri, and Shrigonda, they were very bad. In addition to the failure of the early harvest September and October passed with only a few showers. Except in watered lands no cold-weather crops were sown. With high grain prices, millet at twenty-one instead of sixty-six pounds,² and no demand for field-work, either in harvesting the early crops or in preparing the land for the late crops, large numbers of the less careful of the labouring classes fell into distress. The need for Government help began about the middle of September; it grew keener and wider-spread in December and January when private grain-dealers held back their stores; the pressure was lighter in February as large supplies of grain poured in and irrigation was more general than was expected; the hot months brought a return of distress with a further rise in prices, and afterwards the failure of the early rains caused much anxiety and suffering, which were gradually removed by a timely and plentiful rainfall in September and October. At the close of November, the demand for special Government help had ceased.

The following details show month by month the progress of the distress and the means which were taken to meet it. In September 1876, as rain held off and the people were unable to prepare their fields for the cold-weather crops, the loss caused by the very scanty early rains began to deepen into distress. On the 19th a fall of four inches of rain in Shevgaon in the east greatly benefited the scanty early harvest; elsewhere the fall was lighter. Except in the west where it promised well the early harvest failed and the late crops could not be sown. Cattle were dying from want of fodder and the price of grain was rapidly rising. To meet pressing wants £100 (Rs. 1000)

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1862.

1876-77.

1876.
September.

¹ The estimate was in area 5650 square miles of a total of 6666, and in population 677,376 out of 773,938.

² Sixty-six pounds for millet or *bajri*, and seventy-six pounds for Indian millet or *jadri* were the ordinary prices in the previous season.

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1876.

October.

were placed at the disposal of the *mámlatdárs* of Karjat, Sangamner, and Shrigonda. October passed with very little rain. The early harvest fell short even of its small promise, and such of the late crops as had been sown, withered.¹ The failure of the harvest was beginning to force people to leave their homes. Some went to find work; others drove their cattle to the western hills in search of fodder. Others wandered to the Godávri, Berár, Jálna, and other parts of the Nizám's country. Many settled in their new homes and many died there. Already the Godávri was shrunk to its usual hot weather volume and in some places the water supply was failing. Grain prices were rising rapidly and cattle were dying from want of fodder. The poorest field-workers were showing such signs of distress that local funds were had to be opened over most of the district. In November little rain fell and there was no improvement in the crops. People continued to leave the district going in search of work to Igatpuri in Násik, to the Nizám's country, and to Bombay. The rupee price of Indian millet rose from twenty-seven to twenty-three pounds. Not only were prices high, but the local traders held back their stocks. So great difficulty did the relief-labourers find in getting food that the Collector made use of a sum of £2500 (Rs. 25,000), advanced without interest by two wealthy ladies, to import grain from Nágpur and sell it at cost price in part payment of relief wages.² Soon after this, large quantities of grain began to find their way into the district and the need for any special provision for the supply of grain ceased. As distress spread, the regular district staff was strengthened by dividing the assistant collectors' revenue charges, and placing a special relief officer and a special relief *mámlatdár* over each sub-division. Relief works carried on by civil agency, chiefly road-making and prickly-pear clearings, were started, the average daily number of workers rising from 20,439 in the beginning of the month to 35,770 at the close. Of 29,555, the average daily number for the month, 16,236 were able-bodied, expected to do a full day's work and superintended by ordinary public works officers, and 13,319 were aged or feeble, expected to do two-thirds of a day's work and superintended by the assistant collector or other famine officer. For charitable relief a sum of £2500 (Rs. 25,000) was placed at the Collector's disposal. December passed without rain and with no change in harvest prospects. People and cattle continued to move to the western hills. The Bhils and Mhars were beginning to clamour for work, and, under the pressure of want, one gang gave trouble in Páner. The failure of village wells began to cause anxiety, but Government repaired dams and dug and cleared wells, and added greatly to the available water supply. During the month large stores of grain, brought chiefly by rail from Nágpur to

November.

December.

¹ In Akola in the west and in Néván in the north, the early harvest was estimated at a one-half (8 a.), and at Jámkhed in the south-east at a fifth (6 a.) crop; elsewhere it was withering or had perished. In the few places where they had been sown the late crops were withering. Collector to Revenue Commissioner, 10th October 1876.

² Rambhábái, widow of Bhagvándás Pitale Shet, Rs. 15,000; Rakhmábái, wife of Lachmandásji Manotí of Ahmadnagar, Rs. 10,000. Government Resolution 6034 of 24th October 1876.

Manmád and Dhond, and from Manmád by cart to Kopargaoon and Ahmadnagar, and from Dhond to Shrigonda, lowered the rupee price of *judri* from twenty-six to thirty pounds, and forced local holders to offer their supplies for sale. Fodder was extremely dear and cart-rates rose from 1s. 6d. to 2s. 6d. (Rs. $\frac{1}{2}$ -1 $\frac{1}{4}$) a day. The numbers of the destitute considerably increased, rising on public works from 16,236 to 24,227, against a small fall on civil works from 13,319 to 12,058. The distress was still almost confined to the labouring classes.

About the middle of January 1877, 1·70 inches of rain followed by a very severe storm of hail, thunder, and wind, did much damage in Shevgaon in the east, where prospects had hitherto been fair. Towards the close of the month the centre of the district, Jámkhed Kopargaoon Nagar and Ráhuri, was visited by another hailstorm severe enough to injure garden crops, strip trees of their leaves and in places lay the ground two inches deep in hailstones. During this month the people kept moving about in considerable numbers, and some, though fewer than in the months before, continued to leave the district. Others were coming back, having failed to find work for themselves or fodder for their cattle, and in the north-east a number of destitute wanderers passed through Nevása on their way from the eastern Deccan to the Nizám's country. The fall of rain towards the close of the month greatly lessened the risk of a failure of water. Grain continued to be so freely imported that during the month the rupee price of *judri* only rose from thirty to twenty-nine pounds. In the beginning of the month cart-rates became dearer, even sugarcane was used as fodder, and cattle, failing to find pasture, were coming back from the hills. The hail and rain storms later in the month, though they damaged some stores of fodder, were in places followed by a slight growth of grass. The numbers seeking relief fell on public works from 19,371 in the beginning to 18,383 in the middle of the month, and on civil agency works from 8537 to 7972. On the 19th of January, as the civil works seemed too popular, the pay of non-able-bodied workers was reduced. The new rates were, for a man the price of one pound of grain and $\frac{3}{4}$ d. ($\frac{1}{2}$ a.) instead of 1 $\frac{1}{2}$ d. (1 a.); for a woman the price of one pound of grain and $\frac{3}{4}$ d. ($\frac{1}{4}$ a.) instead of $\frac{3}{4}$ d. ($\frac{1}{2}$ a.); and for a boy or girl, instead of one pound of grain, either the price of three-quarters of a pound or the price of half a pound and $\frac{3}{4}$ d. ($\frac{1}{4}$ a.). The result of this change was a fall in the number of civil agency workers from 8537 in the beginning of the month to 6064 at its close. At the same time by enforcing distance and task tests the numbers on public works fell from 19,371 to 15,758. Some of the people who left relief works moved into the Nizám's territory, and to 944 gratuitous relief was granted. A special class who called for charitable support were wanderers from the very distressed tracts in eastern Poona and Sátára. On the 27th of February a sharp shower fell in Nevása in the north-east and watered wheat and millet looked well. The condition of the people was fair. In Párner in the west there was little distress, as the stock of food was supplemented by the fruit of the wild fig. In Shevgaon in the east there was no distress,

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and in the north-east the state of the people was fair. The lowering of weakly workers' wages had caused large numbers in different parts of the district to leave the works and go to their homes.¹ In some parts before the close of the month the people were beginning to come back. In Nagar small-pox was prevalent, and in Shirigonda there were a few cases of cholera, but public health was on the whole good. The rupee price of *jrári* remained almost constant, rising from twenty-six pounds in the beginning to 25½ pounds at the close of the month. Cattle were fed partly on imported fodder, partly on the produce of garden land. There was much demand for carts, and the rates were rising. The grain trade was very active, lines of carts kept coming and going, and grain though dear was not scarce. The numbers on relief works continued to fall, on public works from 15,332 in the beginning to 9837 at the end of the month; on civil works from 9907 to 997; and on charitable relief from 941 to 889. In March some heavy showers swept away the river-bed crop of melons and damaged the wheat. Large numbers of the people continued unsettled, some leaving the district, others pressing for work on the lately started Dhond-Mamnad railway. In the south many villages were almost deserted, but the people who remained showed no signs of suffering. The supply of grain was abundant, the rupee price of *jrári* remaining unchanged at 25½ pounds. The number of workers rose considerably: on public works from 10,861 to 21,493, on civil works from 912 to 984, and on charitable relief from 889 to 1118. Towards the close of April, some heavy showers proved a useful help to the water supply. In most parts of the district the people were in fair condition, and the famine was not severe. In Shevgaon distress was only beginning. In the west the hill Thákurs and Kolis though badly off, were accustomed to live on roots and wild fruit. There was little movement among the people. During the month the rupee price of *jrári* remained unchanged at 25½ pounds. The cattle were in great measure living on tree leaves, and in Shirigonda many died.² Grain kept pouring in. The numbers on public works rose from 21,493 to 24,580, on civil works from 984 to 1770, and on charitable relief from 1118 to 1711. By this time the famine organization was complete. Most of the able-bodied in need of relief were sent to the railway and other works were closed. The infirm and sick were gathered in large relief camps or fed at their homes. Circle inspectors were told off to groups of villages. On each high road were inspectors moving about on the look-out for fainting wayfarers, and at places relief shops were opened where travellers could find bread and water. In May a good deal of rain fell in different parts of the district. The distress among the hill tribes had greatly increased. In the north, people were moving to Násik in search of work; others were coming back bringing with them small stores of grain. The rupee price of *jrári* rose from 25½ to twenty-three pounds. In the east there was much want of fodder, and numbers of cattle were dying. Large grain imports continued. During the month the numbers on public works rose from 24,528 to

¹ In Páner the works were for a time almost abandoned.

² *Limb Azadirachta indica*, and *Ficus indica*, and *pimpri* *Ficus tsiela* were the chief leaves.

25,851, on civil works from 1826 to 2949, and on charitable relief from 1711 to 3512. In June an average of 4·7 inches of rain fell, and the sowing of the early crops was general. Over the whole district people were coming back and setting to field work. In some parts the refusal of the moneylenders to make advances caused much distress. The rupee price of *javari* rose from 23½ to 22½ pounds. Fodder was very scarce and many cattle were dying, though there seemed to be no want of plough bullocks. The rain had made the roads impassable in places and the grain trade was at a stand. The numbers on public works fell from 27,921 to 26,356, on civil works from 2874 to 2273, and on charitable relief from 3512 to 5539. July passed with an average fall of only 3·17 inches. In most places field work was stopped, and the crops were withering. Towards the close of the month, in Jámkhed in the south-east some showers improved the crops, but on the whole prospects were gloomy. The people were disheartened, most had returned, but some had again left in despair of a good season. In Párner in the west many of the people were living on wild vegetables. Considerable quantities of grain were sent to Sholápur and the rupee price of *javari* rose from 22½ to fifteen pounds. In many places fodder was very scarce. The numbers on public works fell from 29,366 to 22,590, on civil works from 738 to 104, and on charitable relief from 5539 to 3218. August was a month of much anxiety. The rainfall was very slight, an average of fifty-six cents, and the crops over almost the whole district continued to suffer. General rain at the close of the month did much good. At this time the famine pressed hard on the people, and they were unsettled, leaving the district in search of work. The rupee price of *javari*, with a few changes in the middle of the month, remained at fifteen pounds.¹ The supply of grain continued sufficient, but fodder was scarce and cattle were dying. The numbers on public works rose from 23,387 to 33,635, and on civil works from 104 to 187. On charitable relief they fell from 3218 to 2967. During September, an average of 4·15 inches of rain fell, and, though in Akola in the west and Kopargaon in the north, the early crops partly failed, by the end of the month over almost all the district the prospects of the early harvest were good and the sowing of the late crops had begun. The first part of the month was a time of difficulty, but before its close emigrants had begun to come back, and the state of the people was somewhat improved. The rupee price of *javari* which during the month had risen to 13½ pounds fell to fifteen pounds before the end of the month. Early in the month fodder was scarce, but before its close grazing was plentiful. The numbers on public works rose from 25,932 to 27,956, on civil works from 1166 to 2369, and on charitable relief from 2967 to 3429. Early in October rain fell in places so heavily as to harm the ripening crops, but on the whole the fall was seasonable, giving for the month an average of 4·07 inches. In the north the early millet failed, but in parts it yielded a fair harvest. The people were returning from other districts, leaving the relief works and finding employment in the fields. There was still much distress. But as the new crop

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June.

July.

August.

September.

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¹ The Ahmadnagar Municipality opened a grain-shop for the retail sale of grain to the poor. Gov. Res. 323-P. of 13th August 1877.

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November.

began to find its way into the market the rupee price of *javari* fell from eighteen to twenty-four pounds. Podder was sufficient, and the condition of the cattle was improving. In the first days of the month on public works the numbers fell from 27,956 to 1202, but many continued to be employed though not as famine labourers; on civil works the number fell from 483 to 420; and on charitable relief it rose from 3429 to 4546. In November the weather continued favourable. On an average 2.27 inches of rain fell. Except in a few places the early harvest was reaped, and the cultivation of the cold-weather crops was pushed on. The state of the people steadily improved. In spite of a slight rise in the rupee price of *javari* from twenty-seven to twenty-six pounds, the numbers on public works fell from 1545 to 393, on civil works from 392 to 209, and on charitable relief from 4546 to 727. At the end of the month relief works were closed. In December, though Government continued to offer charitable relief, the numbers wanting help fell from 727 in the beginning to seven on the 22nd of the month.

The following statement of average monthly millet prices and numbers receiving relief, shows that during the first half of 1877 Indian millet kept pretty steady at about twenty-four pounds the rupee, or more than thrice the ordinary rates; that its price rose rapidly in June July and August, till it reached thirteen and a half pounds in September; and that it then fell quickly to twenty-seven pounds. As early as December 1876 the numbers on relief works reached 36,285. By lowering wages and enforcing task and distance tests, in February the total was reduced to 13,661. From this it steadily advanced, till in June it reached 31,762, when it again fell. The decrease went on slowly during July August and September, and more rapidly in October and November, when the works were closed. The numbers on charitable relief rose steadily from 944 in January 1877 to 5539 in June. They fell to 2967 in August, and, after rising to 4546 in October, when almost all the relief works were closed, fell in November to 727 and in December to seven:

Ahmadnagar Famine, 1876-77.

MONTH.	AVERAGE DAILY NUMBERS.			On Gratuitous Relief.	POUNDS THE RUPEE.		RAIN.
	On Relief Works.						
	Civil.	Public.	Total.		Bajri.	Jodri.	
1876.							
November	13,310	10,236	29,546	...	21	23	.....
December	17,038	24,227	36,265	...	20	20½	.....
1877.							
January	8276	18,279	26,555	944	26½	29½	Heavy Rain.
February	2785	10,020	13,001	889	24	26	.....
March	631	17,101	17,732	1118	24	25½	Little Rain.
April	1374	24,414	25,788	1711	24	26½	1-15
May	2492	26,849	29,341	3512	24½	22½	Good Rain.
June	2800	29,962	31,762	6539	22½	21½	4-7
July	251	23,290	23,647	3218	19½	18½	3-17
August	62	28,401	28,462	2967	14	14½	5-6
September	1977	26,812	27,889	3129	14½	13½	4-15
October	494	1625	2119	4546	20½	18½	4-07
November	275	886	1161	727	25½	27	2-27
December	...	...	...	7	26½	27	0-14
Total	45,954	253,004	298,958	23,607	.....		10-36
Average	3345	19,463	22,807	2384			
Total Cost.	...	...Rs.	810,973	48,395			
			8,59,363				

A special census taken on the 19th of May 1877, when famine pressure was general and severe, showed that of 34,211 workers 31,512 on public and 2699 on civil works, 16,046 belonged to the sub-divisions where the works were carried on, 16,204 belonged to different sub-divisions of the district, 1823 were from other districts, and 138 from neighbouring states. As regards their occupation, 570 were craftsmen, 10,360 were holders or underholders of land, and 23,281 were labourers. The total cost of the famine was estimated at £85,936 (Rs. 8,59,360), of which £81,097 (Rs. 8,10,970) were spent on public and civil works, and £4839 (Rs. 48,390) on charitable relief. Compared with the former year the criminal returns showed a total increase of 1242 offences.¹ In the Commissioner's opinion almost the whole of this increase was due to the pressure of want on the lower classes. The special mortality was estimated at 30,000, but compared with 1872 the 1881 census shows a fall of 27,109. The addition of the normal yearly increase of one per cent during the remaining seven years gives 81,590 as the loss of population caused by death and migration in 1876 and 1877. The loss of cattle was very great. In the east a large area passed out of tillage for want of plough cattle, but the loss was soon recovered as, in 1878, the tillage area was short of that in 1876 only by 6071 acres. Between 1876 and 1880 about £15,000 (Rs. 1,50,000) of rental were remitted. The chief famine works were the earth-work of part of the Dhond-Manmád railway, the making of roads, and the digging of ten miles of the Ojhar canal.

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Famine Census.

Cost.

Famine Effects.

¹ The details are, an increase under murders of 6; under attempt to murder, one; under culpable homicide, 3; under dacoity, 24; under robbery, 12; under serious mischief and cognate offences, 9; under lurking house trespass or house breaking, 55; under mischief, 30; under cattle theft, 220; under ordinary theft, 807; under criminal breach of trust, 6; under receiving stolen property, 63; and under breaking closed receptacles, 6. Police Reports, 1877.

CHAPTER V.

CAPITAL.

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Capital.
CAPITALISTS.

IN 1872, according to the census, besides well-to-do husbandmen and professional men, 10,075 persons held positions implying the possession of capital. Of these 886 were bankers, moneychangers, and shopkeepers; 7578 were merchants and traders; and 1611 drew their incomes from rents of houses and shops, from funded property, shares, annuities, and the like. Under the head of Capitalists and Traders, the 1880-81 license tax assessment papers showed 1820 persons assessed on yearly incomes of more than £50 (Rs. 500). Of these 705 had £50 to £75 (Rs. 500 - 750); 315 £75 to £100 (Rs. 750 - 1000); 264 £100 to £125 (Rs. 1000 - 1250); 107 £125 to £150 (Rs. 1250 - 1500); 163 £150 to £200 (Rs. 1500 - 2000); 144 £200 to £300 (Rs. 2000 - 3000); fifty-nine £300 to £400 (Rs. 3000 - 4000); twenty-three £400 to £500 (Rs. 4000 - 5000); twenty-four £500 to £750 (Rs. 5000 - 7500); nine £750 to £1000 (Rs. 7500 - 10,000); and seven over £1000 (Rs. 10,000). Besides these the 1879 papers showed 16,652 persons assessed on yearly incomes of £10 to £50 (Rs. 100 - 500). Of these 9436 had £10 to £15 (Rs. 100 - 150); 3930 £15 to £25 (Rs. 150 - 250); 2263 £25 to £35 (Rs. 250 - 350); and 1023 £35 to £50 (Rs. 350 - 500).¹

The men of capital are chiefly Gujarát, Márwár, Lingáyát, and Lád Vánis, and local Bráhmans. A few Chámbhárs, Knnbis, Mális, Maráthás, Mhárs, Musalmáns, Pardeshis, Sonárs, and Telis with small capital are scattered over the district, and in the city and cantonment of Ahmadnagar are a few Pársi capitalists.

Gujarát Vánis are said to have come to the Deccan about 250 years ago when Surat was the chief centre of trade in Western India (1608-1658). They appeared as travelling dealers in foreign spices and groceries, visiting the Deccan in the fair season. After a time they settled as grocers in different parts of the district, and taking to moneylending soon grew rich. They are still considered foreigners, and except in dress keep all Gujarát customs and manners, and visit their native country every three or four years to perform marriage and other ceremonies. They have increased under the British, though of late years their number has been stationary. Except a few rich traders and bankers in the city of Ahmadnagar, most Gujarát Vánis are petty shopkeepers, traders,

¹ The 1870 figures are given because incomes under £50 (Rs. 500) have since been freed from the license tax.

and moneylenders. The Mārwar Vānis came later than the Gujarātis, but were settled in the district in large numbers before the beginning of British rule. They were looked on with disfavour by Marāthās as aliens who took hoards of money to their native country, and as Jain heretics their temples were often turned to the use of Brāhmanic or local gods. Many have settled in the district within the last forty years. Their head-quarters are in the town of Vāmburi in the Rāhuri sub-division, about fifteen miles north of Ahmadnagar. It is the seat of a large Mārwarī community and is the centre of their exchange and banking business.¹ They usually begin business as clerks and servants of established shopkeepers and lenders. While working as clerks, generally by buying old gold lace and embroidered clothing or broken glass bangles and by saving, they put together a little capital. When the clerk has gathered enough capital, he severs his connection with his master and starts as a shopkeeper and moneylender. In this way new shops are being continually opened. Rich and long established Mārwarī firms are careful to do nothing to injure their good name. On the other hand, as a class, the small Mārwarīs are unscrupulous as to the means they use for making money. Still though harsh and unscrupulous to his debtors, even the petty and pushing lender and shopkeeper, as a rule, deals straightly with his own people and with other traders. The Mārwarī lender's chief characteristics are love of gain and carelessness of local opinion. He has much self-reliance and great industry. He has usually education enough to understand the law and procedure of the courts to which he often resorts. He is an excellent accountant and is generally quickwitted in all that concerns his business. Knowing that the people look on him as a stranger and a hardhearted usurer, he holds aloof from them and has no sympathies with them. Though a few of them still go to their native country to perform marriage and other ceremonies, many have obtained by mortgage or sale landed estates and for the most part marry in the Deccan. Besides as a moneylender and general broker he is employed as a retail and wholesale dealer in groceries, grain, and cloth. Lingāyat or Karnātak Vānis are chiefly ironmongers and grocers and are seldom moneylenders. The Lād or local Vānis are grocers. The Brāhman capitalists who belong to the district are mostly Konkanasth Brāhmins in towns and Deshasth Brāhmins in villages. The town Brāhmins who engage in trade are bankers and moneylenders, and the village Brāhmins who engage in moneylending belong to the village accountants' or *kulkarnis'* families. Kunbis and other smaller capitalists, besides engaging in moneylending, work in the fields and at their crafts. Musalman capitalists are landlords and traders. Parsi capitalists are contractors and traders.

Of townspeople, merchants, traders, shopkeepers, brokers, contractors, and highly paid Government servants, and of country people, landlords, petty shopkeepers, and moneylenders, and a few rich cultivators save money. These are chiefly Mārwar, Gujarāt,

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¹ The Deccan Riots Commissioners' Report, 23.

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Lingayat, and Lád Vánis with a sprinkling of Bráhmans, Musalmáns, Pársis, and Kunbi headmen or *pátile*.

Traders spend much of their savings in adding to their business and in house property. Márvár and Gujarát Vánis whose capital is generally more than they require for their business hoard their savings and sometimes employ them in building large houses. With all classes of natives, except Márvár and Gujarát Vánis, the first investment is ornaments and jewelry. Next to ornaments come land and house property and lending money on mortgage. Cultivating classes especially village headmen, spend their savings in buying cattle, sinking wells, and adding to their holdings or building houses. Much money is also spent in marriage and other festivities. Government savings banks and Government securities are resorted to by the higher classes of townspeople who cannot make a better use of their money and by others as a safeguard against loss and because they can take out the money whenever they want it. Formerly considerable sums were invested in private native banks, chiefly by friendless widows and others, who got six per cent interest. But savings banks and Government securities, though they pay only 3½, 4, and 4½ per cent, have greatly reduced this form of investment. Mill or joint stock company shares are unknown.

The thirteen years ending 1882-83 show a considerable though not a constant increase in the advantage taken of one at least of the two forms of investment provided by Government, savings banks and Government securities. In 1870-71, the deposits in the savings banks at Ahmádnagar and other sub-divisional towns amounted to £1993 (Rs. 19,930) against £7182 (Rs. 71,820) in 1882-83. Partly perhaps chiefly from changes in the savings banks rules, the amounts invested in savings banks during these thirteen years have varied greatly. They rose from £1993 (Rs. 19,930) in 1870-71 to £4703 (Rs. 47,030) in 1873-74; fell to £2524 (Rs. 25,240) in 1874-75, rose to £5378 (Rs. 53,780) in 1877-78, fell to £4355 (Rs. 43,550) in 1878-79, rose to £12,576 (Rs. 1,25,760) in 1880-81, and fell to £7182 (Rs. 71,820) in 1882-83. The great increase in 1880-81 was owing to an order raising the highest amount of a single deposit from £150 to £500 (Rs. 1500 - 5000), which was again lowered to £150 (Rs. 1500) in 1881-82. New savings banks have also been recently opened in connection with post offices. The depositors are chiefly Hindus, Government and railway servants, and a few well-to-do private persons. During the same period (1870-1883), the interest paid on Government securities has fallen from £1057 to £547 (Rs. 10,570 - 5470).¹ In 1871-72, the interest fell from £1057 to £361 (Rs. 10,570 - 3610), rose to £1474 (Rs. 14,740) in 1872-73, and in the next ten years, except in 1873-74, 1874-75, and 1876-77, when it stood at £318 (Rs. 3180), £867 (Rs. 8670), and £1536 (Rs. 15,360), it varied between £436 (Rs. 4360) in 1875-76 and £627 (Rs. 6270) in 1879-80 and averaged £650 (Rs. 6500). The details are:

¹ Up to 1876-77, a banker of Aurangabad in the Nizám's territory drew the amount of the interest on his notes from the Ahmádnagar treasury.

Ahmadnagar Government Investments, 1870-1883.

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YEAR.	Savings Banks Deposits.	Securities Interest.	YEAR.	Savings Banks Deposits.	Securities Interest.
1870-71	£.	£.	1877-78	£.	£.
1871-72	1903	1057	1878-79	5378	545
1872-73	2413	361	1879-80	4355	492
1873-74	4592	1474	1880-81	6011	627
1874-75	4703	318	1881-82	12,876	580
1875-76	2524	867	1882-83	8263	546
1876-77	3409	433		7182	547
	3441	1530			

Nine or ten banking establishments at Ahmadnagar, Kharda, Sangamner, Sonai, and Vamburi, deal with Bombay, Poona, Sholapur, Násik, Dhulia, and the chief towns of the Nizám's dominions. The bankers most of whom are Márwár Vánis cash bills of £1 to £500 (Rs. 10-5000).

No firms confine themselves to banking; all are also moneylenders and traders. The rates of commission for a *hundi* range from a quarter to one per cent, being high during the busy season, October to May. Interest is charged according to the number of days the bill has to run. The highest discount allowed is one-half per cent. Discount is allowed during the cotton season when the brokers are in want of cash. At such times *roka* or cash is specially ordered from Poona, Bombay, and other places. Before the introduction of currency notes and the money order system the rate of commission varied from $1\frac{1}{2}$ to two per cent and bankers made large profits.

The two most usual forms of exchange bills or *hundis* are bills payable at sight called *darshani* and bills payable after an interval generally of nine to fifteen days called *mudati*. Cotton bills are drawn at sight. Bills are of three kinds, personal or *dhanijog* when the grantee is the person to whom or to whose order the payment is to be made; on trust or *sháhájog* when payment is made to a nominee of the grantee known to the payer; and descriptive or *nishájog* where a description of the payee is embodied in the bill. It is not usual to draw bills in sets. A letter of advice to the agent or banker, stating the amount drawn, the number of the bill, and the name of the person to whom or in whose favour the bill has been granted, is considered enough. Bills before they reach the correspondent of the drawer are in some cases several times sold, and the purchasers endorse them each time with their signatures or *bechans*. When the amount of the bill is remitted in cash, by another bill, or in any other form, the bill is signed by the payee, returned to the grantor, and filed as a voucher or *khoka*. Unless the bill is *bindjábti*, that is unless it requires no letter of advice, it is usual for the correspondent of the grantor to send a letter of advice, intimating the payment of the money to the payee. No days of grace are allowed. The bill, if demanded, must be cashed on the specified day. If the payer delays, monthly interest is charged varying from one-half per cent if the drawer is a banker to three-quarters per cent if the

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drawer is a merchant. If payment is asked before the bill falls due, discount at a similar rate is charged. If the bill is dishonoured and sent back uncashed, the grantor must pay interest at double the rate of current interest from the date when the bill was bought. He must also pay a non-acceptance penalty or *nakrái*, which varies in different places. Carriage was also formerly charged according to the distance the bill had travelled.

If the bill is lost or stolen a duplicate or *peth* letter stating the amount of the bill and asking for payment is usually granted. If the duplicate letter is lost, a triplicate or *parpeth* mentioning both the bill and the duplicate is issued; and, if the triplicate is not forthcoming, an advice or *jáb* mentioning the bill, the duplicate, and the triplicate, is sent to the same effect. The payer must satisfy himself as to the identity of the bearer of the bill and in doubtful cases should demand security before payment is made. If he pays the wrong man he has to bear the loss, and pay a second time to the holder of the duplicate and the triplicate. The payee in the case of an advice letter or *jáb* passes a separate receipt, while the bill, the duplicate, and the triplicate are simply endorsed. After payment the banker debits the drawer with the amount paid. If a drawer overdraws his account, and the bill is lost or dishonoured, he alone is responsible. It is usual after endorsing them to sell bills to bill-brokers or *daláls*, who are paid brokerage at the rate of $\frac{1}{2}$ d. ($\frac{1}{2}$ a.) on every £10 (Rs. 100) bill. As treasure is seldom sent, bills are generally adjusted by debits and credits and exchange bills or *badli hundis* whose rates vary according to the conditions of the transaction. The drawer pays commission or *hokshái* to the correspondent who disburses the cash to the payee, and both drawer and purchaser pay a brokerage or *daláli* for the sale of *badli hundis*. The interchange of bills has been greatly simplified by the introduction of an uniform coinage. Formerly the different rupees and the different rates of exchange made the system most complicated and was the source of no small profit to local bankers.

Where there is an agent or *munim*, the clerk or *gumásta* acts under the agent. As a rule there is no agent, and the clerk, who is generally a Bráhmaṇ, is subordinate to his master alone and is treated by outsiders with much respect. He keeps the accounts, makes and recovers advances to husbandmen, superintends his master's establishment, looks after his lands and servants, and goes abroad to buy and sell goods according to his master's orders. Exclusive of food and other charges and travelling allowance, the clerk's yearly pay varies from £5 to £30 (Rs. 50-300). At Diváli in October-November he is given a turban or some other article of clothing and small presents on weddings.

Bankers as well as traders and well-to-do moneylenders keep three books, a rough and a fair journal or *rejmel* and a ledger or *khátevahi*. Some traders keep only one journal. Where two journals are kept the transactions of the day are entered in the rough journal as they take place. At the end of the day they are corrected, balanced, and entered at leisure in the fair journal. A general summary of each man's dealings is posted in the ledger

under its proper head and the pages of the journal which refer to the details are noted. Many village lenders trust to the evidence of bonds and keep no books.

At the beginning of British rule the chief Marátha silver coins were *Ankushi* rupees, *Belápurí* rupees, *Chámbhárgondi* rupees, *Chándvadi* rupees coined at Chándor in Násik, *Jaripatka* rupees coined at Násik, and *Váphgávi* rupees.¹ The coining of these old rupees was discontinued soon after the British conquest. They were taken at a discount till 1835, and have now almost disappeared from use. At present, besides notes which are used only in the town and cantonment of Ahmadnagar, the currency is partly silver partly copper. The silver coins are the Imperial rupee, half-rupee *adholi*, quarter-rupee *pávli*, and one-eighth rupee *chavli*. The ordinary copper coins are a half-anna piece *dhabu*, a quarter-anna piece *paisa*, and a one-twelfth-anna piece *pai*. *Kavdis* or cowrie shells are largely used in Ahmadnagar and other market towns in buying vegetables and other cheap articles. Their ordinary value is eighty *kavdis* to a quarter anna.

The insurance of goods against loss by robbery was formerly common. The insurance agents, with whom the work of insurance formed part of the business of banking, undertook to send goods from one place to another, on receipt of transit cost and insurance fees varying from one to two per cent. The orderly state of the country and the introduction of railways have made the expenditure unnecessary and the practice has ceased. Property is seldom insured against loss by fire or by accident. The Ahmadnagar agent of the Oriental Life Assurance Company does some business in the town and cantonment of Ahmadnagar.

Most of the moneylending is in the hands of Márwár and Gujarát Vánis. A considerable number of local Bráhmans and a few Chámbhárs, Kásárs, Koshtis, Kunbis, Lád and Lingáyát Vánis, Musalmáns, Sonárs, and Telis, and others having capital also engage in moneylending. Fifty to seventy-five per cent of the moneylenders are Márwáris, ten per cent Bráhmans, and the rest are local Vánis and others. Moneylending is not the lender's sole pursuit. About sixty per cent are traders including grocers and cloth-sellers, and forty per cent are husbandmen and others. Márwári and other Váni lenders are rich traders or shopkeepers. Bráhman lenders are landholders and sometimes Government pensioners, and Musalmán lenders are landholders and sometimes shopkeepers.²

Of all lenders the Márwári has the worst name. He is a byword for greed and for the shameless and pitiless treatment of his debtor. Some say Bráhmans are as hard as Márwáris, others say they are less hard. Almost all agree that, compared with Márwári and

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¹ In 1820, according to Government orders for every 100 Kore or new *Ankushi* rupees were demanded 101 *Sulákhí* or tested *Ankushi*, *Nirmal Chándvadi*, and *Kore Váphgávi*, 101½ *Nirmal Jaripatka*, 102 *Sulákhí Chándvadi*, and *Sulákhí Váphgávi*, 102½ *Sulákhí Jaripatka*, 105 *Nirmal Báriki Belápurí* and *Kore Chámbhárgondi*, and 106½ *Sulákhí mothe Belápurí*, *Chopi*, and *Chámbhárgondi*. Captain Pottinger to Mr. Chaplin, Commissioner, 25th December 1820.

² Mr. Elphinstone, C. S.

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Bráhmaṇ creditors, Maráthás, Kunbis, and Gujarát Vánis are mild and kindly. A Márvári will press a debtor when pressure means ruin. The saying runs that he will attack and sell his debtor's cooking and drinking vessels even when the family are in the midst of a meal. Bráhmaṇs, whose position in society tends to make them popular, are shrewd and cautious in their dealings, and as a class avoid extreme measures for the recovery of their debts. A Gujarát Váni, a Maráthá, or a Kunbi creditor will seldom ruin his debtor. It is not easy to make moneylending pay. Want of experience often leads to loss of capital. Except when their immediate interests clash moneylenders as a class are friendly to each other, avoid competition, and deal honestly among themselves.

Rates of Interest.

¹The rates of interest prevailing in 1839-40 are given under three heads, *vyáj* that is interest in cash, *manuti* that is interest in grain, and *vyáj-manuti* that is interest in cash and grain. Twelve per cent and cent per cent formed the two extremes of interest in cash, and some few instances of both were found. The current rates of cash interest varied from thirty-three to eighty-three per cent. When a loan of £10 (Rs. 100) was given a bond for £11 (Rs. 110) was made out, and the highest monthly interest charged was half an anna and the lowest a quarter anna on the rupee, that is 83 $\frac{1}{4}$ and 46 $\frac{1}{2}$ per cent a year. *Manuti* or interest in grain was charged at eight pounds (1 *páyli*) of inferior grain, and four to six pounds (2-3 *shers*) of superior grain the rupee a month or seventy-five to 150 per cent a year. The *manuti* or grain interest transactions lasted for only a few months when they were either settled or commuted into cash transaction. *Vyáj-manuti* or part-cash part-grain transactions were charged a quarter or half an anna and six to eight pounds of grain the rupee a month, and amounted to 120 to 192 per cent a year. These transactions rarely lasted beyond the year. When they did they were turned into money transactions if the price of grain was high and if it suited the lender's convenience. *Manuti* or grain payments in both its forms originated in and lasted during the season when revenue instalments and agricultural wants pressed heavily on the husbandmen and when the demand for money was great, and the rate of interest was high. The smallness of the sums generally drawn on such occasions formed further grounds for exorbitant usury. Interest on grain advances consisted of half as much or as much as the quantity advanced, and was equal to fifty or a hundred per cent for six or eight months. When grain was scarce, this rate of interest was proportionally high. This system known as *vádhi* or increasing originated in the deficiency of grain left in the possession of the husbandman for food and seed, from the sowing to the harvest time (June-December).

In 1848, from two to four per cent a month appeared to be the usual rate of interest. If articles were pawned or fields mortgaged as little as one per cent a month interest was charged.² In 1862,

¹ Bom. Rev. Rec. 236 of 1862-1864, 289-295.

² Lieutenant Burgess, assistant survey superintendent; Deccan Riots Commissioners' Report, Ap. A, 14.

in transactions between Márwáris and bankers the prevailing rates of interest varied from a quarter to one per cent a month. In transactions between Márwáris and husbandmen Government servants and others, the prevailing rates varied from a half to two per cent a month. When the lender and borrower were poor and the sums at issue trifling a quarter or half anna interest was charged a rupee a month, or $3\frac{1}{2}$ to $6\frac{1}{2}$ per cent a month. This applied mainly to very needy persons, not more than ten per cent of the people who borrowed a rupee or so to be repaid within the month or earlier. Some bankers took a fee called *manuti* on the amount lent in addition to the interest. This varied from two to five rupees on every Rs. 100 lent. In what were called *khisti* or instalment loans, the loan was repaid by fixed instalments, and no separate interest was charged. Thus a loan of £10 (Rs. 100) was returned by twenty-five instalments of 10s. (Rs. 5) a month, equal to a monthly interest of about $1\frac{1}{2}$ per cent. Interest on mortgaged property varied from $\frac{1}{4}$ to $\frac{3}{8}$ per cent a month in the case of gold, and one to two per cent a month in the case of other metals or of perishable articles. When gold was mortgaged its full value was given in loan; in other cases only one-fourth to one-half of the value of the article pledged was advanced. The practice of *manuti* or grain payments was said to be no more known, but *vádhi* still existed. A quarter, a half, and in emergent cases and in days of scarcity three quarters of the quantity of grain advanced was returned in addition in the case of wheat, gram, and millet. *Vádhi* or loans were confined to the poorest classes or about fifteen per cent of the people.

At present 1884 the current rates of interest are: In small transactions when an article is given in pawn interest is charged at twelve to twenty-four per cent a year; in petty agricultural advances on personal security at fifteen to twenty-four per cent; with a lien upon crops from $18\frac{1}{2}$ to seventy-five per cent or quarter to one anna a rupee; in large transactions, with a mortgage on movable property fifteen to twenty-four per cent; and with a mortgage on houses and land with possession ten per cent and about thirty-three per cent without possession. In the case of land mortgages without possession, the interest soon amounts to the original sum lent, when the time comes for a renewal of the bond under the law of limitation. Moneylenders also charge a heavy discount when making over the amount of the loan to the borrower. They also claim the whole produce of the mortgaged land and make no allowance to the debtor for the crop thus passing into their hands. Altogether, to the needy borrower the real interest on the loan directly and indirectly amounts to cent per cent a year.

Interest is charged for the *Shak* year, which begins on the first of *Chaitra* in March. The intercalary month is provided for by the charge of one month's additional interest every third year. The Government rupee is the standard coin in all transactions.

A common practice among landholders is to borrow grain for seed and for home use, agreeing to return it at the time of the harvest with an increase of fifty per cent. This, as is noticed above, is called the *vádhi didhi* or increase to one and a half. One great

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disadvantage of this practice is that in bad years when the borrower has no grain in store and grain prices are high, the lenders demand the equivalent in money and get a bond for the same, interest being fixed at $\frac{1}{2}$ anna the rupee or about $37\frac{1}{2}$ per cent.

BORROWERS.

Borrowers may be divided into two classes townsmen and villagers. Under townsmen come bankers, traders, artificers, and craftsmen, and under villagers, landholders and field labourers. Bankers and first class traders dealing in gold and silver, generally borrow from men of large capital. They seldom pass a bond or receipt for what they borrow, the extent of the transactions depending on their credit. The only record of transactions of this sort are the account-books, where the name of the clerk receiving the money is entered with the remark *haste* that is immediate receiver. The accounts are closed every year at the Divali holidays in October-November. The interest charged is not more than six per cent a year and as it is usual to allow a remission of $\frac{3}{4}$ d. ($\frac{1}{2}$ a.) from each rupee paid for interest, the actual rate of interest is reduced to a little more than $5\frac{1}{4}$ per cent. Second class traders, those dealing in grain and piecgoods, borrow from bankers and first class traders. Borrowers of this class have to give their signature in the lender's books for the amounts they receive, the entry being called *shām dastak* or bond-passing. The yearly rate of interest varies from six to nine per cent according to the credit of the borrower. About ten per cent of the craftsmen are free from debt. The Ahmadnagar craftsmen are not intelligent and are often duped by the lenders, though in large towns lenders have not the same means for defrauding their clients which they have in villages. The ordinary monthly earnings of a man wife and two children range from 12s. to £1 10s. (Rs. 6-15). Many of them can buy materials worth 2s. to 4s. (Rs. 1-2). Others borrow money by arranging with a moneylender with whom they pledge the materials. The materials are not handed to the lender, but he can seize them at any time if the debtor does not act up to his agreement. Of craftsmen goldsmiths, carpenters, masons, tailors, dyers, ivory-banglemakers and firework-makers are the best off. They own property and being mostly free from debt sometimes manage to save money in the form of ornaments, or sometimes lend at interest to their fellow-workers. They can easily raise loans of £10 to £50 (Rs. 100-500) with or without security. Other classes, including handloom-weavers, as a rule are involved in debt, and find it difficult even to borrow money. They seldom can raise money at less than twenty-four to thirty-six per cent interest, and without giving securities or mortgaging property. The loans seldom exceed £20 (Rs. 200). An intelligent weaver occasionally puts by some of his earnings in the form of ornaments or lends his savings to his fellow workman or invests them in a loom. But this is rare. As a class handloom-weavers are entirely in the hands of moneylenders. The moneylenders advance all the yarn and silk required and take possession of the article. The workmen are paid by the piece, from 2s. to 4s. (Rs. 1-2) for a piece of cloth fourteen to sixteen cubits long and two to $2\frac{1}{2}$ cubits wide, representing six to eight days' work of the weaver and his wife.

Craftsmen.

Fifty-five years ago labourers were not so well off as they now are. With the increase of money in circulation wages have risen. More land is under tillage and the services of day labourers are more in demand. At the time of the American war (1862-1865) day labourers got higher wages and their condition was somewhat better than at present, but the conditions of that time were abnormal due to the inflation of trade and prices. During the 1876-77 famine day labourers suffered severely. Still as they had little or no credit they were not able to run into debt and the seasons of good wages and employment and cheap grain which have since passed have restored them almost if not quite to the level of comfort they had reached before the famine. Moneylenders advance to day-labourers up to £2 (Rs. 20) on the security of the borrower and two friends, or if the borrower owns gold or silver ornaments, these are taken as a security for the loan. For a loan of £1 (Rs. 10) the labourer signs a bond of £1 10s. (Rs. 15) payable at a certain date. A labourer's savings are generally spent in ornaments for his wife and children. When in profitable employment he spends no more than before on clothing and beyond a slight increase in the family allowance of clarified butter and sugar, his food remains the same. A labouring woman is seldom seen with a new robe, and the Ahmadnagar labourers indulge neither in liquor nor in opium. Labourers, as well as craftsmen and petty vendors, have a practice of borrowing money on what they call the *savai khist*, that is repaying by instalments one quarter in excess of the amount borrowed. For every £10 (Rs. 100) borrowed a bond for £12 10s. (Rs. 125) is passed, and the borrower agrees to return this sum in regular monthly, weekly, or daily instalments, and if he fails to pay an instalment, to pay monthly interest on it at a quarter to a half *anna* the rupee that is twenty to thirty-eight per cent a year. In such cases when £10 (Rs. 100) are borrowed the instalments are 3d. to 4½d. (2-3 as.) a day or 8s. to 12s. (Rs. 4-6) a month, the whole to be paid in twelve months.

Mortgage of labour is not uncommon among the lower class of husbandmen and among labourers. A husbandman, who has fallen hopelessly in debt, has lost his land, and still owes money, as his last resource, will mortgage his labour for a term of years. It also sometimes happens that a family of three or four brothers, wishing to borrow money to buy cattle, will agree among themselves to work off the loan by one of their number serving the lender. Among labourers the usual reason for mortgaging their labour is to raise a loan to meet marriage or other expenses. A stamped agreement is drawn up in which the amount of the debt is entered as the labourer's wages. Moneylenders are the only class in Ahmadnagar to whom labour is mortgaged. The services of a bondsman, or one who has mortgaged his labour, are rated at £1 16s. to £2 8s. (Rs. 18-24) a year, exclusive of food and clothing. An ordinary grown workman takes four or five years to work off a debt of £10 (Rs. 100). One case is recorded in which four persons, two brothers and their wives, mortgaged their joint labour for twenty-five years against an

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When the country came under British rule, the bulk of the landholders were in debt. In 1822 according to Mr. Chaplin, owing to the oppression of revenue contractors, the landholders in many villages, though frugal and provident, were much in debt to bankers and merchants. Many of those debts were of long standing. They were often made of compound interest and fresh occasional aids so mixed and massed that the accounts were exceedingly complicated. A husbandman who fell in debt could seldom free himself.

The husbandmen's debts were of two kinds, village debts and private debts.¹ The village debt usually arose from advances or loans made by bankers to the Maráthia government on the security of the revenues of certain villages. The private debts were the result of the revenue farming system under which the state dues were collected through bankers or *sávkárs* who usually received in kind from the villagers what the bankers had paid to the Government in cash and drafts. The mass of the husbandmen had not interest or title enough in their land to be security for a large debt. *Mirás* or hereditary holdings were sometimes mortgaged, but their selling value was estimated at not more than two or three years' purchase, and land yielding £20 (Rs. 200) of gross produce could seldom be mortgaged for more than £10 (Rs. 100). The ordinary dealings between the money-lender and the landholder were based on the teaching of experience rather than on any power of compulsion in the hands of the creditor. The recognized mode of recovering debt was for the lender to send a *dan* or *mohasal* whose maintenance had to be paid daily by the debtor. Another mode was to place a servant in *dharna* or appeal at the debtor's door, or to confine the debtor to his house or otherwise subject him to restraint. Against the humbler debtors severer measures were used. The landholders' constantly recurring necessity could not be relieved unless he maintained his credit by good faith. On the other hand the Government in no way helped the lender to exact more than a fair profit which considering his risks would also be a large profit. Honesty was the borrower's best policy and caution was a necessity to the lender.² There was a considerable burden of debt and many landholders were living in dependence on the lender, delivering him their produce and drawing upon him for necessities. The landholder's property did not offer security for large amounts. The debtor's cattle and the yearly produce of his land were the lender's only security. As immovable

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¹ In 1822, where village debts were of a very old date exceeding twenty years, Captain Pottinger seldom gave orders to the claimants for their recovery. The same rule was applied when the lenders and borrowers were dead and the lands had fallen into the hands of a third person. Many cases had also come to Captain Pottinger's notice where the lands had been obviously obtained through collusion between the *mámlatdars* and their clerks and the moneylenders. In all these instances he dismissed the suits and rendered the documents null. East India Papers, IV. 26.

² Deccan Riots Commissioners' Report, 26. Mr. Chaplin adds: 'The Collector of Ahmadnagar, notwithstanding some embarrassments is of opinion that there is an universal tone of satisfaction among the landholders resulting from the improvement of their condition, and he thinks that they are gradually extricating themselves from their difficulties. The general feature of the picture is correct; but it is perhaps charged with colours a little too brilliant. He thinks that the complaints against them from the moneylenders are decreasing, but this circumstance is partly to be ascribed to many of these debts having been declared inadmissible.'



Jacquemont, a somewhat unfriendly critic, described the cultivators all over India as owing instead of owning. They had almost always to borrow seed from the banker and money to hire plough cattle. Every husbandman had a running account with a lender to whom during all his life he paid the interest of his debt, which swelled in bad years and when family ceremonies came round. In no part of India did indebtedness cause more misery than in the Deccan. Formerly the law or custom prevented a lender from more than tripling the original loan by compound interest; neither personal arrest nor seizure of immovable property was allowed. The English law removing all such restraints caused much horror. To carry out the law judges had to strip old families of their ancestral homes.¹

In 1836 Captain Mackintosh described the Kolis of Rájur in north Ahmadnagar, and the description applied to the whole of the hilly country and many parts of the plain, as almost universally suffering from the high rates of interest and the unjust and unfeeling proceedings of the moneylenders. He was satisfied that the Kolis' bitter complaints were well founded. The moneylenders of Rájur were foreigners from Gujarát, visited their homes at intervals, and retired to their homes when they made a competency. There were four headmen who had agents in different villages to buy up the grain. The moneylenders had induced the district hereditary officers to take shares in their shops as when people of local rank were mixed with them the Kolis were afraid to complain against the lenders. The Kolis keenly felt the injustice of which they were the victims, and were eager to engage in any undertaking which gave them a chance of revenge. The Vánis supplied the Kolis with cloth, spices, salt, tobacco, money, and seed grain. They often kept their accounts and strongly resented any attempt of the Kolis to dispose of their grain to any one but to them. The lenders charged ten to fifteen per cent premium on a loan and made eight to eleven per cent more by advancing Belápur rupees and taking payment in Poona rupees. The debt was generally settled in four months or at any time after when the state of the grain market suited the lender. Spirited Kolis sometimes attended the courts when the lenders sued them, but they generally failed to get redress. The victim was completely ensnared in bonds and was lodged in jail chiefly to strike fear into other Koli debtors. Many surrendered cattle and property rather than go to court. Others fled. Outlaw gangs were always recruited by men whom debt had driven from their homes. The Kolis sometimes attacked the Vánis' houses and destroyed their books. They occasionally held naked swords at the Vánis' throats or slightly wounded them. To guard against fire the Vánis generally kept several copies of their accounts in different places. The Kolis were often anxious to understand their accounts and asked headmen or other intelligent villagers to look through their account but to this the Vánis objected. The bulk of the Kolis lived in the greatest distress and poverty.²

¹ Jacquemont's Voyages, III. 559.

² Trans. Bom. Geog. Soc. I. 216-235.

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¹The first detailed record of the relations between husbandmen and their creditors is the result of an inquiry made in 1843 by Mr. Inverarity the Revenue Commissioner of the Northern Division.

The Collector of Ahmadnagar wrote that the measures which Government had from time to time adopted for the relief of the agricultural people had only made the moneylenders more rapacious and unrelenting. Bonds were renewed at exorbitant rates, the interest and principal being entered in the fresh bond. The Collector quoted a case in which in fourteen months a loan of £6 2s. (Rs. 61) was run up to £18 18s. (Rs. 189), and a decree for that amount was given against the debtor. In summing this and other evidence the Revenue Commissioner noticed that the moneylender was frequently part of the village community. The families had lived for generations in the same village helping the people from father to son and enabling them to meet urgent caste expenses. Government observed that opinions differed on the subject, some viewing the moneylender as the husbandman's friend, others regarding him as a keen designing person chiefly bent on securing his own advantage, even though his gain might cause his debtor's ruin. Those opinions might all be true in a greater or less degree. Among the moneylenders or *banias* as they were called, there was no doubt every possible variety of character, and it might be safely averred that with them as with most men, self-interest was the ruling principle of action.

In this correspondence the attention of the reporting officers was usually fixed on the question of usury. It appears that as yet the operation of the law had not aggravated the burden of debt to any degree of severity. This was natural. The husbandman had generally no title in his land except the title conveyed by the hereditary or *miras* tenure and his stock and field tools were safe from seizure. Another notable point in this correspondence is that the moneylenders are spoken of as the village Banian, the village banker, and under similar terms which show that the old banker was the only lender with whom the landholders had dealings. It is also noteworthy that expenditure on marriages, caste rites, and similar occasions is generally assigned as the cause of indebtedness. One reason why social charges are noticed as the chief cause of debt may be found in the rapid spread of tillage which in different parts of the district followed the lowering of the rates of assessment in 1843 and the following years. The lowering of assessment gave the landholder a strong inducement to add to his holding and the lender was encouraged to make advances by the enhanced security and the ready machinery which was available for recovering debts. It was hoped that the permanent title and the light assessment guaranteed by the survey settlement would so increase the landholder's profits and stimulate his industry that by degrees he would free himself from debt. The increased production and the stimulus to agricultural enterprise did indeed follow, but debt instead of diminishing increased. The following records belonging to the period between 1848 and 1858 bring to notice two marked features in the relations between the lender and the

¹ From the Deccan Riots Com...

husbandman which followed the changes in the revenue and judicial systems. These two features are the growth of small moneylenders and the operations of the laws to the disadvantage of the landholders.

Ample evidence of the indebtedness of the Ahmadnagar landholder and of the exactions of his Mārwarī creditor is found in the papers relating to the revision of the Ahmadnagar survey between 1848 and 1853. According to Captain G. Anderson, the survey superintendent, the great majority of the husbandmen in Nevāsa were deeply involved in debt. About two-thirds of the husbandmen were in the hands of the Mārwarīs and the average debt of each individual was not less than £10 (Rs. 100). This under any circumstances would have been a heavy burden on the landholders; and, owing to the harsh and usurious proceedings of many of the Mārwarīs, the system had engendered so much bad feeling and the outcry regarding it on the part of the husbandmen was so loud and general that it would have been most satisfactory if measures could have been adopted for the mitigation of its attendant evils. So far as Captain Anderson could ascertain, from conversing with intelligent natives on the subject, the general opinion appeared to be that the law required amendment and that the Mārwarīs committed many frauds and plundered the husbandmen, to whom the civil courts were either unable or unwilling to do justice. There were few large capitalists in the district. Most of the moneylenders were Mārwarī, Gujarātī, and other foreign traders who had only lately come to the country. Most of these strangers were without funds when they arrived, and many of them after making fortunes returned to their own country. When a Mārwarī came to the district, he generally entered the service of one of his relations or countrymen, and, when he saved a little money, set up a small shop in some village, where he thought money was to be made. At first he was very meek and forbearing in his dealings with the husbandmen and sometimes persuaded *pātils* or other influential villagers to lend him money to enable him to enlarge his business and provide for the poorer villagers' wants. By degrees he extended his operations until he had the husbandmen completely in his hands, and, by dint of usury and of any oppressive dealings in which he might be able to obtain aid from the civil courts, he gathered £300 to £400 (Rs. 3000-4000) and went to his country to marry. On his return he played the same game. Other members of his family joined him, and with his help set up separate shops. In this manner the country had not benefited by the Mārwarīs as it would have benefited from respectable resident men of capital. Within the past few years matters had somewhat improved and the Mārwarīs had begun to show an inclination to settle with their families in the district. Still the people were much preyed upon by needy adventurers, and a great deal of reckless and fraudulent trading was carried on, which appeared to Captain Anderson not only to entail much injury and oppression on the husbandmen, but also subjected the traders themselves, at least the honest traders, to loss. The doings of Mārwarīs far exceeded the limits of fair trading, and in many localities it did not appear to be so much their object to trade with the husbandmen as to get them

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by fair means or foul into their hands, so that they might use them as tools. A husbandman might borrow two *mans* of grain worth 4s. or 6s. (Rs. 2 or 3). This, by tricky proceedings on the part of the Mārwarī, was turned into a money debt of £1 4s. (Rs. 12), and then by writing out a new agreement the debt gradually grew to £5 (Rs. 50) or upwards. In this way the husbandman became so deeply involved that it was not in his power to free himself by any exertions of his own and he remained either in a slavish state of poverty and indebtedness, or if he showed signs of resistance to the Mārwarī's exactions, he was dragged into court and ruined to deter others from disobedience. Husbandmen seldom attempted to repudiate their debts unless they fancied themselves unjustly and dishonestly treated. Captain Anderson thought the Mārwarīs would have made more out of them if they had dealt more fairly with them. Besides being moneylenders the Mārwarīs were generally retail traders in cloths and other articles. Writing of the southern sub-division of Pārner and part of Shrigonda then included in Karde, Captain Anderson said that the husbandmen were probably poorer than those of Nevāsa. The chief outcry here as elsewhere was against the Mārwarīs and the civil courts. The husbandmen thought the Government had no *daya* or pity for them in allowing such a system to continue. In 1841, their aggregate debts were estimated at about £42,918 (Rs. 4,29,480) or an average of £5 or £6 (Rs. 50 or 60) to each landholder. The husbandmen were generally in debt and their condition was anything but flourishing. In bad years many villages in the Bhimthadi or Bhima valley were almost deserted and the husbandmen went for work to the Gungthadi or Godāvāri valley where the rainfall was less uncertain. In Karjat and part of Shrigonda then included in the Korti sub-division, many husbandmen, especially in bad years, left the district and sought temporary employment elsewhere. They were generally poor though in a few villages some of the headmen and lending villagers who kept sheep and cattle were well-to-do. In proportion to their means, they were probably equally involved in debt with the husbandmen of other sub-divisions, though their more limited resources might prevent moneylenders from being so liberal in their advances as in richer parts of the district. In Shorvaon 1148 of 1764 or 65 per cent of the husbandmen were in debt. The average debt of each might be something less than in Nevāsa. Lieutenant Burgess, the assistant superintendent, in describing the state of Nevāsa said (28th September 1848), that over-taxation and the exorbitant demands of the moneylender were the causes of the decline in the prosperity of the country. Much the same habits, customs, and modes of life seemed to him to prevail among the husbandmen of all the parts of the Deccan which he had visited and he did not perceive any difference in these respects between the people of Nevāsa and other sub-divisions. All were weighed down by the same yoke. People had more than once said to him: 'The Government is excellent, all evils come from the money-lenders.'

¹ Deccan Riots Commissioners' Report, Ap. C. Lieut. Burgess gives the following -

Lieutenant Day wrote to much the same effect regarding Nevása. He said that such was the poverty of the husbandmen of this and other districts that they appeared to be all dependent upon the moneylender who exacted twenty, thirty, or even forty per cent, and when they advanced money they usually kept back one anna in each rupee. A highly respectable man near Nevása who occupied 300 *bighás* of land wanted seed to sow in June 1848. He obtained some from the Bania at $2\frac{1}{2}$ *páyis* the rupee and when he repaid him four months later he gave the Bania nine *páyis* the rupee. Lieutenant Day did not believe that the moneylenders realized these enormous rates of profit. He could not think that the country could possibly support such a drain on its resources. The profits were probably nominal, as village moneylenders were generally poor and they imposed these high rates to make up for the many bad debts they incurred. He thought the moneylenders would willingly compound for half the sum they nominally demanded. In fact in his opinion the moneylenders indirectly did good. It appeared to Lieutenant Day that but for the moneylenders a famine year would have found the country without grain. Lieutenant Day had visited a few of the Nizám's villages the year before and he was told that, with all their arbitrary measures, the revenue authorities were considered more tolerable than the relentless moneylenders in the Company's territories. Mr. Gooddine said of Karde that the chief cause of the landholder's poverty was the general want of capital and the very high rate of interest. The lender ran much risk in making advances to people without capital and consequently the rate of interest might be high. Owing to want of education and the state of native society and of the landholding class, the lender's risks were much less than they seemed to be. Large capitalists, bankers, and others, might borrow money at nine and shepherders at twelve per cent a year, but the Kunbi was seldom or never able to raise money at less than two per cent a month or twenty-four per cent a year, and these rates, from the precautions taken by the lender, such as the taking of new bonds on principal and interest, in the end generally amounted to sixty, seventy, and even a hundred per cent a year.

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details of the rates of interest and terms on which the husbandman borrowed money. Supposing a husbandman wants money for a marriage he goes to the moneylender and asks for £10 (Rs. 100). If he is a poor man, and the lender has doubts of getting back his money, he takes off from Rs. 6 to Rs. 10 as premium or *manúti* and gives the man Rs. 90 in cash. The man writes an agreement to pay back Rs. 100 in six months at Rs. 2 per cent a month interest, which, if paid, would at the end of the six months amount to Rs. 112. As the husbandman received only Rs. 90 he is Rs. 22 out of pocket. If a smaller premium or *manúti* is taken the interest is even as much as Rs. 4 a month. If Rs. 6 is deducted as premium or *manúti* and 4 per cent a month interest is charged with the agreement that the original sum borrowed is paid back in twelve months, the borrower, having had Rs. 6 deducted at first and Rs. 48 interest to pay, will actually lose Rs. 54 on the transaction. At the end of the twelve months, should no money have been paid, the lender makes the borrower write a new agreement in which the principal has risen from Rs. 100 to Rs. 148. If the lender sees that there is great difficulty in paying up this sum, he will probably charge less interest. Two to four per cent a month seemed to be the usual interest. If articles were pawned or fields mortgaged as little as one per cent a month interest was charged. When the borrower showed no sign of paying the sum due by him, and refused to write any further agreements or make any settlement the lender took him into court.

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The Government of the day in reviewing their reports said:¹ In many parts of his report Captain Anderson has referred to the evil influence exercised by the Mārwaris over the husbandmen, the usurious and unfair nature of their dealings, and the almost universal bondage into which the landholding classes have fallen from their indebtedness to these foreigners. He is evidently of opinion that the civil courts as at present constituted unduly uphold the interest of the moneylender and that legislative interference is called for to protect landholders from usury and fraud. Government were not prepared to recommend any special measures regarding money-lending. They hoped that Small Cause Courts would place some check on the usurious practices of the Mārwaris, and they looked to the gradual spread of education to make the landholders less easy victims to the unfair practices of the usurers.

In 1852, Captain, the late Sir G. Wingate, then Survey Commissioner, wrote that the facilities for the recovery of debt offered by the civil courts had called into existence an inferior class of moneylenders who dealt at exorbitant rates of interest with the lower agricultural poor. As the value of the landholder's title under the survey settlements came to be recognized, his eagerness to extend his holding grew. A fresh start was given to the moneylender in his competition with the landholder for the fruits of the soil. The bulk of the people were very poor and the capital required for wider tillage could be obtained only on the credit of the land and its produce. Even under the reduced rates of assessment existing debt left the landholder little margin of profit. This margin of profit would not go far towards covering his increased needs to provide stock and seed and to meet the assessment on the additions to his holding. At the same time for the first year or two his return in produce would be nominal. Even the most cautious could not wait till their profits enabled them to take up fresh land because they feared that the more wealthy or the more reckless would be before them. In 1855 it had become well known that the Regulation restricting the rate of interest to twelve per cent was evaded by the moneylenders by deducting discount, or more properly interest taken in advance from the amount given to the debtor. The usury law had the effect of placing the debtor in a worse position by compelling him to co-operate in a fiction to evade the law. The bond acknowledged the receipt of an amount which had not been received. An Act was therefore passed repealing the restriction on interest. Another result of the enhanced value of agricultural investments caused by the survey settlement was the spread of the practice of raising money on mortgage of land and of private sales of land to moneylenders. Private sales of land were doubtless made in liquidation of debt and not for the purpose of raising money as no landholder would part with his land to raise money. It must therefore be presumed that in such cases the moneylender compelled the transfer by threats of imprisonment or by other terrors. Although moneylenders were adding to their

land by private purchases the sale of occupancies under decree was rare. This was probably due to several causes. The people had not acquired full confidence in the title given by the survey settlement; they probably had hardly confidence in the stability of the British rule. The only land sold was hereditary or *mirás* which as it was held by a recognized title was reputed to be safe. It was seldom a creditor's interest to sell his debtor out of his holding. The landholder's stock and field tools were protected from sale and the creditor was likely to make more by leaving him in possession of his land than by lowering him to a tenant. The sale of immovable property for debt was opposed to custom and public opinion, and unless the land was directly made security the courts would be reluctant to have it sold if the claim could be satisfied by other means more consonant with native usage. The judicial returns show how much more favourable the mode of disposing of business in the courts before 1859 was to defendants than the more strict procedure which was introduced in 1859. The suits in subordinate courts adjusted without judicial action averaged a proportion of one to four to those actually heard. In 1850, 2395 suits were adjusted or withdrawn against 9018 decided. In 1859 as many as 4538 suits were adjusted or withdrawn against 15,622 decided. The rate at which the growing work was disposed of is well shown by the proportion of suits left undisposed of at the end of the year. In 1850 of 16,560 suits filed 3473 remained in the file at the end of the year, in 1858 of 25,257 suits filed 10,400 remained on the file. It is also evident that an immediate and considerable impetus was given to litigation after the introduction of the survey settlement (1848-1853). There was a temporary reaction in the expansion of agriculture in 1854, the people having taken more land than they could cultivate, and accordingly the work of the courts was reduced during this year and the next, only however to increase again until the number of suits in 1859 had reached 25,136 compared with 15,633 in 1850. At this time (1850-1859) the returns show that the imprisonment of the debtor was a favourite method of procuring the settlement of a debt. The sale of land was rare and the sale of the debtor's house was an innovation. Imprisonment would therefore be more often used. During the three years ending 1863 there was an average of 49 civil prisoners in the Ahmadnagar Jail, compared with an average of 29 in the three years ending 1863.

In June 1858, Mr. Tytler the Collector of Ahmadnagar wrote that the husbandmen could not write or read, and, provided they had their urgent wants supplied, whether for a marriage or any other object, they cared not what document they signed. The *Márwáris* took advantage of this state of things and they cared not what document they forged or how extravagant were the terms entered in the bond. Yet documents thus framed passed as agreements between the parties. The aid given by law to money-lenders and borrowers was all on the side of the money-lenders who required no aid being well able to take care of themselves, and the borrowers who required it all had no protection whatever. Mr. Tytler believed that nine-tenths of the disturbances in India were attributable to the evil and one-sided working of the civil courts.

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The position of the litigants was not simply debtor and creditor ; it was the fraudulent Mārvarī backed by the civil courts against the helpless husbandman signing any bond without even a true knowledge of its contents and powerless to oppose any decree that might be passed. This matter spread a constant angry soro throughout society. The people threw the whole blame on the civil courts, but the fault was not in the courts but in the law which was at fault in assuming debtor and creditor to be equal while they were more in the position of master and slave. The question was one of vital importance both to Government and to the people. Even the passive society of the east could not bear so great a burden without from time to time struggling to shake it off. These efforts must increase in frequency and strength unless the legislature took up the matter and removed the cause of evil. Mr. Tytler quoted an instance of the working of the existing laws. A man borrowed a quantity of *javari* worth about 12s. (Rs. 6). Two or three bonds followed and in sixteen months the borrower was sued for £7 4s. (Rs. 72) which the lender was awarded with costs. The judge considered the thing iniquitous but there was a bond and a bond covered all iniquity. Thousands of parallel cases could be collected ; every division and every village teemed with them.

The Revenue Commissioner Mr. Inverarity laid the matter before the Government of the day. Lord Elphinstone, the Governor of Bombay, recorded his conviction that the labouring classes suffered enormous injustice from the want of protection against the extortionate practices of moneylenders. He believed that the civil courts had become hateful to the mass of the people because they were made the instruments of the almost incredible rapacity of usurious capitalists. In Lord Elphinstone's opinion nothing could be more calculated to give rise to widespread discontent and dissatisfaction with British rule than the practical working of the existing law.

In 1859 two enactments aggravated existing evils. These were the Civil Procedure Code and the Statute of Limitations. Whatever facilities the law afforded the creditor in 1852 were greatly enhanced by the introduction of the 1859 procedure, and by the punctual conduct of judicial duties which was now exacted from the subordinate courts. At the same time the landholder's credit was enhanced by adding his land and his stock and fold tools to the security which was liable for his debts.

Shortly after this the rise in produce prices improved the landholder's condition. Notwithstanding the pressure of debt and of injurious laws, about 1860 the landholders were better off than they had been for years. The conditions of agriculture had been favourable. For more than ten years landholders had enjoyed a fixed and moderate assessment and large tracts of arable waste had been brought under tillage. Communications and means of transport were improved, a railway was within easy reach of many parts of the district, and in spite of a series of good seasons produce prices had risen. Although the lender might take him to court,

a landholder had a chance of being able to borrow from a rival lender and the court would give time. If a decree was passed against the borrower, his stock and field-tools were safe and his land was not in danger. He might be imprisoned until he signed a new bond; he was not likely to be made a pauper.

In 1862, the Collector Mr. Tytler, after sixteen years' acquaintance with the district, recorded the following remarks on its progress in wealth. Mr. Tytler believed that a comparison of the past and the current rates of interest afforded an excellent test of the progress of wealth. High interest was a sign of poverty. A poor nation and high interest and a rich nation and low interest everywhere went together. The great fall of interest indicated unmistakably a marked increase in the capital and wealth of the people. Good seasons and steadily rising prices in the past few years had made a marked difference in the indebtedness of the husbandmen. Averse as they were from admitting improvement, they freely allowed that they had to a large extent shaken off the trammels of debt, which for years had damped and depressed their energies. In 1864 the most prosperous period of the American war was reached. In 1865 the introduction of compulsory registration of deeds dealing with immovable property protected the creditor from attempts to repudiate or dispute a registered bond. In the meantime the landholder's estate had risen in value and new cultivation offered securities for new loans. His personal solvency was assured by the large demand for labour on the railway and other public works, and in 1865 his title in his land was recognized and secured by an Act which confirmed the rights vested in him by the survey settlement. Between 1862 and 1865 the American war, while on the one hand it poured money into the country to seek investment, on the other hand raised to an extravagant pitch the value of agricultural securities. To these causes tending to attract capital to the business of agricultural moneylending it may be added that in the dearth of other industries, with a population whose wants embraced little but the merest necessities, capital, which under other conditions would find employment in trade or manufactures, naturally turned to agricultural investment. Almost the only course open to the clerk or servant who had saved a little money in a village moneylender's employment, was to set up as a moneylender.

The most unscrupulous class of petty moneylenders increased considerably during the ten years ending 1875.* It became the landholder's common practice to borrow from one lender to pay another or to borrow from two or three at a time. One result of this competition of low-class lenders was that even respectable lenders were obliged to resort to the methods of swelling the debt and coercing the debtor which the petty lenders had introduced.¹

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¹ Sir G. Wingate thus described the change in the relations between the lender and the landholder: The prosperity of the landholder is no longer necessary to the prosperity of the lender. The village lender needs no longer to trust to the landholder's good faith or honesty. Mutual confidence and goodwill have given place to mutual distrust and dislike. The ever-ready expedient of a suit gives the

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In the process of swelling the account the lender was greatly helped by the Limitation Act of 1859. This Act was passed with the object of helping the borrower by making it impossible for the lender to bring forward old claims which the borrower could not disprove. The lender wrested the provisions of the Act to his own advantage by forcing the debtor, under threat of proceedings, to pass a fresh bond for a sum equal to the amount of the original bond together with interest and often a premium.¹ His inability to pay on account of the uncertainty of the seasons made this practice of passing new bonds at the end of every two or three years press specially hard on the husbandman.

Though the landholder's gains from the high prices of produce during the four years of the American war (1862-1865) were to a great extent cancelled by the badness of those seasons, still the husbandmen drew large profits from the high wages of unskilled labour, which in Bombay rose from 15s. 6d. to £1 7s. (Rs. 7½-12½) a month. Besides in Bombay high wages were paid to the workers in the railway especially on the Ber pass which was not completed till 1863. Shortly after this came an increased expenditure on public works. Besides the advantage of high wages the agricultural population drew a more questionable advantage from their position as landholders. Through the immense stimulus given to the production of cotton and because of the cheapness of money field produce and land had risen

lender complete command over the person and property of the debtor. It becomes the lender's interest to reduce the borrower to hopeless indebtedness that he may appropriate the whole fruits of his industry beyond what is indispensable to the borrower's existence. Thus the lender is able without difficulty to do. So long as a landholder is not deeply involved the lender readily affords him the means of indulging in any extravagance. The simple and thoughtless landholder is easily lured into the snare. He becomes aware of his folly only when the coils are fairly round him and there is no escape. From that day he is his creditor's bondsman. The creditor takes care that the debtor shall seldom do more than reduce the interest of his debt. No matter what the landholder can never get rid of the principal. He feels that another may rest; he sees that another may reap. Hope leaves him and despair seizes him. The vices of a slave take the place of a freeman's virtues. He feels himself the victim of injustice and tries to revenge himself by cheating his oppressors. As his position cannot be made worse, he grows reckless. His great endeavour is to spoil his enemies the moneylenders by continual borrowing. When he has borrowed all that one lender will advance, it is a triumph to him, it lies and false promises can win something more from another. The two creditors may fight, and during the fray the debtor may snatch a portion of the spoil from both. Deccan Riots Commissioners' Report, 45-46.

¹ On the 17th of May 1875, Mr. W. M. P. Coghlan, C. S. the Sessions Judge of Thánná, wrote: "In bonds founded on old bonds which have nearly run the period of limitation, it is impossible to estimate what proportion of the consideration was actual cash payment. The Limitation law, a statute of peace made for the protection of borrowers, has become an engine of extortion in the hands of the lenders. When a bond is nearly three years old the creditor by threatening proceedings presses the debtor to pass a new bond for a sum equal to the principal and interest of the old bond and sometimes with an additional premium. According to the Judge of the Small Cause Court of Ahmadabád, 1st September 1875, the short term which the Limitation Act introduced caused great hardship and furnished lenders with opportunities for cheating their debtors. The debtors are harassed every two years to pay the money or to pass a new bond. Creditors always leave a margin of one year as a measure of precaution. If the law makes three years they always make it two, because they may have to go to another place or the debtor may go elsewhere. Two years is not a long enough time to give a husbandman to pay money. Perhaps it was borrowed for his son's marriage, or for planting sugarcane, or making a garden, and will take him six or even years to clear.

so high that the landholder's power as a borrower was that of a capitalist rather than of a labourer.

The increase in the value of land is illustrated by the rise in the number of suits connected with land from seventy-five in 1851 to 318 in 1861 and to 689 in 1865.¹ The civil prisoners at Ahmadnagar also averaged six during the three years ending 1866 against 29 during the three years ending 1863. At the same time the increase in the landholder's credit is shown by the fall in compulsory processes for the recovery of debt. Thus, though during this period of extremely high prices, the husbandman's land may have, on account of the badness of the seasons, brought him little actual income it brought him the fatal gift of unlimited credit.

In 1865 with the close of the American war the inflow of capital ceased. This decrease of money contributed to contract the landholder's means and materially reduced the margin available for the lender, while it is possible that the landholders did not contract in the same proportions the more costly mode of living which high wages had justified. Debts increased and the husbandmen began to mortgage their lands more deeply than before. In 1871 the failure of crops called for large remissions. This bad season was followed by a marked fall in produce prices between 1871-72 and 1873-74. The effect of this fall of prices aggravated by other circumstances, was first to reduce the landholder's power of paying, secondly to make the creditors seek by all means in their power to recover their debts or to enhance their security by turning personal debt into land mortgage, and lastly to check further advances to husbandmen. During the same period there was a notable increase in the difficulty of collecting the land revenue. The period from 1868-69 to 1873-74 was marked by an unusual amount of remissions and arrears. The business of lenders was also reduced to the last point. At the same time the area held for tillage considerably contracted.

The pressure on the landholder to pay what he owed and the unwillingness of the lender to make further advances were gradually increasing from 1869 to 1875. An order of Government in the Revenue Department,² framed with the object of preventing the sale of land, directed that process to recover land revenue should issue first against the movable property of the occupant, and that the land should not be sold until after the sale of the movable property. This order the moneylenders turned to their own advantage at the expense of the landholders. In February and March 1875 the lenders refused to pay the second instalment of revenue on land whose produce they had received from their debtors. Landholders who found their movable property attached, after they had handed their creditors the produce of the land on the understanding that they would pay the rents, naturally felt that they were the victims of deliberate fraud. The feeling of ill-will was strong and widespread.

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¹ The details are : 1861, 318 suits ; 1862, 354 ; 1863, 520 ; 1864, 449 ; and 1865, 689 ; in 1851 there were only 75 cases under this head.

² Resolution 726 of 5th February 1875.

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In 1874 a band of Koli outlaws, on the western hills of Ahmadnagar and Poona, directed their robberies almost entirely against the lending class. So great was the terror that for many months a large tract of country enjoyed complete freedom from the exactions of Márwári creditors and their agents.¹ This fact and the story that an Englishman, who had been ruined by a Márwári, had petitioned the Empress and that she had sent orders that the Márwáris were to give up their bonds brought matters to a crisis. Even the more educated villagers believed that on a report from India orders had come from England that the Márwáris were to have their bonds taken from them. In some form or other this report was circulated and a belief established that acting under orders from England, the Government officers would connive at the extortion of the Márwári's bonds. During 1874 the district officers had been called upon to furnish information regarding the people of the district for the compilation of the Bombay Gazetteer. Among other subjects the business of the moneylender, the leading characteristics of his professional dealings, and his relations to the landholding classes had been inquired into. This gave room for supposing that the Government, hearing of the ill-treatment of the landholders by the lenders, had caused inquiry to be made and had now given an order which would redress their wrongs. This resulted in the Deccan Riots of 1875.²

Deccan Riots,
1875.

The first outbreak occurred at Supa in Poona, about twenty-five miles from the south-western boundary of Ahmadnagar on the 12th of May 1875, and similar riots took place or were threatened in several villages of Sirur, Blinthadi, Haveli, Purandhar, and Indápur in Poona, and of Párner, Shrigonda, Nagar, and Karjat in Ahmadnagar. The people of the town of Párner were amongst the first to follow the example of Kirde, Nimune, and other villages in Sirur whose people had placed the Márwáris in a state of social outlawry, refusing to work for them, to draw water, supply necessaries, to shave them, and at the same time subjecting them to annoyance by throwing the carcasses of dogs and other filth on their premises. Párner had about fifty moneylenders the chief of whom were Márwáris. The whole body had an evil name for greed and fraud. That there was no riot at Párner was owing to the vigilance of the police and the activity of the assistant collector in charge who scoured the country with parties of Poona Horse.³ In the riots at Ghospuri in Párner, on the 23rd of May where the lenders were the Bráhman *kulkarni* family and one Gujaráti, the *kulkarni's* house was surrounded by the rioters, but, owing to the precautions taken by the family, the rioters only sat in *dharna* or appeal at their door.

¹ Between April 1871 and October 1874 moneylenders suffered in two cases of murder, five of dacoity including one case of mutilation, three of riot, seven of house-breaking with theft of property and bonds, one of arson, or a total of eighteen offences in three years and six months. Deccan Riots Commissioners' Report, 9.

² The feeling of hostility between the landholders and their creditors which found expression in the riots had been increasing for some time, and had it not been for a transient period of prosperity, the crisis would have happened long before. Bom. Gov. Sol. CLVII. (Now Series), 2.

³ Deccan Riots Commissioners' Report Appendix C. 66.

They attacked the houses of the Gujarāṭi lender and after getting all the bonds from him destroyed some of them before his eyes. Some were afterwards found in their possession most of them torn and a few complete. In Ghorgaon in the Shrigonda sub-division all the moneylenders had their bonds burnt. The Police *pāṭil* was convicted as the leader of the rioters. Disturbances took place in six villages of Pārner, eleven of Shrigonda,¹ four of Nagar, and one of Karjat. They were threatened in many other villages but were prevented by the timely arrival of the police or military. A detachment of Native Infantry was moved to Shrigonda and parties of the Poona Horse were active in patrolling the villages in the west within reach of their head-quarters at Sirur. In all 392 persons were arrested, of whom 200 were convicted and 192 discharged. Punitive police posts were established at the expenso of the inhabitants among the disturbed villages.

In a few instances personal violence was used and in several places stacks of produce belonging to moneylenders were burnt; but as a rule the disturbances were marked by the absence of serious crime. In every case the object of the rioters was to obtain and destroy the bonds and decrees in the possession of their creditors. When bonds were peaceably given the mob did no further mischief beyond burning them. When the moneylender refused or shut his house violence was used to frighten him into surrender or to get possession of the papers. In most places the police interfered in the first stage of assembling and prevented violence. From many villages the Mārwaris fled on the first news of the outbreak. In other villages they opened negotiations with their debtors for a general reduction of their claims, and in some cases propitiated their debtors by easy settlements. In almost every case inquired into, the riot began on hearing that in some neighbouring village bonds had been extorted and that Government approved of the proceeding. Almost the only victims were Mārwaris and Gujars. In most villages where Brāhmins and other castes shared the lending business with Mārwaris the Mārwaris were alone molested. In Ghospuri in Pārner, and in a few other exceptional cases where he was the leading or the only lender, a Brāhman suffered. The feeling of discontent among the orderly and patient landholders of Ahmadnagar and the neighbouring districts was so bitter and widespread that some changes in the existing relations between the lender and the borrower seemed necessary. The summary of the results of the Commission which was appointed in 1875 to inquire into the causes of the riots, of the changes which were made in the Civil Procedure Code in 1879, and of the provisions of the Deccan Ryots Relief Act which was passed in 1879 is given in the Poona Statistical Account and applies equally to Ahmadnagar. According to the latest information (1883) the result of these changes in Ahmadnagar is much the same as in Poona. The landholders seem to be better off than they were

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Relief Act,
1879.

¹ In thirty-five villages of Shrigonda the husbandmen's debts amounted to about £60,000 (Rs. 6 lakhs) and in the whole sub-division to about £120,000 (Rs. 12 lakhs) or nearly ten times the yearly Government revenue. Mr. A. F. Woodburn, C.S.

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before the Relief Act was passed. The decrease in fresh loans has led to a diminution of indebtedness: old debts are being gradually worked off, compromised, or barred by time; a good beginning has been made towards clearing off the load of debt; the people as a rule are sensible of the change, and in consequence show a growing desire to practise thrift and to combine for purposes of mutual help. Many experienced revenue and judicial officers hold that, if the present conditions remain unchanged, a few more years will see the landholders to a great extent free from debt and in ordinary years able to meet their expenses without the help of the money-lender. At the same time it is to be remembered that the last three seasons (1880-81, 1881-82, and 1882-83) have been seasons of average prosperity and that the Act has not yet stood the test of a failure of crops. Matters are still in a transition state, and during the transition period it would be unreasonable to expect the Act to endure a severe strain. Once freed from debt the landholder in ordinary years will be able to get on without borrowing. In periods of scarcity or distress he will have to look to Government for help, unless in the meantime the relations of the lending and the borrowing classes are placed on a more rational footing than that on which they rested in times past. The Relief Act has done much to restore solvency to the most important class in the district with the least possible disturbance of the relations between capital and labour.

SLAVERY.

Under Maráthá rule four kinds of house slavery existed in Ahmadnagar. Family slaves were either children sold by their parents under pressure of want during a general famine; children kidnapped or enticed from distant homes and sold in the district; persons who had followed Vanjáris and other travelling merchants from foreign territory during times of scarcity, and, as the only means of preserving their lives, agreed to allow themselves to be sold when purchasers offered; and children sold by their parents to dancing girls to be brought up to their profession. Of the four classes the largest were those who had followed travelling grain-dealers and agreed to be sold to the first buyers. Slavery was never prevalent in the district. It was commoner in large towns than in the villages and in great measure was confined to the houses of Bráhmans and Munsalmáns. Some village headmen had slaves, but slaves were rare in Kunbi families. The price of a slave varied from £2 10s. to £50 (Rs. 25-500) according to circumstances and the qualities of the slaves. Women were always dearest, and their price depended chiefly on their youth and good looks. Besides being the servants of the family, women slaves were usually the concubines of the master of the house. Where both male and female slaves were kept, they were allowed to intermarry, and the offspring were not considered slaves. In 1819, a good number of people of all ages and sexes were brought by Vanjáris from the Nizám's dominions, where there was a famine and had promised to allow themselves to be sold. On arriving in Ahmadnagar they objected to fulfil their agreement as they could support themselves by their labour, and complained to Captain Pottinger that they should not be sold as the Vanjáris had made use of their services

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on the road. Captain Pottinger notified that if any one bought these immigrants they did so at the risk of losing their money. No one would buy the slaves and the Vanjâris were glad to set them free to save the cost of feeding them. A great many children were also carried to Nâsik where under Captain Pottinger's instructions they were given to respectable householders, to be well treated, fed, clothed, and to be allowed to go when they chose to quit their protectors. After this the custom of keeping slaves rapidly fell into disuse. Some complaints reached Captain Pottinger from Nâikins or dancing girls from whom the young women whom they had brought up and trained had run away with lovers. The lover in some cases was allowed to keep the girl on agreeing to pay the Nâikin her original price and to declare the girl free. Such cases were left to friendly settlement, but in no case was the girl forced to return. In 1821, a few female slaves were bought by rich Brâhmans and by Nâikins. In both these cases the girl might be considered fortunate, as she was sure to be well fed and treated with the utmost kindness.¹

WAGES.

In purely agricultural parts where markets are distant as in Shergaon and Nevâsa, labour has always been and is cheaper than near cities. The wages of a common labourer throughout the district range between 2s. and 10s. (Rs. 1-5) a month. In and near Ahmadnagar they are as high as 12s. (Rs. 6) a month. Near Ahmadnagar when land is tilled by hired labour, two men are generally able to manage a field of about thirty acres of which three may be garden or *bâgâyât*. The yearly money wages of each amount to about £1 4s. (Rs. 12). Besides these cash wages each workman receives a monthly allowance of about fifty pounds (6 *pâyli*s) of grain and a present of salt and pepper.² The services of field labourers are in special demand at harvest time and afterwards on the thrashing floor, from October to March. At other seasons, the labourer has chance jobs in the fields, besides unskilled building-work, cart-driving, and brick-making. Reaping and thrashing are paid in kind daily, and other work in cash weekly. Men or women reapers are given five sheaves in a hundred of the number cut or uprooted and tied. Children are not employed in reaping. For thrashing two pounds (1 *sher*) of grain are allowed for every 200 pounds (100 *shers*) trodden and winnowed. The wages of field labour paid in money are not more than 1½d. (1 a.) a day. For other work a man's day's wages vary from 3d. to 4½d. (2-3 as.), and a woman's from 2½d. to 3d. (1½-2 as.), a child is usually paid 1½d. (1 a.) a day. Some villagers go to Bombay as labourers, and many landholders after

¹ East India Papers, IV. 762-3.

² Fifty years ago (1830) an able-bodied field labourer, in return for a year's work, used to receive four *mans* and 3½ *pâyli*s of *jirâri* valued at Rs. 8-5-2; six *pâyli*s of *tur* pulse valued at Rs. 1-3-7; three *pâyli*s of salt valued at Re. 0-9-8; chillies valued at Re. 0-12-0; and Rs. 20 in cash; that is a total payment estimated at Rs. 30-14-5. A female labourer received three-fourths of the amount of food given to the male labourer valued at Rs. 10-2-10, and clothes instead of cash worth Rs. 17-2-10, that is a total estimated at Rs. 17-10-10. In 1818 field labourers engaged for the season were paid Rs. 4 a month; if engaged for the year they were paid Rs. 25 to Rs. 30 with two pounds (1 *sher*) of grain daily and wheat bread, and raw sugar or *gul* on the twelve leading holidays, and five articles of dress. Bom. Gov. Sel. CXIII. 175.

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their field work is over are hired with their bullocks by traders to carry grain and other exports to the coast. The wages of skilled artisans range from 9d. to 1s. 4½d. (6-11 as.) for bricklayers, 1s. to 1s. 6d. (8-12 as.) for carpenters and masons, and 6d. to 1s. (4-8 as.) for tailors. Cart hire is 2s. ½d. (Rs. 1½) and camel hire 1s. 6d. (12 as.) a day.

The oldest prices available for the district are for the sixteen years of scarcity and dear grain included in the thirty-eight years ending 1809. These sixteen years are divided into three periods. In the three years ending 1775 rice varied from 16 to 25½ pounds the rupee, *javari* from 59 to 72, and *bajri* from 33 to 64½ pounds; in the five years ending 1795 rice varied from 8 to 16 pounds, *javari* from 14½ to 52½ pounds, and *bajri* from 18½ to 43 pounds; and in the five years ending 1809 rice varied from 5 to 40 pounds and *bajri* from 4½ to 50½ pounds. The details are:

Ahmadnagar Produce Prices (Pounds the Rupee), 1772-1809.

ARTICLES.	1772	1773	1774	1775	1796	1791	1792	1793	1794	1795	1804	1805	1806	1807	1808	1809
Rice ...	16	25½	16	20	12	12	8	10	14	16	5	15½	12	17½	40	40
Javari ...	59	...	72	70	36½	44	28	14½	52½	45	...	46	...	...	...	...
Bajri ...	64½	33	64	61	40	40	18½	25	47	37	4½	25½	33	45	43	50½
Wheat ...	...	29	48	48	32	33	10	10	29	33	6½	15½	23	48	...	48
Tur ...	48	20½	44	38	21	20	12	19	29	27	6½	7	29	24	...	...
Gram ...	28	25½	49	40	32	32	12	16	24	32	6	13	18	48	...	...

From 1810-11 to 1821-22 the average price of *javari* was 40 pounds and of *bajri* 36 pounds in Jámkhed and 35 pounds of *javari* and 42½ pounds of *bajri* in Korti that is Karjat and Shrigonda. By the end of 1821-22, 375,000 acres (500,000) *bighas* of waste land had been brought under the plough, and, as the next year (1822-23) was one of extraordinary production, prices fell one-third below what they were in 1820-21. Nothing approaching such a fall in the value of produce had taken place in the Deccan within the memory of the oldest inhabitants. In Ahmadnagar town *javari* sold at 176 to 192 pounds the rupee and *bajri* at 128 to 144 pounds and in the district prices were a fourth lower. In 1821 grain was so plentiful that the cultivators found it difficult to find a sale for the produce of their land.¹ Though the two next seasons (1823-24 and 1824-25) were years of great and general failure and though the crops were again greatly deficient in 1832-33, during the ten years ending 1833-34 all field produce prices fell to nearly one-half below what they were during the ten years ending 1821-22.² From 1834-35 to 1837-38 the average rupee price of *javari* was 64 pounds and of *bajri* 65 pounds in Jámkhed and 88 pounds of *javari* and 65 pounds of *bajri* in Karjat and Shrigonda. For the next six years ending 1843-44 no prices are available. In 1844-45 *javari* was sold at 117 pounds in Sangamner and *bajri* at 93 pounds in Sangamner and at 90 pounds in Kopergaon. The next year (1845-46) was a year of scarcity and *javari* rose to 57 pounds in Sangamner and *bajri* to 39 pounds in Sangamner and to 33 pounds in Kopergaon. The three years ending

¹ Bom. Rev. Rec. 96 of 1839, 31.² East India Papers, IV. 730. Bom. Rev. Rec. 692 of 1836, 36-38.

1848-49 wore years of very low prices, *javari* selling at 120 to 270 and averaging 209 pounds and *badjri* at 72 to 220 and averaging 148 pounds.

During the twelve years ending 1860-61, though there were considerable fluctuations there was no decided or long continued rise in prices. During these twelve years, in the villages, *javari* sold at 58 to 140 and averaged 100 pounds, and in Nagar at 48 to 79 and averaged 59 pounds. In 1861-62 *javari* rose to 33 pounds in Rahuri and 29½ pounds in Nagar. During the fourteen years ending 1875-76, in the villages *javari* sold at 33 to 99 pounds and averaged 58 pounds, and in Nagar at 21 to 67 pounds and averaged 37 pounds. The four years ending 1879-80 was a time of famine and suffering. In the villages *javari* sold at 20 to 45½ pounds and averaged 26 pounds, and in Nagar at 19 to 34½ pounds and averaged 24 pounds. The next two years, 1880-81 and 1881-82, show a gradual fall in prices, *javari* falling in the villages from 46 to 77 pounds and in Nagar from 41 pounds to 72 pounds. In 1882-83 *javari* was sold in the villages from 46½ to 60 pounds and in Nagar at 56 pounds. The details are :

Ahmadnagar Produce Prices (Pounds the Rupee), 1844-45 - 1882-83.

ARTICLE.	Rahuri.				Sangannur.				Kopargao.				Nagar.			
	1844-45.				1845-46.				1846-47.				1847-48.			
	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.
<i>Jedri</i> ...	117	..	..	..	57	..	..	..	225	..	..	..	216	276	..	..
<i>Badjri</i> ...	93	90	..	..	39	33	..	..	180	72	..	..	174	137	..	..
Wheat ...	69	86	..	..	30	47	..	..	63	30	..	..	136	74	..	..
Gram ...	69	76	..	..	33	34	..	..	99	33	..	..	108	74	..	..

ARTICLE.	1849-50.				1850-51.				1851-52.				1852-53.			
	1849-50.				1850-51.				1851-52.				1852-53.			
	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.
<i>Jedri</i> ...	122	103	80	61½	117	78	62½	61	132	90	78	88	97	115	79	77
<i>Badjri</i> ...	117	89	66	40½	105	61	41½	82	90	72	53½	70	75	98	61½	76
Wheat ...	67	76	69	37	60	66	41	67	75	72	41½	62	69	83	47½	53
Gram ...	70	84	80	..	72	72	..	62	69	66	..	56	72	66	..	..

ARTICLE.	1854-55.				1855-56.				1856-57.				1857-58.			
	1854-55.				1855-56.				1856-57.				1857-58.			
	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.
<i>Jedri</i> ...	88	117	78	55	117	51	51	88	102	102	56	100	93	102	53	146
<i>Badjri</i> ...	82	93	76	47	90	68	39	73	93	87	52	93	81	84	44½	100
Wheat ...	63	48	78	36½	72	64	34½	67	67	79	38½	73	50	73	40½	67
Gram ...	96	60	60	..	63	69	..	62	45	68	..	62	36	60	..	79

ARTICLE.	1859-60.				1860-61.				1861-62.				1862-63.			
	1859-60.				1860-61.				1861-62.				1862-63.			
	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.	Rahuri.	Sangannur.	Kopargao.	Nagar.
<i>Jedri</i> ...	110	82	106	58	66	58	..	66½	33	46	..	29½	41	44	42	21
<i>Badjri</i> ...	82	68	90	43	56	50	..	39½	32	53	81	25½	38	38	28	18
Wheat ...	63	48	78	36½	42	46	60	25½	31	60	62	23	36	33	33	18
Gram ...	45	30	63	..	46	38	41	..	38	40	46	..	31	27	36	..

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Ahmadnagar Produce Prices (Pounds the Rupee), 1844-45 - 1882-83—continued.

ARTICLE.	1864-65.				1865-66.				1866-67.				1867-68.				1868-69.			
Jedri ...	46	80	44	41	74	33	78	30	74	62	...	25	62	69	40	45	42	42	...	25
Edjri ...	34	60	30	25	55	23	58	28	55	40	38	21	47	42	44	33	30	27	27	21
Wheat ...	23	22	27	15	24	28	33	16	24	34	32	17	30	26	33	...	23	27	33	25
Gram ...	25	22	27	...	24	22	30	...	24	27	25	...	30	24	27	...	23	27	33	...

	1869-70.				1870-71.				1871-72.				1872-73.				1873-74.			
Jedri ...	46	63	00	30	48	60	00	43	35	57	33	32	55	78	33	41	60	00	54	67
Edjri ...	43	54	36	20	40	48	48	30	28	38	33	27	62	62	42	31	67	72	58	67
Wheat ...	22	33	27	15	20	32	30	21	27	32	33	27	31	46	31	20	45	44	44	40
Gram ...	20	26	21	...	30	32	34	24	30	36	30	30	37	30	33	29	45	44	33	35

	1874-75.				1875-76.				1876-77.				1877-78.				1878-79.			
Jedri ...	89	00	81	81	65	60	60	60	23	30	34	24	20	22	17	19	23	24	23	21
Edjri ...	73	75	63	04	44	54	54	52	20	20	27	30	21	29	19	19	21	24	26	22
Wheat ...	42	45	42	41	35	39	30	35	24	28	27	20	16	16	21	17	15	18	17	15
Gram ...	47	46	41	43	48	51	47	54	28	27	23	30	10	18	21	18	16	18	17	16

ARTICLE.	1879-80.				1880-81.				1881-82.				1882-83.			
Jedri ...	22	45	27	23	47	53	40	41	76	77	70	72	60	46	54	56
Edjri ...	21	30	25	23	40	45	37	36	68	69	62	62	49	40	45	45
Wheat ...	17	30	20	17	33	34	34	26	30	37	35	32	34	29	31	29
Gram ...	18	39	24	20	42	48	41	36	51	53	60	60	40	52	41	43

WEIGHTS AND MEASURES.

Metals, cotton, cotton yarn, silk, coffee, raw and refined sugar, clarified butter, oil, drugs, and spices are sold by weight. In the case of gold and precious stones, the following weights are used: Two *gahus*, one *gunj*; $1\frac{1}{2}$ *gunjs*, one *rati*; $2\frac{1}{2}$ *gunjs*, one *rál*; eight *gunjs*, one *mása*; six *másas*, one *sahámása*; and two *sahámásas* or forty *váls*, one *tola*. The *gahu* is a grain of wheat, the *gunj* is the seed of the *Abrus precatorius*, and the *vál* of the *chilhári* tree. The *rati* is a small piece of copper weighing nearly two grains. The *mása* is a square, and the *tola* an oblong piece of metal. Goldsmiths often use a piece of china or crockery ground to the exact weight. The *tola* weighs a little more than the Government rupee which is equal to $11\frac{1}{2}$ *másas*. Silver is sold by the weight of the Government rupee. For inferior metals and other articles sold by weight the following table is used: Five *tolás* one *chhaták*, four *chhatáks* one *pávsher*, two *pávshers* one *achher*, two *achhers* one *sher*, forty *shers* one *man*, three *mans* one *palla*, and 20 *mans* one *khandi*. Except the *tola*, the *pávsher*, the *achher*, and the *sher*, which are sometimes made of copper or brass all these weights are made of iron. They are bell-shaped and flat-topped, and have a ring at the top to lift them by. Oil when bought from the pressers, small

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Capital.WEIGHTS AND
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quantities of clarified butter brought to market by villagers, and milk, are measured by cup-shaped copper or brass pots, about one and a half times as large as the weight measures. Grain, pulse, oilseed, and salt are measured¹ according to the following table: Two *shers* one *adholi*, two *adholis* one *páyli*, sixteen *páylis* or twelve *páylis* one *man*, thirty *páylis* one *palla*, and twenty *mans* one *khandi*. As the *adholi* measure is the largest in use the measuring of large quantities of grain is tedious. The contents of a *sher* measure weigh three to four pounds. The length measures used in cotton and silk goods are the *tasu*, the *gaj*, the *hát*, and the *vár*. The table is: Fourteen *tasus* or thumb joints one cubit or *hát*, $1\frac{1}{2}$ cubits one *gaj*, and two cubits one yard or *vár*. Wholesale purchases are made by the piece or *thán* of twenty to forty yards. Waistcloths or *dhotars* and women's robes or *lugdás* are sold by the pair or singly. Woollens blankets and *charlús* made by shepherds are sold by the score or *kori* to retail and by the hundred to wholesale buyers. Stones, timber, and earthwork are measured by the square *gaj* and masonry by a *hát* of sixteen inches. Three such *hát*s make one *khan*. Hewn stones are sold by the hundred. The local land measure is: $5\frac{1}{2}$ *hát*s long and one *hát* broad one *káthi*, twenty *káthi*s one *pánd*, twenty *pánd*s one *bigha*, thirty *bighás* one *paiku*, and four *paiku*s one *cháhur*. The *káthi* is either a stick or a piece of string. One and a third to two *bighás* equal an acre of 4840 square yards.

¹ It is not above two centuries since everything in this country was sold by weight. Measures were introduced under the sanction of some of the latest Muhammadan rulers. At the present time (1822) grain is sold by weight in some of the neighbouring Nizam's districts. Captain Pottinger's Letter to Mr. Chaplin.

CHAPTER VI.

TRADE AND CRAFTS.

SECTION I.—COMMUNICATIONS.

Chapter VI.
Trade and Crafts.
Routes.

IN the centuries before and after the Christian era, when Paithan on the eastern border of Ahmadnagar was one of the chief centres of trade in the Deccan, traffic must have crossed the Ahmadnagar district over the Sahyádrí hill to the coast. Again traffic must have passed pretty much along the same lines as from Paithan between the twelfth and the middle of the fourteenth century (A.D. 1100-1350) when Devgiri, or as it was afterwards (1338) called Daulatabad, was the chief centre of trade in the Deccan. From the close of the fifteenth to the early part of the seventeenth century, with a great trade centre at Ahmadnagar in the heart of the district, the traffic must have greatly increased. The chief line of trade was probably by Junnar and the Nána and Bor passes to Cheul in the Konkan. During the seventeenth and eighteenth centuries when the great centre of trade was at Surat and the country was disturbed, local traffic was small and the through traffic did not cross Ahmadnagar. About the close of the eighteenth century when Bombay took the place of Surat as the leading port in Western India, trade once more set west across Ahmadnagar and along the Bor and Tal pass routes.

At the beginning of British rule there were no made roads and no lines of traffic fit for wheels. The chief lines of communication were from Ahmadnagar and Kopargaon. From Ahmadnagar the chief lines were the Ahmadnagar-Násik route, ninety-seven miles, passing through Ráhuri, Sangamner, and Sinnar; the Ahmadnagar-Kopargaon route, sixty-one miles, through Ráhuri, Kolhár, and Ashtágaon; the Ahmadnagar-Málegaon route 119 miles through Ráhuri, Puntámba, Vaijápúr, and the Kásári pass, and thirty-two miles further to Dhulia; the Ahmadnagar-Aurangabad route, seventy-five miles, either through the Nimbedehera or the Jeur pass, and then through Pravara-Sangam and Velunja, a branch passing to Jálna; the Ahmadnagar-Sholápnr route 129 miles or through Mándva, Mirajgaon, Páttegaon, Chápádgáon, Karmála, and Mádha; the Ahmadnagar-Sátára route 120 miles through Válki, the Sákli pass, Kothul, Kolgaon, Pátas, Supa, and Guluncha; the Ahmadnagar-Poona route, seventy-seven miles, through Akolner, Ránjangaon, and Vágrote, and seventy-one miles further through Panvel to Bombay; the Ahmadnagar-Kalyán route, 130 miles through Junnar and the Málsej pass, and twenty miles further to Bombay; the Ahmadnagar-Gangákhed route 151 miles through the Dárur pass. From Kopargaon besides the Málegaon route a line passed towards Poona 119 miles. None of these routes were more than fair weather tracks.

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About 1840, in great measure through the enterprise of Sir Jamsetji Jijibhai of Bombay, the export of Berár cotton was turned from its former eastern course to Mirzápur to a western route across the Deccan to Bombay. About 1850 a large traffic from Berár went to Bombay by the Imámpur or Jeur pass in Nagar, and the post line from Bombay to Calcutta also crossed Ahmadnagar and went by the Jeur pass to Aurangabad. According to Mr. Mackay the Poona-Ahmadnagar road forming part of these lines though not metalled, was bridged and fairly ditched, the surface being covered in some places with loose round stones or coarse gravel, and in others with small fragments of hardened clay. Occasionally the gravel and the clay were mixed, and in such places the road was generally at its best. During the dry season it was a fair driving road; during the rains it was indifferent throughout, and at many points bad. It was built for military purposes as Ahmadnagar was the head-quarters of the Bombay Artillery, and it had proved of great advantage to trade. Although it crossed a comparatively poor country, it was the chief feeder of the Poona-Panvel road. With its continuation through the Nizám's territory to Aurangabad it drew much of the traffic of Berár, out of what would be its natural course if an easy road had been opened down the Tal pass to the coast. To reach the line of made road, much Berár traffic was turned south at Ajanta from which it reached Bombay by the made road after traversing nearly three-quarters of the circumference of an enormous circle.¹ Of the route which ran from North Ahmadnagar through Ráhuri towards Násik, the only made portion was the eleven miles between Ahmadnagar and the foot of the Nimbedchera pass. At Kolhár a branch struck off to Yeola and Málegaon. In December 1852 troops marching from Ahmadnagar to Málegaon were brought to a stand as heavy rain had fallen and the road was impassable to carts. About the same time Captain Gaisford made a good road from the city of Ahmadnagar twelve miles to the top of the Imámpur pass. A tolerable fair weather road from Poona to Sholápur crossed the Ghod and passed through the district, and another fair weather road from Sirur passed through Ukadgaon and Chámbhárgonde or Shrigonde. Two lines from Ahmadnagar west to Junnar and the Sahyádris were scarcely passable by carts. They were chiefly used by Vanjáris who preferred them to the made road because they were shorter and better supplied with forage. Except along these western routes the Vanjári traffic was disappearing and cart traffic was growing. The badness of the roads and several small passes were serious barriers to internal traffic. In the south of the district little had been done to help traffic. The country was greatly in want of roads. There was no made road, though with a little smoothing and repairing several of the country tracks might be made into good cart roads. The cart traffic was considerable and the roads were still frequented by Vanjáris. The three leading lines were: From east to west from Bársi and Karmála in Sholápur by Alsunde and Pedgaon towards Poona; from the Bálághát and Kharda in Jámkhed by Nimbodi

¹ Mackay's Western India, 354.

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and Chámbhárgondo towards the north-west and south-east and from Ahmadnagar to Karmála and Sholápur along the right bank of the Sina. East of Imámpur twelve miles north-east of Ahmadnagar no cart roads crossed the Bálaghát hills. All cart traffic went by the Imámpur pass which could be reached only by a considerable round from some of the south Shevgaon villages. A much used bullock track was between Tisgaon and Ahmadnagar by the Bálivádi pass and the Sháh Dongar. Another was the Nágthali pass between the south of Shergaon and Jámkhed. Several attempts to take carts over this pass had ended in a breakdown. In Jámkhed the ground was too rough for carts and except a very difficult line from Manur through the Nágthali pass to Ashti and Kade there was no road either to Ahmadnagar or Poona. The passes towards Jámkhed and Kharda were almost impracticable. The country tracts from Kharda and Jámkhed towards Poona and Ahmadnagar, though not good, were passable by carts. To Ahmadnagar carts generally went round by Mirajgaon, as the direct line was difficult. Little cart traffic passed between Nagar and the Jámkhed villages in the Sina valley. The small passes between the Sina and Sinphana valleys were not fit for carts. The Mohori pass, on the Sina side near Kharda, was in use but was greatly in want of repair, though it had been cleared for guns when the Nizám's army came down it before the battle of Kharda (1795). On the Sinphana side east as far as Bid no pass was fit for carts. The Dongar-Kinhi pass between Páthardi and Kharda was not easy for carts. But there was a large traffic between Kharda and Poona.¹

ROADS.

² Since 1863 when the levy of a special cess for local works was introduced road-making has made rapid progress. At present (1884) besides the cantonment roads and the road up to SalábatKhán's tomb, about twenty-five miles, which are charged to Imperial revenues, the district contains 301 miles of provincial and 229 miles of local fund roads. The six provincial roads are: The Imámpur-Toka road, twenty-seven miles, leading towards Aurangabad and the Central Provinces. It was built at a cost of about £19,000 (Rs. 1,90,000) from Imperial funds, is bridged except across five streams, and is now being metalled throughout. It costs about £500 (Rs. 5000) a year for repairs and yields a yearly toll revenue of about £150 (Rs. 1500). At Toka a ferry boat plies during the rainy season. The Ahmadnagar-Paithan road of fifty-two miles was made at a cost of £8094 (Rs. 80,940) from Imperial and Provincial funds. It is unbridged, metalled for the first forty miles and then gravelled or *murummed*, costs about £1160 (Rs. 11,600) a year to repair, and yields a toll revenue of about £125 (Rs. 1250). The Imámpur toll bar which is common to both the Imámpur-Toka road and the Ahmadnagar-Paithan road also yields on an average about £1091 (Rs. 10,910) a year. The Ahmadnagar-Sirur road of thirty-one miles is a section of the Ahmadnagar-Poona road, and includes the two miles from the Ahmadnagar city to the railway station. It was made at a cost of £23,027 (Rs. 2,30,270) from Imperial and Provincial funds, is

¹ Bom. Gov. Sel. CXXIII. New Series, 140.² Mr. W. S. Howard, M.Inst.C.E., Executive Engineer.

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metalled drained and bridged throughout, costs about £880 (Rs. 8800) a year for repairs, the two miles to the railway station being very expensive to maintain on account of the great traffic upon them, and yields a yearly toll revenue of about £425 (Rs. 4250). The Ahmadnagar-Pimpalgaon road of sixty miles is a section of the Poona-Málegaon road. It was made at a cost of £13,452 (Rs. 1,34,520) from Imperial and Provincial funds, is unbridged in many places and simply gravelled, costs about £940 (Rs. 9400) a year for repairs, and yields a yearly toll revenue of about £230 (Rs. 2300). Of the five unbridged rivers along this route, three, the Mula, the Pravara, and the Godávari, are crossed by ferries in the rainy season. The Ahmadnagar-Dhond road of 45½ miles was built at a cost of £11,502 (Rs. 1,15,020). It is mostly metalled drained and bridged, and before 1878 when the Dhond and Manmád railway was opened for traffic, cost about £1100 (Rs. 11,000) a year for repairs, and yielded a yearly toll revenue of about £820 (Rs. 8200). At present as the road is little used, the cost of repairs has been reduced to £300 (Rs. 3000) and the toll-receipts to £68 (Rs. 680). At Dhond a ferry boat crosses the Bhima which has been handed over to the villagers who work it at their own risk. The Ámbe-ghadgaon-Nándurshingote road of thirty-one miles is a section of the Poona-Násik road. It was made at a cost of £2774 (Rs. 27,740) from Imperial and Provincial funds, is gravelled and partly bridged and drained, costs about £450 (Rs. 4500) a year for repairs, and yields a yearly toll revenue of about £130 (Rs. 1300). At Ámbe-ghadgaon a ferry boat crosses the Pravara. The seventeen local fund roads are: The Ahmadnagar-Shevgaon road of forty miles made at a cost of £3739 (Rs. 37,390), is unbridged and except on the Karanji pass is gravelled as far as Tisgaon twenty-six miles, and is then partly gravelled and partly cleared. It costs about £350 (Rs. 3500) a year for repairs and yields a yearly toll revenue of about £380 (Rs. 3800). The Ahmadnagar-Karmála road of forty-eight miles leading towards Sholápur was made at a cost of about £3195 (Rs. 31,950). It is unbridged, gravelled for thirty-two miles and then cleared, costs about £150 (Rs. 1500) a year for repairs, and yields a toll revenue of £150 (Rs. 1500). The Ahmadnagar-Anághát road of thirty-three miles leading towards Junnar is unbridged and insufficiently gravelled. It costs about £300 (Rs. 3000) a year for repairs, but has now been given up. The ten miles in the Nagar sub-division is in good order, and the rest is only a fair weather country road. The Ahmadnagar-Chichondi road of fifteen miles is unbridged and gravelled. It costs about £150 (Rs. 1500) a year for repairs and yields a toll revenue of about £170 (Rs. 1700). The Shendi-Vámhuri road of eight miles was made at a cost of about £1043 (Rs. 10,430). It is gravelled and bridged in the Dengargaon pass, costs about £80 (Rs. 800) a year to repair, and yields a yearly toll revenue of about £80 (Rs. 800). The Nándur-Kolhár road of twenty-eight miles is gravelled and bridged at smaller streams. Up to Loni it cost about £65 (Rs. 650) a year for repairs, and beyond it was in bad order. The whole road has now been given up, as carts prefer the route through Sangamner since the Loni-Bári road was opened. The Loni-Bári road of fifty-eight miles passing through Sangamner

Department, to start another survey. Mr. Hallam's lines showed an improved gradation in some places and avoided a tunnel in the Chikhli ridge, thirty miles from Dhond. The earthwork was begun in February 1877 and half of it was finished as a famine relief work, the labourers being chiefly from Ahmadnagar, Násik, and Sholápur. The gauge is 5' 6", the same as on the Peninsula lines, and the rails which are each thirty feet long are of the best Bessemer steel. The sleepers are pot-sleepers and are three feet apart. The ballast is clean river shingle and the banks are of gravel. The width of land taken up varies with the height of the bank and averages about forty feet.

The chief bridges are on the Bhima, the Godávári, the Pravara, and the Mula. The Bhima bridge, 535 yards long, with twenty-eight fifty feet spans, cost about £49,410 (Rs. 4,94,100); the Godávári bridge, with twenty-one fifty feet spans, cost about £41,230 (Rs. 4,12,300); the Pravara bridge, 280 yards long, with eighteen forty-feet spans, cost about £23,000 (Rs. 2,30,000); the Mula bridge, with four 147 feet girders, cost about £33,570 (Rs. 3,35,700). All these except the Mula bridge are founded on rock. Near the Mula, thirty feet of shifting sand and then ten feet of black deposit had to be dug through. Sheet piling had to be used and it required six ton horse-power engines working day and night to keep the pits dry. The stone used in all these bridges is boulder trap brought in by Vadars. The arching of the three large bridges is all of through stones two feet nine inches in depth. The lime nodules or *kankar* were of the best quality, proving on analysis to contain ninety per cent of fat lime. They were burnt with charcoal in the proportion of two to one, the average cost per hundredweight burnt and delivered being £1 16s. (Rs. 18). Besides these there are in all sixty-nine bridges, twenty-six of them major and the rest minor, ranging from four to sixty feet long, and built at a total cost of £93,000 (Rs. 9,30,000). In all cases the stone was boulder trap cemented with the best mortar. The line has not yet been fully fenced. In some places, especially near Ahmadnagar and Láksh, the banks have been thickly planted with *bábhul* and other trees. When finished the whole line will have cost about £1,350,000 (Rs. 1,35,00,000) or about £9380 (Rs. 93,800) a mile, of which about £13,000 (Rs. 1,30,000) were paid for land compensation and preliminary expenses, and about £105,000 (Rs. 10,50,000) for earthwork. The line was opened for traffic on the 17th of April 1878. Some large bridges which were begun in 1879 were not finished till the rains of 1880. Up to the end of 1880 the line was managed by Government; it was then handed to the Peninsula railway authorities. At the Ahmadnagar station there is a passenger platform 800 feet long and a goods platform 700 feet long. The station building cost about £3500 (Rs. 35,000). Quarters for clerks and signallers, built at a cost of £1800 (Rs. 18,000), for police at a cost of £500 (Rs. 5000), and for porters at a cost of £500 (Rs. 5000), have also been provided. There is also a goods shed. At Visápur, Sárola, Ahmadnagar, Vámburi, Láksh, and Chitali tank houses and water columns have been built at an average cost of £1060 (Rs. 10,600). The station

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PASSES.

yards are all planted with mango trees, a waterman and gardener being kept at each station on the line.

¹ The hill passes of the district belong to two systems, those that run east and west across the main range of the Sahyádris and those that run on the whole north and south across the spurs that stretch east from the main range of the Sahyádris. The Sahyádris touch the Ahmadnagar district only in the Akola sub-division in the west. The chief passes in the Ahmadnagar section of the range are the CHENDHYA and MENDHYA on the direct route from Akola and Rájar to Sháhápur and Bhiwandi in Thána. They descend by two tracts from Ghátghar on the crest of the Sahyádris, eighty to eighty-five miles north-west of Ahmadnagar, the Chendhyu two and the Mendhya three miles long. In 1826 these tracks were steep, stony, and dangerous for cattle at the upper part, but passable for laden cattle and used for driving sheep and goats for sale to the Konkan markets. At present they are passable for pack animals but traffic is not large owing to the rugged country on the Ahmadnagar side, and the neighbourhood about twelve miles to the north of the Tal high road. Large quantities of myrobalaus and rice from the Sahyádris villages are exported on pack bullocks. About twenty miles south of the Chendhya and Mendhya passes is the SAVURÁCHENDHYA a very steep and difficult tract of about five miles, which leads from Páchno about sixty miles north-west of Ahmadnagar to Belpáda in the Murbád sub-division of Thána. This was formerly a favourite route for gang robbers in making raids into the Konkan. Between these two are the PÁTHRIA and ÚMAR passes each about three miles long leading from Kaushet seven or eight miles north-west of Páchno to Khaushet in Thána. Besides these larger tracks are many very intricate Sahyádris footpaths along which people travel with much difficulty loaded with the produce of their fields to the different weekly markets. Where the rock is very steep they use a simple bamboo ladder which enables them to keep to the most direct routes. The ladder consists of a substantial bamboo stripped of its branches with a small stump left at each joint or division to be used as a step. Of the passes which cross the spurs which stretch east from the Sahyádris the chief are: In the north in the extreme west of the Kalsubái range a footpath passes from the head of the Pravara river in Akola round the western spur of Kulang fort to the village of Jámundha in Igatpuri. Four miles east between Kalsubái and the Navra-Narri hill are two footpaths used only by Thákurs and so steep as to be almost inaccessible. About seven miles east, Bári, the main pass in the Kalsubái range crosses under the east shoulder of Kalsubái hill. A road has lately been made through the pass from the Ahmadnagar side, and, in Násik, a road carries on the line to the Ghoti railway station. Though the Loni-Bári road was opened about 1877, the Bári pass was made rather earlier. The trade is increasing rapidly and is now ten to fifteen carts a day, but is almost nothing during the monsoon owing to the want of a ferry over the Dárna river near Ghoti. East

¹ The Ahmadnagar Hill Passes Account owes much to additions and corrections by Mr. J. C. Pottinger, Assoc. M. Inst. C. E., Executive Engineer.

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of Bári the Kalsabái range for many miles is impassable except for cattle or foot traffic, and, as the paths lead from the very rugged lands of Akola, carts are never used. One of these is the **MHAISVA** pass leading from Ekdara near Patta fort to Adjhare Budruk in Igatpuri. It was formerly made fit for cart traffic, but having been neglected for many years the lower part has become a stream bed full of boulders. A cart-track leads from Dubere to the east of the **Ad** fort in the Sinnar sub-division of Násik to the large town of Thánágaon on the bank of the Mahálungi, also in Násik, and a similar though less steep track communicates with the Mahálungi valley from Dápur ten or twelve miles south-east. About thirty miles east of Bári at Nándur-Shingota is the **HANMANT** pass on the provincial road between Násik, Ahmadnagar, and Poona. Beyond this the Kalsabái hills fall into the plain. The second range of hills which leaves the Sahyádris at Kurnshet a little to the north-west of Kotul in Akola has several fine passes, especially on the road which enters the Sangamner sub-division from the south, near the village of Bota, and passes north through the town of Sangamner. The chief of these is the **CHANDNÁPURI** pass, on the Poona-Násik road eight miles south of Sangamner with an ascent of nearly a thousand feet through grand scenery. About thirty-five miles south-east of Chandnápuri in the north of the Nagar sub-division, across the same line of hills, is the **NIMBEDHERA** pass through which runs the chief cart-road of the sub-division the Ahmadnagar-Málegaon road as well as the Dhond-Manmád railway. About ten miles east of Nimbedhera is the **IMÁMPUR** or Jeur pass which in 1850 was the only pass fit for carts on the Ahmadnagar-Aurangabad road, and by it went the Bombay-Calcutta post and a large cart traffic in Berár cotton. At present (1884) the Jeur pass has a very large traffic as all the cotton and seeds from Toka and Paithan come into Nagar by this route. About fourteen miles south-east on the same range is the **KARANJI** pass on the road between Tisgaon and Ahmadnagar. It has a good deal of traffic in cotton and seeds from the Nizám's territory south of Paithan especially from Páthardi about eight miles east of Tisgaon. The **NÁGTHALI** pass is between Manur and Ashti and Kade. Further south-east in Jámkhed are small passes in the hills between the Sina and the Sinphana valleys. The **Mono** pass six miles north of Jámkhed is gravelled and bridged. The **MUNGEVÁDI** pass, six miles east of Kharda, is in its natural state and fit only for pack animals. There is a very considerable trade down these passes, and it is proposed to improve the Mungevádi pass especially as the Nizám's government have done a little to their end from Pákrud. The **MOHORI** pass on the Sina side six miles north-east of Kharda is in its natural state and passable for lightly laden carts. The passes in the south in the direction of Jámkhed and Kharda are almost impracticable for carts. Of these the chief the **DONGAR-KINHI** pass between Páthardi and Kharda is almost impassable to wheels. In 1854 several of the passes across the Harishchandragad range between the Mula and the Ghod valleys presented barriers to internal traffic. None of them were very difficult and it was said that they might be cleared of large stones without much expense. Along the pass between Bráhmaovádi in Akola and Ambegawhán in Poona

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FERRIES.

timber is at present (1884) dragged from the Akola forests into Poona. It is also used by pack animals.

Of eleven local fund ferries which ply from June to October, two, at Pedgaon and Nimbgaon-Khalu in Shrigonda are on the Bhima; two, at Kopargao and Toka in Nevása are on the Godávari; three, at Sangamner and Kolhár in Ráhuri and at Kalas in Akola are on the Pravara; and four at Ambeghadgaon in Sangamner, at Ráhuri and Belápur in Ráhuri, and at Kotul in Akola are on the Mula. These ferries are yearly farmed. The 1883-84 receipts amounted to £281 (Rs. 2810) against £234 (Rs. 2340) in 1882-83.

TOLLS.

Of twelve toll bars, ten are on provincial and two on local fund roads. Of those on provincial roads, two are on the Ahmadnagar-Toka road, two on the Ahmadnagar-Sirur road, two on the Ahmadnagar-Dhond road, three on the Ahmadnagar-Pimpalgaon road, and one on the Ambeghadgaon-Nándurshingote road. Of those on local fund roads one is on the Ahmadnagar-Shevgao road and one on the Shendi-Vámburi road. In 1883-84 the receipts on the provincial roads amounted to £2683 (Rs. 26,830) and on the local fund roads to £944 (Rs. 9440) against £2226 (Rs. 22,260) on provincial and £885 (Rs. 8850) on local fund roads in 1882-83.

REST HOUSES.

Besides three district officers' bungalows at Sangamner Dongargaon and Belápur, and nine European travellers' bungalows at Imámpur Vadála and Toka on the Ahmadnagar-Toka road, at Supa on the Ahmadnagar-Sirur road, at Ismálpur Kolhár and Ráhata on the Ahmadnagar-Pimpalgaon road, at Kolgaon on the Ahmadnagar-Dhond road, and at Ahmadnagar, there are fifty-nine rest-houses or *dharmaśálas* for the use of native travellers, kept by local funds and six in and about the town of Ahmadnagar kept by the Ahmadnagar municipality. The largest of the town rest-houses is the one outside the Sarjepura gate. It has a water cistern, latrines, and stables, and has room for about 300 travellers. The three district officers' bungalows are in charge of the first assistant collector of the district, whose leave must be asked before the bungalows are used. These and the European travellers' bungalows are mostly furnished with chairs, tables, and bedsteads, and a messenger or a messman is always in attendance. Each of the local fund rest-houses is divided into two or three rooms and none have furniture.

POST OFFICES.

Ahmadnagar forms a part of the Ahmadnagar postal division. Besides a disbursing post office at Ahmadnagar, the head-quarters of the district, it has one town sub-office, twenty-five sub-post offices, and thirty-two village post offices. The chief disbursing office at Ahmadnagar is in charge of a postmaster whose yearly salary is £120 (Rs. 1200) rising to £163 (Rs. 1680). The one town sub-office in the city of Ahmadnagar and the twenty-five sub-post offices at the Ahmadnagar railway station, Akola, Belápur, Belvandi, Jámkhed, Kada, Karjât, Kharda, Kolhár, Kopargao, Kotul, Murshidpur, Nevása, Párner, Páthardi, Puntámba, Ráhata, Ráhuri, Rájur, Sangamner, Shevgao, Shrigonda, Sonai, Toka, and Vámburi, are in charge of sub-postmasters whose yearly salaries vary from £12 to £48 (Rs. 120-480). The thirty-two village post offices at Akolner,

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Alkuti, Ashvi, Bhánáshivra, Bodhegaon, Chichendi, Dhandarphal, Jámgaon, Jávla, Jeur, Kánhur, Karanji, Khadamb, Kolgaon, Korhála, Mirajgaon, Miri, Nighoj, Nimbgaon-Jáli, Nimon, Padhegaon, Párgaon, Pedgaon, Ránjangaon, Rásin, Sárola, Sirur, Supa, Tisgaon, Vadhlira, Válki, and Vári, are in charge of schoolmasters whose yearly allowances vary from £2 8s. to £7 4s. (Rs. 24-72). Thirty postmen who deliver letters are paid from £7 4s. to £12 (Rs. 72-120) a year. At some places delivery is made by runners who receive a gratuity of £1 4s. (Rs. 12) a year for the additional work. Seventy-seven village postmen are employed in delivering letters at villages. Of these fifty-four, with yearly salaries varying from £8 8s. to £12 (Rs. 84-120) are paid from Imperial funds, and the remaining twenty-three, ten of whom receive £12 (Rs. 120) and thirteen £10 16s. (Rs. 108) each, are paid from provincial funds. All the village post offices and the two sub-offices at Kotul and Toka, issue money orders. The remaining post offices issue money orders and act as savings banks. Mails for the Ahmadnagar district for and from Bombay are carried by the Great Indian Peninsula Railway between Bombay and Manmád and Bombay and Dhond, and from these stations by the Dhond and Manmád State Railway. The Ahmadnagar post offices are supervised by the superintendent of post offices Ahmadnagar division, whose yearly salary is £300 (Rs. 3000). He is helped by an inspector whose head-quarters are at Ahmadnagar and whose yearly salary is £96 (Rs. 960).

After the opening of telegraph offices at the stations on the Dhond and Manmád railway, the Ahmadnagar telegraph office was (26th March 1878) closed. In 1875-76 the total number of messages at the old Ahmadnagar office was 672 of which 161 were Government and the rest private, against 623 in 1870-71, of which forty-seven were Government and the rest private. A telegraph branch is now (1884) added to the Ahmadnagar post office.

TELEGRAPH.

SECTION II.—TRADE.

The earliest details of Ahmadnagar trade belong to the third century after Christ (247), when, according to the Greek author of the Periplus of the Erythræan sea, a great traffic passed between Broach in Central Gujaráť and Paithan on the east border of the present Ahmadnagar district and through Paithan ten days (about 200 miles) east to Tagar, a still greater centre of trade, whose site is unknown. The chief imports from Broach to Paithan and Tagar were wine, brass, copper, tin, lead, coral, chrysolite, cloth, storax, white glass, gold and silver coins, and perfumes. The exports were, from Paithan, a great quantity of onyx stones, and from Tagar ordinary cottons in abundance, many muslins, mallow-coloured cotton, and other articles of local production.¹

To the trade which crossed Ahmadnagar between the eleventh and fourteenth centuries when Devgiri or Daulatabad was the

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¹ McCrindle's Periplus, 125, 126. The gold and silver coins were imported not from a want of the precious metals, but rather as works of art or charms. The writer states that they yielded a profit when exchanged for the local money. Ditto, 123.

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chief trade centre, or to the trade which centred in Ahmadnagar during the sixteenth century, no direct references have been traced. Of the chief exports from Chenl the great Ahmadnagar port mentioned by the Portuguese traveller Barbosa (1514), wheat, millet, a share of the cotton cloth, and the bulk of the muslins probably came from the Deccan; and of the imports horses, copper, quicksilver, vermilion, betelnuts, dates, drugs, palm-sugar, and spices probably found their way to Ahmadnagar. In 1830 there was a considerable carrying trade, chiefly in the hands of Lamáns or Vanjáris who owned large herds of bullocks. ¹About 1850 Nevása in the east had little valuable trade. Grain, the chief export, found a sale in the Ahmadnagar and Poona markets. Some wool and a good many sheep were also sent to Bombay and other places. The imports were almost entirely of necessaries such as salt, rice, cotton stuffs, hardware, iron, cocoa, and betelnuts. A few cattle were also imported for farming purposes and were sold at Ghotan, Ghodegaon, and Kukáno. Though the local trade was small a large outside traffic passed through it especially the through trade in cotton from Berár to Bombay. All the year round a heavy grain trade went along the Imámpur pass road, and during the four months of March April May and June the Berár cotton swelled the traffic. The average traffic for the four busy months of 1854 was 6863 carts, 21,266 pack-bullocks, 2386 horses, 5736 asses, 443 cows and buffaloes, and 2999 sheep and goats. The details are :

Imámpur Pass Traffic, March-June 1854.

MONTH.	Carts.	Pack Bullocks.	Horses and Ponies.	Asses.	Cows and Buffaloes.	Sheep and Goats.
March ...	4686	16,307	1929	4819	233	1095
April ...	6567	10,587	2280	5372	565	2390
May ...	7830	10,085	2408	6725	411	3540
June ...	8370	38,094	2921	6031	512	4971
Average ...	6863	21,266	2386	5736	443	2999

Vanjáris also used a few of the cross roads, but pack bullocks were giving way to carts. ²In Párner the leading markets were Jámgao belonging to His Highness Sindia, Kánhur, Párner, and Alkufi. Except Jámgao the traffic in these markets was nearly confined to supplying the wants of the neighbouring villages and chiefly an outside traffic moved along the main line through the sub-division. The roads from Ahmadnagar west to Junnar were chiefly used by Vanjáris. Grain was the leading export, being sent to Poona Junnar and the coast. Dhangars and husbandmen sold their sheep to travelling Khátiks or butchers, and a few horses reared in the Bhima villages also left the district for sale. The imports included cotton goods, salt, rice, sugar, and other articles in local demand. ³In the Nagar sub-division, as Ahmadnagar was the head-quarters of the artillery and as a native infantry regiment was stationed there, large supplies were required for the military market. Besides

¹ Bom. Gov. Sel. New Series, CXXIII. 10.² Ditto, 51, 52.³ Ditto, 82.

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the cantonment, the city with a population of about 28,500 was a busy market with industries and trade. A large traffic also passed through the sub-division. The bulk of the local trade was in the hands of the Ahmadnagar moneylenders. There were upwards of 1000 traders, moneylenders, grain merchants, and shopkeepers, but few of these carried on business on a large scale and the number of wealthy firms was small. The ten chief trading houses were branches of firms whose head-quarters were in other parts of the country. The chief exports were grain, cotton goods, and hardware; the chief imports were grain and other field produce from the country round; sugar, salt, iron, and English cotton goods and yarn from Bombay; rice from Poona and Junnar; oil, turmeric, clarified butter, and betelnuts from the Nizám's country and Balághát; clarified butter from Jámkhed and other places; cotton goods from Nágpur and other places; and silk and embroidered stuffs from Paithan and Yeola in Nasik. The Ahmadnagar market was on the whole well supplied and the place appeared to be thriving. Besides Ahmadnagar the sub-division contained six market towns none of which were of much importance except Válki which was the largest local cattle market and was frequented by husbandmen and cattle dealers from all the country round who wished either to buy or to sell cattle. ¹The exports from Karjat and Shrigonda were chiefly grain and vegetable oils which were sent to Poona and in small quantities to Ahmadnagar. A good many sheep and a few horses were also reared in the district and sold for export chiefly to wandering butchers. Landholders sometimes reared and sent horses to Málegaon in the Nizám's country and other markets. Most of the imports were necessities wheat, gram, rice, raw sugar or *gul*, salt, cloth, and petty market supplies. The general poverty of the people did not admit of a very brisk trade. The cart traffic was considerable and Vanjáris still thronged the roads.

²Of ten market towns in Shevgaon the two chief were Páthardi and Bodhegaon, both belonging to His Highness Sindia and reported to contain several wealthy traders. Shevgaon and Tisgaon had fair markets. At Shovgaon there were about 120 shopkeepers, traders, and moneylenders. At Mánikdaundi and Kharvandi several moneylenders carried on a considerable business in the neighbouring Nizám's villages. The yearly fair at Madhi was attended by about 15,000 people. The chief exports of the sub-division were cloths which generally found a sale in the neighbouring sub-division, and grain, vegetables, oils, clarified butter, and safflower *kusumba* which were sent to Ahmadnagar and Poona. The imports were the same as in other sub-divisions. Paithan on the Godávári about two miles from the northern border of the sub-division had a fairly large weaving population, and would have been the centre of a thriving traffic had transit and town duties not driven much of its trade to the neighbouring British villages and to Ahmadnagar. ³As a rule the Jámkhed villages were not well placed for the Ahmadnagar and Poona markets and all exports and imports carried through the

¹ Bom. Gov. Sel. New Series, CXXIII. 105.

² Ditto, 124.

³ Ditto, 140.

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Nizám's territories were subject to transit dues. Within the limits of the Sina valley was the large market town of Kharda and the country towards Poona was open enough for carts. Kharda had about 195 merchants, shopkeepers, and moneylenders many of whom carried on a large trade in grain and other articles brought from neighbouring villages or from the Bálághát and sent to Poona and other places to the west. Kharda was also the largest grain, cattle, and money market within the subdivision and was frequented not only by the neighbouring villagers but by distant traders and others. Jámkhed and Kade were fairly large market towns with a good many traders. The northern or hilly villages were not so well placed for markets as those in the Sina valley. Though the villages were badly placed for outside markets, they were generally thriving and contained a large trading and manufacturing population. The former disturbed state of the neighbouring Nizám's territories had driven into British villages a considerable number of moneyed and industrious settlers, and most villages contained a good many trading and moneylending firms.

1858-1878.

When the two lines of the Peninsular railways were made (1858-1861), oneskirting the north-east and the other the south-east of the district, most of the through traffic left the district and most of the long distance carting business ceased. On the other hand the district gained by the cheapening of imports and the increased value of some of its field produce. The railway stations used for the traffic of the district were Dhond, Diksál, and Jeur on the south-eastern and Lásalgaon and Devláli on the north-eastern lines. From Lásalgaon wheat went in large quantities from the north of the district. A large traffic also passed to and from the Nizám's territory east to Aurangabad and along the Poona-Násik highroad. At the time of the American war (1862-1865) the cotton cart traffic and the Vanjári pack-bullock traffic in salt were still of considerable importance. Field produce from the south was still carried to Poona and even as far as Bombay by bullock cart. The railway was little used, as besides the high rates of carriage the dealers were put to much inconvenience. Since the opening of the Dhond-Manmád railway in 1878, except in the south of the district, almost the whole trade passes by rail. Since the opening of the Dhond-Manmád railway the towns of Shrigonda and Párner in the south and of Belápur, Kolhár, and Rábáta in the north have increased in importance.

1878-1884.

TRADE AGENCIES.
Centres.

At present the agencies for spreading imports and gathering exports are trade centres, weekly or half-weekly markets, fairs, village shopkeepers, and peddlers. Besides Ahmadnagar, the chief trade centres in the Nagar sub-division are Bhingár, Chichondi-Shiráli, Jeur, and Válki. The chief traders at Ahmadnagar are Márvár and Gujarát Vánis, Bhátías, and Bohorás. They generally act as the agents or *adtyás* of cotton and grain-growing landholders. Daily and weekly markets are the chief agencies for gathering exports and spreading imports. The agents receive articles sent to them for sale in the city markets. On receipt of the goods they advance money to the producers to sixty or eighty per cent of their value and with the consent of the owners sell them when prices are favourable. The agents are generally paid two or

three per cent on the prices received and also charge interest on the money advanced generally at one-half per cent a month. The capital of the Ahmadnagar cotton merchants or agents, of whom there are about twenty-five, varies from £1000 to £8000 (Rs. 10,000-Rs. 80,000), and of the grain merchants, who are about fifteen in number, from £500 to £3000 (Rs. 5000-30,000). Bhingár is almost a suburb of Ahmadnagar, about $1\frac{1}{2}$ miles to the north-east. Chichondi-Shiráli is about sixteen miles north-east of Ahmadnagar and four miles south of the Ahmadnagar-Paithan road. Jeur is ten miles north-east of Ahmadnagar on the Paithan road. At all of these towns the chief traders are Márwár and Gujarát Vánis, Musalmáns, and a few Bráhmans. Their capital varies from £200 to £10,000 (Rs. 2000-Rs. 1,00,000). About two-thirds are independent traders and the rest are *gumástás* or agents. The *gumástás* usually act for persons living in large towns such as Ahmadnagar, Poona, Bombay, and Násik. Scarcely any export or import trade passes direct from the sub-division. Nearly all the articles go through Ahmadnagar which is the great receiving and distributing centre for the whole district. Shevgaon has seven chief trade centres, Bálam-Táklí, Bodhegaon, Dhor-Jálgaon, Kámbi, Khirdi, Páthardi, and Shevgaon. Of about one hundred traders more than one-half are independent and the rest act as agents. They are chiefly Márwár and Gujarát Vánis, Musalmáns, and a few Bráhmans. Most of the trade centers in Ahmadnagar. Nevása has thirteen trade centres, Bhanas-Hivri with twelve traders, Chánde with nine, Dahigaon with five, Ghodegaon with four, Khámgaon with three, Kharvandi with four, Kukáne with eighteen, Miri with four, Nevása-Khurd with twelve, Pravara-Sangam or Toke with eight, Rastápur with three, Shahar-Táklí with seven, and Suregaon with five. The traders are Márwár Gujarát and Lingáyát Vánis, Musalmáns, and a few Bráhmans. Their capital varies from £500 to £10,000 (Rs. 5000-Rs. 1,00,000). Most of them are independent traders. Akola has three chief trade centres Akola, Kotul, and Rájur. Akola, the subdivision head-quarters, is on the left bank of the Pravara about fourteen miles west of Sangamner close to the Loni-Bári road which leads through the Rájur hill country to the Ghoti railway station in Násik. The traders are Márwáris and Shimpis owning in all about £200 (Rs. 2000) and trading on their own account. Kotul, eight miles south of Akola on the right bank of the Mula river, is the chief place of trade among eighty Dáng or hill villages. Rájur, ten miles west of Akola on the Loni-Bári road, is the chief trading town in the surrounding hill villages. Gujarát Vánis and Shimpis own about £4000 (Rs. 40,000) and trade on their own account. Sangamner has seven trade centres, Chincholigurav in the north of the subdivision with independent Márwári traders owning in all about £1500 (Rs. 15,000); Dhandarphal on the left bank of the Pravara seven miles west of Sangamner; Nádnr-Khandármál near the southern boundary of the sub-division with independent Márwári traders owning about £2000 (Rs. 20,000); Nimon in the north of the sub-division with Márwári traders acting as agents and having dealings worth about £7500 (Rs. 75,000); Pánvadi in the south-east with independent Márwári traders owning in all about £1500

attended by 100 to 700 people; five in Nagar at Ahmadnagar, Bhingár, Chinchodi, Jeur, and Válki are attended by about 500 to 2000 people; five in Ráhuri at Belápur, Kolhár, Pácheqaon, Ráhuri, and Vámburi are attended by about 2500 people; nine in Jámkhed at Arangaon, Amalner, Bhálgaon, Dongar-Kinhi, Jámkhed, Khada, Sirasmarga, Sirur, and Táki are attended by 200 to 400 people; six in Sangamner, at Sangamner, Nimon, Sakur, Satral, Ashvi, and Pemgiri are attended by 300 to 1000 persons; three in Karjat, at Karjat Miraj and Rásin are attended by 200 to 400 people; ten in Shevgaon at Páthardi, Bodhegaon, Erandgaon, Kámbi, Koradgaon, Mungi, Tisgaon, Shevgaon, Kharvandi, and Vadule are attended by 200 to 5000 people; six in Kopargaon at Mamdápur, Kopargaon, Ráháta, Puntámba, Korhála, and Undirgaon are attended by about 2500 people; five in Shrigonda, at Shrigonda, Pedgaon, Kolgaon, Mándavgan, and Belvandi are attended by 250 to 1500; three in Akola at Rájur, Akola, and Kotal are attended by 700 to 1500 people.

At these markets the chief articles of trade are cattle, grain, cotton, cloth, groceries, vegetables, blankets, fruits, betel leaves, sweetmeats, drinking and cooking vessels, and shoes. Barter takes place to a limited extent among the Kunbis and other lower classes in cattle and other articles.

Some of these markets are great cattle fairs. At Ghodegaon about twenty miles to the north, and at Válki about ten miles to the south of the city of Ahmadnagar, 300 to 400 bullocks and fifty to 100 cows and buffaloes are brought for sale. At both these markets the sellers are mostly Kunbis, and the buyers butchers and cattle-dealers who come from Poona, Sholápur, Yeola, Kalyán, and Bombay along the line of the railway, bringing groceries and household and other commodities. Live stock can also be bought at Erandgaon, Sangamner, and Shrigonda. Next to Ahmadnagar the chief grain markets are Vámburi, Bodhegaon, and Sangamner. At Mamdápur the price of a pair of field bullocks ranges from £2 10s. to £6 (Rs. 25 - 60), of a she-buffalo from £2 to £4 10s. (Rs. 20-45), and of ponies and galloways from £1 to £7 10s. (Rs. 10 - 75). The markets of Belápur in Ráhuri and of Vihirgaon in the Nizám's territory are attended by some Kopargaon landholders while Mamdápur, Ráháta, and Korhála in Kopargaon are largely attended by the people of Sangamner. People of almost all castes, Márváris, Gujarátis, Musalmáns, Bráhmans, Dhangars, Kunbis, Mhárs, Mángs, and Lingáyats Vánis attend these markets.

Fairs lasting one to twenty days with an attendance of 1500 to 36,000 and with a trade worth £15 to £4000 (Rs. 150 - 40,000) are held at thirty places, five in Nevása, six in Kopargaon, three in Ráhuri, two in Jámkhed, one in Karjat, one in Nagar, two in Shevgaon, three in Shrigonda, and seven in Párner. The articles sold are groceries, sweetmeats, vegetables, wooden wares, plantains, cloths, bangles, hides, clay figures, bamboos, lanterns, needles, and shoes; also wooden drums, rings, fruit, betelnuts and leaves, and dates. The sellers are Bágváns, Bohorás, Chámbhárs, Dhangars, Dhors, Hálváis, Kásárs, Kunbis, Lohárs, Mális, Múngs, Shimpis, Sutárs,

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Fairs.

and at Madhi Gbisádis, Gujarátis, Kaikádis, Márwáris, Pardeshis, Vánis, and Vanjáris. Besides these fairs in several villages Mhárs, Mángs, and Kunbis to the number of 500 meet to barter. Of these fairs those at Bhingár and Ghátshiras are attended only for distributing purposes; while those in Shevgaon, Kopargaon, Ráhuri, and Nevása are both distributing and gathering centres. The fairs in Jámkhed are largely visited by Khándesh traders who bring blankets which are bought by the people either for use or for local sale. Barter takes place to a limited extent and chiefly among Kunbis in cattle, drinking and cooking vessels, and other every-day wares.

Shopkeepers.

Almost every town and village of not less than twenty-five houses or of a hundred people has one or more shops kept by Márwár Gujarát or Lingáyat Vánis, Bráhmans, or Kásárs. Of these the Márwáris are much the largest class. When he comes to the district a Márwári chooses a suitable village and with a capital of not more than a few rupees, his own or borrowed from a relation or castefellow, opens a shop for the sale of grain, clarified butter, raw sugar or *gul*, chillies, sweetmeats, oil, salt, pulse, tobacco, betelnuts, and in a few villages cloth. The buyers are the people of the village or of neighbouring villages and occasionally travellers. The shopkeepers are generally paid in cash, but sometimes from the poor they take grain, cotton, and other exports. When a cartload or more is gathered the whole, at a time of high prices, is taken to some weekly market and sold. Most shopkeepers do business for themselves, but some of the better off have agents. They visit or send their agents to fairs. Some lay out money at interest. some import from the chief

carrying cotton, salt, cooking and drinking vessels, oil-seed, vegetables, and grain to the different railway stations. A very large traffic comes every year from the Nizám's territory to Ahmadnagar and other railway stations on the Dhond-Manmád line through Nevása, Shevgaon, and Nagar, and large quantities of rice and salt go back to the Nizám's country.

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The chief exports are *bájri*, *juári*, wheat, gram, gingelly seed, linseed, safflower, earthnuts, hemp, raw sugar or *gul*, clarified butter, oil, cotton, country cloth, drinking and cooking vessels, horns, hides, barks and other dyes, and small quantities of chillies of an estimated total value of about £350,000 (Rs. 35,00,000). Most of them find their way to Bombay and Poona. Besides being exported *bájri*, *juári*, and gram are imported in large quantities. Wheat, the produce of the late harvest is sent chiefly from the north of the district. The grain trade, which is the chief trade of the district, is carried on by local dealers and moneylenders, chiefly Márwár and Gujarát Vánis and a few Bráhmans and Kunbis. Especially since the opening of the Dhond-Manmád railway much grain is imported from Jabalpur and Nágpur in the north, and from Belári in the south. Since these markets have become available the grain dealers have given up the old practice of storing grain in pits or *pevs*. The change in the trade is said to have greatly reduced the profits of the grain-dealers. Oil-seeds, such as gingelly seed and linseed, are largely exported to Bombay for the European market. Safflower or *kardai* oil, used for burning as well as instead of clarified butter, is sent in large quantities to Poona, Bombay, and Gujarát, and also to Europe. The oil-cake is also sent all over the district as food for cattle. Cotton, though little is grown locally, forms the chief export of the district. Before 1850 there was no cultivation and scarcely any trade in cotton. In 1850 a small trader named Lakhamsi Punja started the practice of advancing cotton-seed to the husbandmen. The first yield was about 1200 pounds or five *bojás*. From this time cotton cultivation spread. Bombay merchants began to visit the district and a cotton market was started at Ahmadnagar, to which cotton came from long distances. During the American war (1862-1865) Ahmadnagar exported 50,000 bundles or *bojás* equal to about 3400 full-pressed 400-pound bales a year. After some years of depression the trade again revived, and during the three years ending 1879 the average exports rose to 60,000 bundles that is about 40,000 full-pressed bales. Of these about two-thirds or 40,000 bundles came from the Nizám's country. The cotton dealers, who are Márwár and Gujarát Vánis, advance money to the landholders and buy their crops often before they are ready for picking. They pack it in bundles or *dokdás* of about 120 pounds (60 *shere*), and send it to their agents in Ahmadnagar, of whom there are about twenty, all Márwár Vánis by caste. From these agents the cotton dealers receive advances and draw bills or *hundis* to the extent of seventy or eighty per cent of the value of the cotton. After the cotton has come, the Ahmadnagar agents sell it to Bombay merchants who generally send their clerks or *gumástás* to buy for them. The Stewart cotton-market at Ahmadnagar, which was completed in 1878, has been of much service to the cotton trade

EXPORTS.

Cotton.

carrying cotton, salt, cooking and drinking vessels, oil-seed, vegetables, and grain to the different railway stations. A very large traffic comes every year from the Nizám's territory to Ahmadnagar and other railway stations on the Dhond-Manmád line through Nevása, Shevgaon, and Nagar, and large quantities of rice and salt go back to the Nizám's country.

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The chief exports are *bājri*, *javari*, wheat, gram, gingelly seed, linseed, safflower, earthnuts, hemp, raw sugar or *gul*, clarified butter, oil, cotton, country cloth, drinking and cooking vessels, horns, hides, barks and other dyes, and small quantities of chillies of an estimated total value of about £350,000 (Rs. 35,00,000). Most of them find their way to Bombay and Poona. Besides being exported *bājri*, *javari*, and gram are imported in large quantities. Wheat, the produce of the late harvest is sent chiefly from the north of the district. The grain trade, which is the chief trade of the district, is carried on by local dealers and moneylenders, chiefly Márwár and Gujarát Vánis and a few Bráhmans and Kunbis. Especially since the opening of the Dhond-Manmád railway much grain is imported from Jabalpur and Nágpur in the north, and from Belári in the south. Since these markets have become available the grain dealers have given up the old practice of storing grain in pits or *pers*. The change in the trade is said to have greatly reduced the profits of the grain-dealers. Oil-seeds, such as gingelly seed and linseed, are largely exported to Bombay for the European market. Safflower or *kardai* oil, used for burning as well as instead of clarified butter, is sent in large quantities to Poona, Bombay, and Gujarát, and also to Europe. The oil-cake is also sent all over the district as food for cattle. Cotton, though little is grown locally, forms the chief export of the district. Before 1850 there was no cultivation and scarcely any trade in cotton. In 1850 a small trader named Lakhamsi Punja started the practice of advancing cotton-seed to the husbandmen. The first yield was about 1200 pounds or five *bojás*. From this time cotton cultivation spread. Bombay merchants began to visit the district and a cotton market was started at Ahmadnagar, to which cotton came from long distances. During the American war (1862-1865) Ahmadnagar exported 50,000 bundles or *bojás* equal to about 3400 full-pressed 400-pound bales a year. After some years of depression the trade again revived, and during the three years ending 1879 the average exports rose to 60,000 bundles that is about 40,000 full-pressed bales. Of these about two-thirds or 40,000 bundles came from the Nizám's country. The cotton dealers, who are Márwár and Gujarát Vánis, advance money to the landholders and buy their crops often before they are ready for picking. They pack it in bundles or *dokdás* of about 120 pounds (60 *shers*), and send it to their agents in Ahmadnagar, of whom there are about twenty, all Márwár Vánis by caste. From these agents the cotton dealers receive advances and draw bills or *hundis* to the extent of seventy or eighty per cent of the value of the cotton. After the cotton has come, the Ahmadnagar agents sell it to Bombay merchants who generally send their clerks or *gumástás* to buy for them. The Stewart cotton-market at Ahmadnagar, which was completed in 1878, has been of much service to the cotton trade

Exports.

Cotton.

demand for cloth falls below the average and in a good season largely exceeds the average. Dealers bring most of the articles direct to the market and sell them wholesale or retail so that they do not pass through more than two or three hands. China and European goods commonly come from Poona and Bombay; and rice, sugar, and salt from the Konkan. Large quantities of grain of all kinds pass through the district to the various railway stations from the Nizám's territory.

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IMPORTS.

Since the opening of the Dhond-Manmád railway, in years of local scarcity considerable quantities of grain have been brought from Jabalpur, Nágpur, Málwa, Indur, and Cawnpur, and in ordinary years from Kháudesh and Jabalpur. Rice is brought partly by rail from Kalyán in the Konkan and partly on pack-bullocks and in carts from Junnar and other parts of West Poona. Linseed, chiefly from the Nizám's country, is brought by Bhátia merchants and sent to Bombay for export to Europe. Kerosine oil is brought by rail from Bombay by Bohorís and Bhátíás and sold partly to city dealers and partly to village shopkeepers, most of whom are Márwáris. *Salt comes from Panvel and Pen in Kolába. Márwáris, both local and from the Nizám's country, send agents to Panvel, and, all through the cold and hot weather, small quantities, a wagon-load or two at a time, are brought to Ahmadnagar. Here local dealers buy the salt and send it to the leading towns of Shevgaon, Párner, Vámburi, and Sangamner in quantities enough to last for two or three months. It is then bought by village shopkeepers and distributed among the villagers. Cloth is imported from Bombay, Sholápur, Paithan, Ahmadabad, Bágalkot, Karmála in Sholápur, Nágpur, Yeola, and a few other places. Copper brass and iron are brought in large quantities from Bombay. Copper and brass vessels are made in Ahmadnagar. There are also considerable imports of the coarser class of vessels from Poona and of the finer class from Násik and Benares. During the last twenty-five years its cheapness, fineness, and variety have greatly increased the demand for European cloth, and, within the last ten years, the cheaper kinds of European cloth have to a great extent been supplanted by the produce of the Bombay mills. Almost no import trade is carried on in ornaments, stimulants, or other articles of luxury. The famine of 1876-77 and several other recent seasons of short or damaged crops have left the husbandmen little to spend on anything but necessities.*

Complete railway traffic returns for the district are available only for two years 1879 and 1880. The two years show a rise in the number of passengers from 182,540 to 276,488, and in goods from 26,894 to 42,959 tons. The chief passenger station was Ahmadnagar with an increase from 85,126 to 111,216 passengers. Other important passenger stations were Puntámba with an increase from 16,165 to 29,802 passengers, Rábhuri with an increase from 10,082 to 23,388, Láksh with an increase from 8180 to 20,108, Vámburi with an increase from 7369 to 17,606, Sárola with an increase from 14,356 to 15,731, and Pimpri with an increase from 11,788 to 13,444. In 1880 the passenger traffic at the remaining stations varied from 4399 at Vilád to 9286 at Visápur. Ahmadnagar was also the chief goods station with an increase from 20,164 to 27,964 tons. Other important goods

RAILWAY
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CRAFTS.

Ahmadnagar crafts and industries are chiefly of local consequence. They are confined to the weaving of cotton silk and wool, to tailoring, saddle-making, lac and glass bangle-making, working in gold silver copper brass and iron, pottery, carpentry, tanning, grain-parching, confectionery, leather-working, basket-making, indigo-dyeing, oil-pressing, and stone-quarrying and dressing. Of these hand-loom weaving is the chief. Weaving is carried on to a considerable extent throughout the district except in Akola, Nevāsa, and Shrigonda. The industry is said to have been introduced into Ahmadnagar city by a rich Koli of the Bhāngria clan soon after the city was founded (1499). In 1820¹ there were only 213 looms in Ahmadnagar. In 1850² in Ahmadnagar and in the neighbouring town of Bhingār the number had risen to 1322 looms weaving *sādis* or women's robes and other cotton cloths. Much of the produce was fine cloth which went to Poona, Nāsik, and other places. Most of the yarn was English-made. A few silk cloths were also woven. Some other villages of the Nagar sub-division had looms, but except at Ahmadnagar and Bhingār the number was small. In the rest of the district, in the Korti now the Karjat sub-division, 100 looms were at work in Karjat, Korti, and other places, chiefly in weaving coarse strong cloth which went to Ahmadnagar. The Shergaon sub-division had many weavers. In Sindia's village of Pāthardi more than 500 looms were at work, and in other villages about 250 to which Tisgaon contributed fifty or sixty. A few silks fitted for women's robes and bodices were woven, but the chief product was of cotton cloth generally coarse, some of which was entirely woven from native thread and some from a mixture of English and native thread. Nevāsa had fifty or sixty coarse cotton and a few blanket looms. Pārner had about fifty coarse cotton and a few blanket looms. In 1865 the Revenue Commissioner reported that the hand-loom weaving was declining from year to year. In his opinion the decline was chiefly due to the high price of cotton, as more raw cotton was used in local than in imported cloth. It seems probable that the decline of hand-loom weaving during the American war was not more due to the extraordinary rise in the local price of raw cotton than to the existing famine prices of grain. The increase in the cost of keeping the weaver's family greatly reduced the former margin of profit, and at the same time the high gains of husbandmen and labourers tempted the important class of half-husbandmen half-handloom weavers to forsake the loom for the plough and for the Bombay labour market. During the ten years after the American war (1865-1875) hand-loom weaving largely increased. This revival of hand-loom weaving was chiefly due to two causes, the fall in the price of yarn from the spread of steam spinning mills in Bombay and the reduction in the cost of living from the fall in the local price of grain.³ The famine of 1876-77

¹ East India Papers, IV. 763-765.

² Bom. Gov. Sel. CXXIII. 10, 51-52, 52, 103, 124, and 140.

³ *Bājri* averaged 36 pounds during the five years c. 1855 and 46 pounds during the five years ending 1877. *ondine* *ari* were 47 and 59 pounds.

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Weaving.

for the time ruined hand-loom weaving. Cotton was scarce, grain was terribly dear, and cloth was unsaleable. The weavers suffered severely. Most of them took advantage of the regular relief works as they were fitted for heavy outdoor labour because most of them were out-of-door workers, Kunbi-Maráthás and Mális, who had taken to hand-loom weaving because it had lately been paying better than husbandry or field labour. Since 1877 hand-loom weaving has again made rapid progress. Large quantities of cloth were required to clothe the poorer classes whose garments were worn to rags during the famine. Yarn was cheapened by the rapid advance of steam spinning in Bombay, and its local cost was still further reduced by the opening of the Dhond-Manmád railway (1878). Most railways by fostering the export of field produce raise the local price of grain, increase the cost of living, and so stifle hand-loom weaving. The Dhond-Manmád railway has proved an exception to this rule. From the uncertainty of the early rainfall the chief local grain products are not the *bájri* or *javári* of the early harvest but the wheat and gram of the late harvest. As *bájri* and *javári*, not wheat and gram, are the staple food of the Ahmadnagar hand-loom weaver the cost of living was formerly higher in Ahmadnagar than in many other parts of the country. Since the opening of the Dhond-Manmád railway large quantities of millet have been regularly brought from Khándesh and Jabalpur, and, as has already been noticed, in seasons of failure or partial failure of the early rains it has paid to import millet from as far south as Belári and as far north as Cawnpur. The result of the railway has therefore been the great gain to the hand-loom weaver of lessening and equalizing his cost of living. Within the last ten years it is estimated that in Ahmadnagar city alone the number of hand-loom weavers has increased by 200 to 300 and the increased number of weavers in the neighbouring town of Bhingár is said to be 107. At present (1884) there are 1000 to 1200 looms in Ahmadnagar, 807 in Bhingár, 900 to 1000 in Páthardi, 1000 in Sangamner, 3 in Shevgaon small turban looms, and, 125 in Karjat which before the famine had 300 looms. The increase for the whole district is from about 2300 looms in 1850 to about 3135 looms in 1884 without those of the Jámkhed sub-division. Coarse cotton cloth is the chief produce of these looms. At Bhingár near Ahmadnagar a small number of weavers make fine robes of cotton and silk combined. But there is not much demand for these fine fabrics as they cost 16s. (Rs. 8) a piece; while the price of an ordinary robe with a narrow border of inferior silk is 8s. to 12s. (Rs. 4-6).

Of the present (1884) hand-loom workers, not more than half are hereditary weavers. The rest are Bráhmans, Komtis, Kunbis, Mális, and Musalmáns who have been drawn from labour, husbandry, and other pursuits by the superior profits of hand-loom weaving. In the city of Ahmadnagar weavers are found in almost every ward and in special numbers in the Topkhána. A large number of the weavers are mere labourers who work hard and weave ten hours a day. Their children are of little use to them, but the women do quite as much work as the men. They take about one month's

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holiday in the year, the moonless last of every lunar month and one or more days at Sankrānt in January, Shimga or Holi in March-April, Nāgpanohmi in August, Dasara in October, and Divāli in November. The average yearly earnings of a small family of weavers are about £10 (Rs. 100) and of a large family about £30 (Rs. 300). Of late years, especially in Ahmadnagar and Bhingār, the bulk of the yarn used is coarse tens to twenties steam-made Bombay yarn. *This is brought into the district by Gujarāt Vāni merchants.* Almost the whole of the Bombay yarn is imported white and dyed in the district. Fine and dyed English yarns are in little demand. Silk is used only for edging robes and bodicecloth. It comes in undyed hanks from China, and, after reaching the district, is twisted and dyed in various colours. Fifty or sixty silk-twisting and dyeing establishments in Ahmadnagar employ 800 to 1000 workmen. The importers hand the cotton yarn and the silk to well-to-do weavers some of whom work it themselves and others have establishments of three to fifty looms worked by weavers who are paid by the outturn. The looms and other weaving appliances used in Ahmadnagar do not differ from those described in the Poona Statistical Account. Instead of the framework in the old English hand-looms the Ahmadnagar looms have the heddle ropes and reed hung from a bar running across the room from wall to wall. Four posts support the cloth beam and the yarn roll. The posts supporting the cloth beam are about one foot high, stuck in a platform about a foot and a half above the level of the floor. On this platform and behind the cloth beam sits the workman. The posts which support the yarn roll are about 2½ feet high to bring the yarn roll to the same level as the cloth beam. The weaving and the form of shuttle are the same as in the old English loom. Two sets of heddles made of knotted threads hang from a bar run across the room, and are worked by treadles under the weaver's foot. The reed is hung from the same bar as the heddles and is made of split reeds set in a plain wooden frame. Two more sets of heddle threads are hung over each outer edge of the cloth beam. These hold the silk which is woven in patterns into the edges of the cloth, and are worked by some of the same treadles as the heddle threads. The shuttle is about eight inches long and is made of buffalo horn. The bobbin holding the thread is fixed on one long pivot. In weaving the shuttle is thrown by the hand through the shed of the warp alternately from one side to the other. After it has passed one way the reed is brought up against the thread with a jerk, thus forming the woof. By a movement of the treadle the heddle threads work so as to reverse the position of the two layers of the warp, bringing up the lower and taking down the upper layer after each passage of the shuttle. A complete loom costs about £3 (Rs. 30).¹ It is estimated that of 1200, the whole number of weaving families in Ahmadnagar, about 800 are capitalists and the rest workmen. The capitalists work on their own account and sometimes employ labourers. The greater portion of their capital is locked in houses and ornaments, and only a balance of about one-fifth is employed in the trade. The workmen also as a rule own a house. Their wages are 10s. (Rs. 5) a month, and when employed on piece-work they

¹ Major H. Daniell, formerly Police Superintendent of Ahmadnagar.

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sometimes earn as much as 9*d.* (6 *as.*) a day. Many weavers are employed by cloth-dealers, who advance them money and yarn and in return take ready-made goods. Others take the cloth every evening to wholesale traders and are paid in cash. They spend part of their earnings in necessities and part in buying materials. The local merchants gather the goods and sell them to retail dealers and merchants from Jálma, Aurangabad, Khándesh, Sholápur, and Bombay. In this way nearly three-fourths of the goods find their way out of the district, the remaining fourth being enough to meet local wants.

Cotton ginneries are found in about fifty villages in Shevgaon. In the largest villages about 300 people are employed in ginning from February to May.

Copper and
Brass.

The city of Ahmadnagar has long been famous for its copper and brass ware. Brass pots are also made at Amalner and Dongarkinhí in Jámkhed where the monthly outturn is about 3½ tons (100 *mans*) and the average value of the yearly exports is about £1040 (Rs. 10,400).

Glass Bangles.

Glass bangles are made at Pemgiri in Sangamner, at Gardani Pimpaldari and Lahit Khurd in Akola, and at Dongarkinhí in Jámkhed. Of eight kilns two are in Pemgiri, three in Dongarkinhí, and one each at Gardani Pimpaldari and Lahit Khurd. The workmen, of whom there are about fifty, are Kanchárs, who speak Telugu and are said to have come from South India about fifty years ago. The yearly outturn of bangles at Pemgiri is worth about £150 (Rs. 1500), at Gardani about £90 (Rs. 900), at Lahit Khurd about £100 (Rs. 1000), and at Dongarkinhí about £150 (Rs. 1500). The bangles are either bought by wandering traders or sent to Ahmadnagar, Akola, Kopargaon, Nevása and Ráhuri, and to Poona, Násik and Bombay. The better class of bangles are sold at 2½*d.* to 3*d.* the pound and the poorer at 1½*d.* to 2¼*d.* the pound (Rs. 9 to Rs. 10 the *man* of eighty pounds or forty *shers* for the better and Rs. 6 to Rs. 7 for the poorer). Forest rules stopping the supply of fuel have lately nearly destroyed this industry. At Jávla in Párner, imitation coral beads were formerly made, but the workmen moved to Bombay during the 1876-77 famine.

Saltpetre.

Saltpetre is made in forty-six villages of Karjat, Kopargaon, Nevása, Sangamner, Shevgaon, and Shrigonda. Saltpetre is chiefly found in deserted village sites, the older the place the greater the quantity. It is generally made by a class of people called Lonáris, who are either Pardeshis or Maráthás. Kolis, Mánga, and Mhárs also engage in this industry. Each pit yields 4 to 12 hundredweights (250-700 *shers*) of saltpetre during the season, which begins in February and lasts till the end of May. The makers sell their saltpetre to licensed firework and gunpowder makers. The price varies from 1½*d.* to 3¼*d.* the pound (Rs. 5-12 the *man* of eighty pounds or forty *shers*).

Numbers of strong and lasting carpets were formerly made in the city of Ahmadnagar, but carpet-weaving is almost dead. The making of paper at Sangamner has also perished under the competition of cheap Chinese and European paper.

CHAPTER VII.

HISTORY.

THE early history of Ahmadnagar centres in Paithan, or Pratishthān, on the left bank of the Godāvāri, in the Nizām's territory, about two miles east of the Ahmadnagar frontier and about fifty miles north-east of Ahmadnagar. The earliest reference to Paithan appears to be in the fourteenth rock edict of the great Mauryan emperor Ashok (B.C. 240) where mention is made of the *Petenikas* probably the people of Paithan.¹ Two inscriptions in the Pitalkhora caves in Khándesh, almost as old (B.C. 240) as Ashok's edicts, record gifts of two pillars built in the caves by two men from Paithan one of whom was a king's physician.² Paithan is the scene of the miracles worked by Shāhivāhan the mythic founder of the Shak era which begins in A.D. 78.³ About A.D. 150 the Egyptian geographer Ptolemy notices Bathana the capital of Siri Polemios probably Shri Pulumāyi the Shátakarni or Andhrabhritya king whose inscriptions have been found at Násik and Kárlé in Poona.⁴ About A.D. 247 the Greek author of the *Periplus* notes Plithana as one of the two chief trade marts in Dakhinabades or the Deccan, the other mart being the unidentified city of Tagar probably somewhere in the north-east of the Nizām's territories.⁵ The chief trade of Paithan was in onyx stones and fine muslins. To this day in the Bombay Presidency Paithan has preserved its name for silks, Paithani that is of Paithan being a common name for a rich silk robe and for the finest kind of turbans. The Andhrabhrityas, whose power is believed to have lasted from about B.C. 90 to about A.D. 300, at one time ruled over the whole breadth of the Deccan from the mouth of the Krishna to Sopúra in North Konkan.⁶ With their capital at Paithan they always appear to have held the Ahmadnagar district. Probably also during the four hundred years ending with 670 the district was held by an early Ráshtrakuta dynasty (A.D. 400), whose coins have been found in Bágán in Násik and by the early Chalukya and western Chalukya kings (550-670) who were in great power in the Karnátak.⁷ The Bráhmaical Dhokeshvar caves in Páner, which Dr. Burgess places in the middle of the sixth century,

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B.C. 240 · A.D. 1234.

¹ Indian Antiquary, X. 272; Bhāndākar's Deccan Early History, 9.² Archaeological Survey of Western India, Separate Pamphlet, X. 33, 40; Deccan Early History, 9.³ Archaeological Survey of Western India, III. 55-56.⁴ Berlious' Ptolemy, 2-5; Arch. Sur. Sep. Pamph. X. 36; Bombay Gazetteer, XVI. 620-623.⁵ McCrindle's Periplus, 126.⁶ Bombay Gazetteer, XIII. 412.⁷ Fleet's Kanarese Dynasties, 17-31.

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fall in this period.¹ The Ráshtrakuta kings (670-973) whose inscriptions have been found chiefly in the Bombay Karnátak and in smaller numbers in the Konkan, Gujarát, Khándesh, and Násik appear also to have held Ahmadnagar. Govind III. (785-810), perhaps the mightiest Ráshtrakuta king whose rule stretched from Márvár and Rajputána in the north to, at least, the Tungbhadra river in the south, in A.D. 808 from Morkhanda fort in Násik granted the village of Rátájuna in Ahmadnagar. The village is mentioned as lying in the Rásiyana sub-division and is apparently the present village of Rátájan about twenty miles north of Rásin in Karjat.² Of the Western Chálukyas (973-1190) who followed the Ráshtrakutas no trace appears in Ahmadnagar. To this period belong the caves and temple at Harishchandragad in Akola which from their style and from fragments of inscriptions, Dr. Burgess places in the tenth or eleventh century.³ After the Western Chálukyas, Ahmadnagar probably passed to the Devgiri Yádavs (1170-1310) who reigned for about a hundred years from Devgiri or Daulatabad about seventy-four miles north-east of Ahmadnagar. The twenty-six Hemádpanti temples and wells with their three undeciphered inscriptions which are scattered throughout the length and breadth of the district, belong chiefly to the Devgiri Yádavs whose ninth king Rámchandra's (1271-1310) minister was Hemádri the reputed builder of these temples. An interesting record of Rámchandra is preserved in the Dnyáneshvari a Maráthi work on theogony and metaphysics written in 1290 by the great Alandi Bráhmaṇ saint Dnyáneshvar 'at Nivás, in which there is a ruler of the earth Rámchandra, who is an ornament to the Yádav race, the abode of all arts and the supporter of justice.'⁴

MUSALMÁNS.

The first Musalmán invasion of the Deccan took place in 1294, but the power of the Devgiri Yádavs was not crushed till 1318.⁵

¹ Fergusson and Burgess' *Cave Temples of India*, 403.

² *Ind. Ant.* VI. 71. The boundaries of the village as given in the grant leave no doubt that the village is Rátájan. To the east is the river Sinha the present Sina, to the south Vavulá the present Bábbulgaon, to the west Miriyathán the present Mirajgaon, and to the north Vadaha probably a village in the Nizám's territories beyond the Sina.

³ *Cave Temples of India*, 478.

⁴ *Ind. Ant.* IV. 354; *Deccan Early History*, 90. Nivás is Nevása thirty-five miles north of Ahmadnagar.

⁵ Briggs' *Ferishtá*, I. 304. In 1294 Rámdev the ruling king of Devgad was surprised in his capital by Alá-ud-din Khilji the nephew of the Delhi emperor Jalál-ud-din Khilji, and forced to pay tribute. In 1297, Rámdev gave shelter to Rái Karan the refugee king of Gujarát, and neglected to pay tribute for three years (Ditto, I. 365). In 1306 Malik Káfur, Alá-ud-din's general, reduced the greater part of Maháráshtra, distributed it among his officers, and confirmed Rámdev in his allegiance (Ditto, I. 369). In 1309 Malik Káfur on his way to Telingan was received with great hospitality at Devgad by Rámdev (Ditto, I. 371). In 1310 Rámdev was succeeded by his son Shankardev. As Shankardev was not well affected to the Musalmáns Malik Káfur on his way to the Karnátak left some officers with part of the army at the town of Paithan on the left bank of the Godávri. (Ditto, I. 373). In 1312 Malik Káfur proceeded for the fourth time into the Deccan, seized and put Shankardev to death, laid waste Maháráshtra, and fixed his residence at Devgad (Ditto, I. 379), where he remained till Alá-ud-din in his last illness ordered him to Delhi. During Malik Káfur's absence at Delhi, Harpáldev the son-in-law of Rámdev stirred the Deccan to arms, drove out many Musalmán garrisons, and, with the aid of the other Deccan chiefs, recovered Maháráshtra. In 1318 Mubárik Khilji, Alá-ud-din's son and successor, marched towards the Deccan to chastise Harpáldev who fled at the approach of the Musalmáns, but was pursued, seized, and flayed alive. Mubárik

From 1318 Mahārāshtra began to be ruled by governors appointed from Delhi and stationed at Devgiri. In 1338 Muhammad Tughlik emperor of Delhi (1325-1351) made Devgiri his capital and changed its name to Daulatabad or the Abode of Wealth. In 1341 Musalmān exactions caused a general revolt in the Deccan, which, according to Ferishta, was so successful that in 1344 Muhammad had no part of his Deccan territories left him except Daulatabad.¹ In 1346 there was widespread disorder, and the Delhi officers plundered and wasted the land.² These cruelties led to the revolt of the Deccan nobles under the able leadership of an Afghān soldier named Hasan Gangū. The nobles were successful and freed the Deccan from dependence on Northern India.³ Hasan founded a dynasty, which in honour of his patron, a Brāhman, he called Bahmani that is Brāhmani, and which held the command of the Deccan for nearly 150 years. The Bahmani capital was first fixed at Kulbarga about 185 miles south-east of Ahmadnagar, and in 1426 was moved to Bedar or Ahmadabad-Bedar about 100 miles further east. By 1351, Alā-ud-din Hasan Gangū Bahmani, by treating the local chiefs and authorities in a liberal and friendly spirit, had brought under his power every part of the Deccan which had previously been subject to the throne of Delhi.⁴

In the troubles which ended in the establishment of the Bahmani dynasty the Kolis of the western Ahmadnagar hills gained a great measure of independence. One of them Papera Koli in 1346 was made chief of Jawhār in the North Konkan by the Bahmani king.

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MUSALMĀNS.
Delhi Governors,
1318-1347.

Bahmanis,
1347-1490.

Kolis.

appointed Malik Beg Laki, one of his father's slaves, to govern the Deccan, and returned to Delhi. Ditto, I. 339.

¹ Briggs' Ferishta, I. 426-427. This statement seems exaggerated, as in 1346 there were Musalmān governors at Raichur, Mudgal, Kulbarga, Bodar, Bijāpur, Ganjauti, Raybāg, Gilhari, Hukeri, and Berār. Ditto, 437. ² Briggs' Ferishta, I. 432-433.

³ Briggs' Ferishta, II. 285-291. Hasan Gangū, the first Bahmani king, was an Afghān of the lowest rank and a native of Delhi. He farmed a small plot of land belonging to a Brāhman astrologer named Gangū, who was in favour with the king. Having accidentally found a treasure in his field, he had the honesty to give notice of it to his landlord. The astrologer was so struck with his integrity that he exerted his influence at court to advance his fortunes. Hasan rose to a great station in the Deccan, where his merit marked him out among his equals to be their leader in their revolt. He assumed the name of Gangū in gratitude to his benefactor, and from a similar motive added that of Bahmani or Brāhmani by which his dynasty was afterwards distinguished. Briggs' Ferishta, II. 294-5; Elphinstone's History of India, 666. The dynasty consisted of the following eighteen kings, who were supreme for nearly 150 years (1347-1490) and continued to hold power for about thirty years more :

Bahmanis, 1347-1526.

NAME.	Date.	NAME.	Date.
Alā-ud-din Hasan		Humāyūn	1427-1461
Gangū	1347-1358	Nizām	1461-1463
Muhammad I. ...	1358-1375	Mubammad II. ...	1463-1482
Muʿizzud-din ...	1375-1378	Mahmūd II.	1482-1518
David	1378		
Mahmūd I.	1378-1397		
Ghāḥis-ud-din ...	1397	<i>Nominal Kings.</i>	
Shams-ud-din ...	1397	Ahmad II.	1518-1520
Firoz	1397-1422	Alā-ud-din III. ...	1520-1522
Ahmad I.	1422-1435	Vāli	1522-1536
Alā-ud-din II. ...	1435-1457	Kālm	1536

⁴ Briggs' Ferishta, II. 291-292; Grant Duff's *Memories*, 25.



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Bahmanis,
1347-1490.*Ahmad Nizám,*
1485.

and other districts including Ahmadnagar were added to his estates. The management of part of these lands was made over to the minister's son Malik Ahmad, the future founder of the Nizám Sháhi dynasty of Ahmadnagar (1490-1636), who made Junnar in Poona his head-quarters. By the capture of Shivner the hill fort of Junnar, which contained five years' revenue of Maháráshtra Malik Ahmad was able to secure all the places of the greatest strength in west and south-west Poona. Nizám-ul-mulk, to strengthen his party, also raised to high rank Malik Waji and Malik Áshraf, two brothers formerly dependents of Máhmud Gáwán, appointing Malik Waji governor of Daulatabad and Malik Áshraf his deputy, at the same time exacting from them promises of attachment and fidelity to his son Malik Ahmad.¹ In 1486, Nizám-ul-mulk was assassinated at the Bedar court and Malik Ahmad assumed his father's titles under the name of Ahmad Nizám-ul-mulk Bhairi. When the time of mourning was over Ahmad Nizám devoted himself to improve the management of his country. Malik Ahmad's character as a general stood so high that no officer of the Bahmani government was willing to march against him though the court was anxious to reduce his power. The king sent repeated orders to Yusuf Adil Khán the governor of Bijápur to unite with Khwája Jahán Dakhani and Zain-ud-din Ali Tálish the governor of Chákan in Poona to march against Ahmad Nizám at Junnar. Yusuf Adil Khán, who like Ahmad Nizám had determined to assume independence, evaded the duty, and told Ahmad Nizám of his danger. Ahmad Nizám appointed Zarif-ul-mulk Afghán his Chief of the Nobles or Amir-ul-Omra and to Nasir-ul-mulk Gujaráti he assigned the office of Mir Jumla or finance minister. Shaikh Movallid Arab one of the Bahmani generals volunteered to reduce Ahmad Nizám and reached Paránda on his way to Junnar.² Ahmad Nizám left his family in the fort of Junnar and marched to meet the royal army, but feeling unequal to face so numerous a force in open battle, he hovered round the king's camp with his cavalry and cut off their supplies. While the main body of the Bahmani troops continued their advance, Ahmad, by a sudden countermarch, took Chákan eighteen miles north of Poona. Meanwhile Nasir-ul-mulk, who was left with the main army to watch the Bahmani troops, ventured to attack and was twice defeated. Hearing of these reverses Ahmad Nizám rejoined his army and made a night attack on the enemy. The Bahmani troops were routed, and Ahmad Nizám taking all the heavy baggage,

Bhairu. He accompanied his father to the Karnátak during a famine in the North Deccan. While living in the Karnátak the Bráhman boy was taken prisoner by the Muhammadan troops in one of Ahmad Sháh Bahmani's expeditions (1422-1435) and brought as a slave to that monarch by whom he was named Malik Hasan. The king was so struck with his abilities that he made him over to his eldest son prince Muhammad as a companion, with whom he was educated and became an excellent Arabic and Persian scholar. From his father's name, Hasan was called Bhairu, and this the prince changed to Bhairi, the Falcon, or according to some accounts, the Falconer, an office which he is said to have held. When Muhammad succeeded to the throne he made Hasan a commander of a thousand horse. Briggs' Ferishta, III. 169-190.

¹ Briggs' Ferishta, II. 529.

² Paránda is in the Nizám's country about seventy-five miles south-east of Ahmadnagar.

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Bahmanis,
1347-1490.*Ahmad Nizám*
assumes
Independence,
1490.

inserted his name in the public prayers and assumed the white canopy of independent rule. Khwája Jahán and other officers remonstrated, and Ahmad left his name out of the prayers and said the canopy was only to screen him from the sun. On this some of his officers began to use canopies and Ahmad allowed them, only insisting that no canopy but his should be lined with scarlet. Soon after his officers insisted that he should adopt the signs of a king and have his name read in the public prayers. Ahmad agreed declaring it was only because they wished him. In the same year (1490) after a long siege Ahmad Nizám Sháh reduced Danda Rájápur the land fort of Janjira in the central Konkan. He thus secured unbroken communication between his Deccan territories and the coast which the Ahmadabad kings held as far south as Cheul and the Bijápur kings held as far north as Bánkot, and possession of a large portion of that province. The two brothers Malik Waji and Malik Ashraf whom Ahmad Nizám's father had appointed to Daulatabad had kept on terms of friendship with Ahmad Nizám Sháh. To make their alliance closer, after the victory of the Garden, Ahmad Nizám Sháh gave his sister Bibi Zinat in marriage to Malik Waji. In due course a son was born. Malik Ashraf, who was anxious to found a kingdom for himself, assassinated both father and

allegiance and established themselves as independent rulers. According to Colonel Meadows Taylor, except Humáyun Sháh (1457-1461), the Bahmani kings protected their people and governed them justly and well. Among the Deccan Hindus all elements of social union and local government were preserved and strengthened by the Musalmáns, who, without interfering with or remodelling local institutions and hereditary offices, turned them to their own use. Persian and Arabic education was extended by village schools attached to mosques and endowed with lands. This tended to the spread of the literature and faith of the rulers, and the effects of this education can still be traced through the Bahmani dominions. A large foreign commerce centred in Bedar, the capital of the Deccan, which was visited by merchants and travellers from all countries. The Bahmani kings made few public works. There were no water works, no roads or bridges, and no public inns or posts. Their chief works were huge castles which after 500 years are as perfect as when they were built. These forts have glacis and counterscarps, covered ways, traverses, flanking bastions with curtains and intermediate towers, broad wet and dry ditches, and in all plain fortresses a faussebraye or rampart-mound with bastions and towers in addition to the main rampart. No forcible conversion of masses of Hindus seems to have taken place. A constant stream of foreigners poured in from Persia, Arabia, Tartary, Afghanistan, and Abyssinia. These foreigners, who served chiefly as soldiers, married Hindus and created the new Muhammadan population of the Deccan. Architecture of Bijápur, 12-13. The names and dates of the Ahmadnagar, Bijápur, and Golkonda kings, 1489-1687.

Ahmadnagar, Bijápur, and Golkonda Kings, 1489-1687.

AHMADNAGAR.		BIJÁPUR.		GOLKONDA.	
Name.	Date.	Name.	Date.	Name.	Date.
Ahmad I. ...	1490-1508	Yusuf ...	1489-1510	Sultán Kuli ...	1512-1543
Burhán ...	1508-1553	Ismáel ...	1510-1534	Jamshid ...	1541-1550
Fusáin ...	1553-1565	Malla ...	1534	Ibráhim ...	1550-1581
Murtaza I. ...	1565-1588	Ibrahim I. ...	1584-1587	Muhammad ...	1581-1611
Mirán Husáin ...	1588	Ali I. ...	1587-1589	Abdulláh ...	1611-1672
Ismáil ...	1588-1590	Ibrahim II. ...	1589-1620	Abu Hasan ...	1672-1687
Burhán II. ...	1590-1594	Máhmud ...	1620-1656		
Ibráhim ...	1594	Ali II. ...	1656-1672		
Ahmad II. ...	1595	Shahandar ...	1672-1686		
Bahádur ...	1595				
Murtaza II. ...	1605-1631				

son, and assumed independence at Daulatabad. Bibi Zinat sought her brother's protection and he in 1493 marched against Daulatabad. On his way he received letters from Kásim Berid, the minister of the Bahmani king Máhmud II. praying for aid against Yusuf Adil Khán who had besieged Bedar. Ahmad marched to Bedar, relieved it, and returned to Daulatabad which for two months he blockaded without success and then withdrew towards Junnar. On reaching Bhingár the site of his great victory over Jahángir Khán, midway between Junnar and Daulatabad, Ahmad resolved to found his capital there and from it determined to send an army every year to lay waste the country round Daulatabad till he reduced it. In 1494 he laid the foundation of a city close to the Bágh Nizám upon the left bank of the Sina river and called it after himself Ahmadnagar. In two years the city is said to have rivalled Bagdad and Cairo in splendour. After this the Ahmadnagar army took the field twice a year at the time of the early and the late harvests, to plunder the country near Daulatabad in order if possible to reduce the fort by famine. In 1495, Ahmad induced Khwája Jahán of Paránda to march to the aid of Dastur Dinár who held the country between the Bhima and Telingan and was anxious to establish his independence. He afterwards himself marched to join him, but hearing that peace was made between Dastur Dinár and the Bahmani king he returned to Ahmadnagar.¹ In 1498 as Yusuf Adil Sháh of Bijápur had marched against Dastur Dinár, Ahmad Nizám again went to his aid and caused Yusuf to retire. In the same year Ahmad Nizám Sháh, Yusuf Adil Sháh, and Imád-ul-Mulk of Berár resolved that they should divide the Deccan among them and that Ahmad Nizám should have Daulatabad, Antora, Gálna, and the country beyond those forts as far as the borders of Gujarát.² In 1499 Malik Ashraf the governor of Daulatabad prayed Máhmud Begada, the greatest of the Ahmadabad kings (1489-1511), who was on his way to Khándesh, to come to his aid. At the same time as Adil Khán Fárúkhi, the Khándesh king (1457-1503),³ requested Ahmad Nizám to meet the Gujarát king, Ahmad Nizám raised the siege of Daulatabad and repaired with 15,000 cavalry to Buráhánpur. Ahmad Nizám Sháh's general Nasir-ul-Mulk Gujaráti was sent to the Gujarát camp as ambassador. While he was there, at his master's instance, he bribed the Gujarát elephant-keepers at a fixed time to let loose a mad elephant. Ahmad Nizám Sháh at the head of 5000 infantry and 5000 cavalry made a night

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MUSALMÁNS.
Nizám Sháhís,
1490-1636.

Ahmadnagar
Founded,
1494.

¹ Briggs' Ferishta, III. 15-17.

² Briggs' Ferishta, III. 10.

³ The Khándesh family was founded by Malik Rája Fárúkhi a distinguished Arab officer in the Delhi army in 1399. Eleven successions lasted over nearly 200 years. The details are :

Khándesh Kings, 1399-1506.

NAME.	Date.	NAME.	Date.
Malik Rája (Nasir Khán)...	1399	Mirán Muhammad Sháh...	1520
Mirán Adil Khán	1437	Mirán Mubárik	1536
Mirán Mubárik	1441	Mirán Muhammad Khán...	1566
Adil Khán I.	1457	Rája Ali Khán	1576
Daud Khán	1503	Bahádur Sháh	1596
Adil Khán II.	1510		

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Nizám Sháhís,
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attack on the Gujarát camp, and as the mad elephant was set free at the same moment, a panic seized the Gujarát troops, and Máhmud Begada with a few attendants fled for six miles. Soon after Ahmad Nizám made peace with Máhmud Begada and returned and laid siege to Daulatabad. Áshraf Khán once more applied for aid to Máhmud Begada, promising, if he would relieve him, to read the public prayers in his name and pay him tribute. On Máhmud Begada's approach with a large army, Ahmad Nizám Sháh raised the siege and retired to his capital. Áshraf Khán read prayers at Daulatabad in Máhmud Begada's name, went to his camp, and made him valuable presents, which he agreed to renew every year as his vassal. Máhmud Begada levied tribute from Khándesh and returned to Gujarát. No sooner had Máhmud left Khándesh than Ahmad Nizám Sháh again marched to Daulatabad, where the Marátha garrison, indignant at becoming tributary to Gujarát, sent offers of submission to Ahmad who surrounded Daulatabad with 30,000 men. When Malik Áshraf heard that his troops had lost respect for him, he fell ill and died in five days, and the garrison handed the fort to Ahmad Nizám. Ahmad gave orders for the repair of the fort, established a garrison of his own, returned to Ahmadnagar, raised a wall round the Bágh Nizám and in it built a palace of red stone. In the same year (1499) he reduced the forts of Antur and other places in Khándesh and forced the chiefs of Báglán and Gálma to pay him tribute. About 1502 Yusuf Adil Khán, having proclaimed the public profession of the Shia creed in Bijápur, Ahmad Nizám entered into a religious league with Amir Berid and the king of Golkonda, Amir Berid took Ganjauti, and Ahmad Nizám sent ambassadors to Bijápur demanding the surrender of Naldurg. Yusuf sent back an angry answer and recovered Ganjauti. Amir Berid now sent his son Jahángir Khán to Ahmadnagar with such urgent remonstrances that Ahmad was induced to march with 10,000 horse and a train of artillery which, with the troops of the other allies, formed a large force. Yusuf to turn the war from his own territory marched north and wasted Ahmad Nizám's territory near Bid. Being pursued by the allies he passed into Berár, and by the advice of the Berár king, recalled his edict in favour of the Shia faith and Ahmad Nizám was persuaded to detach himself from the league.¹ In 1507 Ahmad Nizám Sháh went with a large force to aid Alam Khán whose claim to the throne of Khándesh was disputed by his nephew Mirán Adil Khán. At Thálner, twenty-eight miles north-east of Dhulia, hearing of the approach of Máhmud Begada with a large force to help Mirán Adil Khán, with Alam Khán's consent he left 4000 cavalry with him and himself fell back on Gávalghar. The Ahmadnagar troops deserted Alam Khán and he shortly after joined Ahmad Nizám and craved his protection. Ahmad Nizám advanced to the Gujarát frontier and urged Máhmud Begada to grant Alam Khán a share of Khándesh. His ambassadors were treated with indignity, but Ahmad was not strong enough to

¹ Briggs' Ferishta, III. 22-29. After the close of the war Yusuf re-established the public profession of the Shia faith and from that date till his death in 1510 no attempt was made to disturb his religion. See Bijápur History.

contend with the great Gujarát king, and returned quietly with Alam Khán to Ahmadnagar. He died in 1508 after naming as his successor his son Burhán, a child of seven years.

Among Ahmad's great qualities were continence and modesty. When any of his officers were backward on the day of battle it was his custom to reward instead of reproaching them. One of his courtiers asked the cause of this unusual conduct and Ahmad replied that princes like masters of the hunt alone know how to train for the chase. He was famous for his skill as a swordsman, and established schools for single stick and wrestling in all quarters of the city of Ahmadnagar. In all quarrels he who gave the first wound was considered the victor. In consequence of this encouragement, a crowd of young men assembled every day at the palace to show their skill as swordsmen, till at last a day seldom passed in which one or two combatants were not killed. This custom, so congenial to the Deccan Maráthás, spread far and wide, and, according to Ferishta, in his time (1588) learned divines and philosophers, as well as nobles and princes, practised duelling. Those who showed any backwardness were considered wanting in spirit.¹

²As Burhán Nizám Sháh was a child of seven Mukamil Khán Dakhani, an able statesman and general, was appointed Wakil or Protector, and his son, under the title of Aziz-ul-Mulk, received the office of Sar Nobat or Commander of the Household Troops. So much attention was paid to the education of the young prince, that, in his tenth year, he read poetry with ease and with proper emphasis and wrote exceedingly well.³ During the next three years the pride of Aziz-ul-Mulk, who, with his father had gained complete control over all the affairs of government, grew so unbearable that the other nobles strove to overthrow his influence, depose Burhán the young king, and raise Rája-ju his younger brother to the throne. Bibi Aisha, who had been nurse to the young king's mother, dressed Rája-ju in girl's clothes, and took him in her litter towards the city. Before she reached the city she was overtaken by the palace servants and brought back. Her object was discovered and the princes were closely watched. Soon after this the protector's enemies were persuaded to quit Ahmadnagar with eight thousand followers. They entered the service of Alá-ud-din Imád-ul-Mulk, ruler of Berár, and excited him to attack Burhán Nizám's dominions. Imád-ul-Mulk marched with a large army. At Ránuri near the frontier he was met by the protector, aided by Khwája Jahán Dakhani of Paránda, and totally defeated (1510). He fled without halting till

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1490-1636.

*Burhán Nizám
Sháh,
1503-1553.*

¹ Briggs' Ferishta, III. 208. Syods Murtaza and Hasan, two old and respected courtiers, had a trifling dispute with three Dakhani brothers also men of age and position. The parties met in a street at Bijápur in Ferishta's presence and fought with fury. First the son of Syed Murtaza, a youth of twenty was killed by one of the Dakhanis. The father and uncle engaged the other two Dakhanis but they also were killed. Before their bodies were removed the three Dakhanis had died of the wounds they had received. Ditto.

² Briggs' Ferishta, III. 210-236.

³ Ferishta mentions seeing in the royal library at Ahmadnagar a treatise on the duties of kings copied by Burhán Nizám at the age of ten.

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he reached Elichpur leaving his baggage, horses, and elephants. Through the intercession of the king of Khándesh he concluded a peace with Mukamil Khán. Burhán, who accompanied the forces, on account of his tender age, was seated on the same saddle with his tutor Ajdar Khán. Some time after this Burhán Nizám Sháh's Hindu relations, the accountants of Páthri in Berár expressed a wish to recover their ancient rights in the village. Mukamil Khán wrote to Imád-ul-Mulk, requesting him as a favour to Burhán Nizám Sháh to give up Páthri and receive another district in its stead. Imád-ul-Mulk refused the exchange and built a fort at Páthri. Some time after Mukamil Khán, going on a pleasure party to Elura, made a sudden march against Páthri, carried it by assault, and left the fort in charge of Mián Muhammad Ghuri who distinguished himself on the occasion, and was honoured with the title of Kamil Khán. When the young king reached manhood he married a dancing girl called Amina and placed her at the head of the palace. He also learnt to drink wine. Mukamil Khán the protector, aware that his influence was failing, approached the throne, laid the seals of office at the king's feet, and called upon the king as he was able to conduct state affairs to excuse him from interfering in public business. Burhán agreed to Mukamil's request, raised his sons to high rank, and from this time Mukamil led a retired life till his death.

Barbosa,
1510.

Of the kingdom of Ahmadnagar in the early years of the sixteenth century Barbosa the Portuguese traveller writes¹: On coming out of Gujarát towards the south and in the inner parts of India is the kingdom of the Dakhani king. The king is a Moor and a large part of his people are Gentiles. He is a great lord and has many subjects and a large territory which stretches far inland. It has very good sea ports of great trade in the goods used on the mainland, the chief being Cash in Kolaba about thirty miles south of Bombay.

In 1523, Bibi Mariam, the sister of Ismáel Adil Sháh of Bijápur, was given in marriage to Burhán and the nuptials were celebrated with great splendour. Asad Khán of Belgaum, the Bijápur envoy in his master's name had promised to give Sholápur as the princess' dowry. Ismáel Adil Sháh afterwards denied that he had authorised the cession of Sholápur, and Burhán was induced to drop the demand and to return to Ahmadnagar. As Amina the favourite queen, assumed superiority over her, the Bijápur princess complained to her brother of the affront offered to her. The Bijápur monarch remonstrated with the Ahmadnagar ambassador and the quarrel led to lasting ill feeling. In 1524 Burhán Nizám Sháh, aided by Berid Sháh of Bedar and Imád Sháh of Berár, marched against Sholápur. Ismáel Adil Sháh moved with 9000 bowmen to defend the place. In the engagement that followed the Ahmadnagar troops were defeated by Asad Khán, Imád Sháh fled to Gávalghar, and Burhán, overcome with the heat, was conveyed by his troops to Ahmadnagar. In 1527,

¹ Stanley's *Barbosa*, 69.

Imád Sháh of Berár led an army against and took Páthri, but it was soon after recovered by Burhán Nizám after a close siege of two months. On taking Páthri Burhán razed the works to the ground and gave the district in charity to his Bráhmaṇ relations in whose hands it continued till the reign of the Emperor Akbar (1556-1605). After destroying Páthri, Burhán marched to Máhur, and from Máhur to Elichpur. Imád Sháh fled to Burhānpur and with the Khándesh king marched back against Burhán. The allies were totally defeated, losing 300 elephants and all their baggage. In 1529, at the request of the allies, Bahádur Sháh of Gujarát (1525-1535) marched to their aid. Alarmed at this addition to their strength Burhán sent letters of congratulation to Bábar on his elevation to the throne of Delhi, and also addressed Ismáel Adil Sháh of Bijápur, Amir Berid Sháh of Bedar, and Sultán Kuli Kutb Sháh of Golkonda. Of these only Amir Berid Sháh marched to join him with 6000 foreign horse. Bahádur Sháh marched towards Burhán Nizám Sháh's army and encamped near Bid, where he was completely cut off between Paithan and Bid by Amir Berid Sháh. About 3000 men were killed and upwards of seventy camels laden with treasure fell into the assailants' hands. To avenge this disgrace Bahádur Sháh sent 20,000 horse under Khudávand Khán, but this division was also defeated. As a third detachment under Imád Sháh followed Burhán Nizám fell back first on Paránda and then on Junnar. Bahádur Sháh marched on Ahmadnagar and lived for forty days in Burhán Nizám's palace. He then left Imád Sháh to conduct the siege of the fort and marched to Daulatabad. Burhán Nizám Sháh, who meanwhile hovered about the Gujarátis cutting off their supplies, wrote to Ismáel Adil Sháh praying him to march in person to his relief. Ismáel, who was engaged with Vijaynagar, was unable to come, but sent 500 chosen horse under his general Haidar-ul-Mulk Kazvini. Burhán Nizám Sháh, disappointed in his hopes, deprived Shaikh Jáfar, who had become very unpopular among all classes of people, of the office of minister or Peshwa, and bestowed it on one Kávar Sain a Bráhmaṇ, a man endowed with wisdom, penetration, and integrity. By Kávar Sain's advice Burhán marched with all the troops he could gather from Junnar to Ahmadnagar and shortly after succeeded in gaining a position in the hills near Daulatabad and within eight miles of the Gujarát army. For three months he harassed the enemy by skirmishes and night attacks, but, being afterwards defeated in a general action, he sued for peace through the Khándesh and Berár kings, to whom he promised to return the forts and elephants he had taken in war. These two princes accordingly represented to Khudávand Khán that they had called in the Gujarát king only to recover Máhur and Páthri, but that he now seemed to have extended his views to the possession of their country. Khudávand remarked that this was their own fault, and they resolved to break the league. When the league was broken and representations made to the Gujarát king, Imád Sháh agreed to pass provisions to Daulatabad and retired to Elichpur. Burhán acknowledged the Gujarát king's superiority by causing the public prayers to be read in his name and Bahádur Sháh returned to Gujarát. The Khándesh king's elephants were restored to him, but when the forts of Máhur

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1490-1636.

Bijápúr between Ibráhim and his minister Asad Khán of Belgaum invited Amir Berid Sháh of Bedar to join him. At the same time he caused a false report to be spread that Asad Khán, who was a staunch Shia, had invited the two monarchs to Bijápúr and promised to give up Belgaum. Having thus poisoned the Bijápúr king's mind against his minister, Burhán Nizám Sháh marched on Sholápúr, seized its five and a half districts, and made them over to Khwájá Jahán Dakhani. He then marched to Bolgaum, took possession of the fort, and plundered the towns that did not submit. In spite of Asad Khán's prayers Ibráhim Adil Sháh, who feared treachery, refused to march against Burhán. Asad Khán, seeing no security but by going over to the enemy joined the allies with 6000 troops and Burhán Nizám marched on Bijápúr. Ibráhim Adil Sháh deserted his capital and took shelter at Kumbarga. Though he had joined the enemy Asad Khán's sympathies were entirely with his master Ibráhim. He wrote to Imád Sháh of Berár explaining his position, and, on the arrival of a reinforcement from Berár, he quitted Burhán's camp and joined the Berár troops. Burhán, who was no match for this combination, retreated towards Ahmadnagar pursued by the Berár and Bijápúr army. Being forced to leave his capital a prey to the invaders, Burhán took post in the strong fortress of Daulatabad, where, as his ally Amir Berid Sháh of Bedar died, he concluded a peace, and restored to Ibráhim Adil Sháh the five and a half districts of Sholápúr. Next year (1543) Burhán Nizám Sháh sent Sháh Táhir to the court of the king of Golkonda to congratulate him on his coming to the throne, and to make private overtures to join in a league with Rám Rája of Vijaynagar against Bijápúr. In 1546, at the instigation of Rám Rája, Burhán Nizám Sháh again moved to reduce Kumbarga, and Ibráhim Adil Sháh marched from Bijápúr to oppose him. Burhán took a strong position on the left bank of the Bhima, and Ibráhim, finding it impossible to cross the river during the rains, encamped on the right bank. Both armies lay inactive for three months in sight of each other, till, at last, tired of delay, Ibráhim Adil Sháh crossed the river, attacked the Ahmadnagar troops, and totally defeated them with the loss of 250 elephants and 170 cannons and tumbrils. Burhán Nizám Sháh now sent his trusty minister Sháh Táhir to beg the aid of Ali Berid Sháh of Bedar, but his mission failed. In consequence of this refusal of aid, Burhán next year marched with an army against Bedar. He began operations by laying siege to Ansa. The Bijápúr troops joined the Bedar forces at Kalliani which was promised as a reward to Ibráhim Adil Sháh. The allies raised the siege, but in an action which took place within four miles of Kalliani they were defeated with considerable loss and Ansa shortly afterwards fell to Burhán. Burhán then marched against Udgir which also he reduced, and from Udgir went against Kándhár. Here the allies made another effort to raise the siege and were a second time defeated with the loss of their heavy baggage. Kándhár shortly after fell, and Burhán Nizám Sháh returned towards his capital (1548). On his way home he was met by deputies from a party in Bijápúr, who, oppressed by the cruelty and bad government of Ibráhim, were anxious to set his younger brother on the throne. Burhán and the

king of Golkonda, who had also agreed to join the league, moved towards Bijápur. Burhán made an unsuccessful attempt to take Belgaum from Asad Khán and was compelled to retreat. Shortly after Sháh Táhir died and Burhán fell back on his capital and made over the seals to Kásim Beg Hakim and Gopálráv a Bráhmaṇ. As Asad Khán of Belgaum died about the same time (1549) Burhán Nizám resolved with the aid of Rám Rája of Vijaynagar, to make another attack on Bijápur. At Rám Rája's desire Burhán moved at once from Ahmadnagar and surrounding Kállíáni effectually blocked all communication. Ibráhim Adil Sháh marched to relieve it. Burhán fortified his lines, and was shortly after fortunate in surprising the Bijápur army so completely that Ibráhim had scarcely time to make his escape and fly towards Bid and Paránda, while his troops fled leaving their tents, baggage, and artillery in Burhán's hands. Kállíáni surrendered without further opposition. As he fled through the enemy's country, Ibráhim came suddenly before Paránda, and taking possession of it, gave it in charge to one of his Dakhani officers. He laid waste the surrounding country and levied heavy contributions, but hearing of Burhán's approach retreated towards Bijápur. Before the Ahmadnagar troops had arrived within forty miles, Ibráhim's governor at Paránda, who mistook the buzzing of a gnat for the sound of Burhán's trumpets, fled, and, on the third day after his flight, the fortress was occupied by Ahmadnagar troops. Burhán restored Paránda fort to Khwája Jahán Dakhani and marched back to Ahmadnagar. In the same year (1549) Burhán without opposition marched his army through great part of the Bijápur territory, and, as arranged with Rám Rája of Vijaynagar, he besieged Sholápur, and, after a blockade of three months, carried it by assault. He was about to advance to Kulbarga, when, hearing that Rám Rája after reducing Raichur and Mudgal had returned to Vijaynagar, he also returned to Ahmadnagar. In 1553 Burhán again formed an alliance with Rám Rája and marched towards Bijápur, and Ibráhim, unable to cope with him, retired to Panhála near Kolhápur. Bijápur was besieged. But Burhán fell suddenly sick, returned to his capital, and soon after died, at the age of fifty-four, after a reign of forty-seven years. His body was embalmed and entombed at Karbela in Persia, near the burial place of Hasan the son of Ali the Prophet. He left two sons Husain and Abdul Kádar by his favourite wife Amina, and two others Sháh Ali and Mirán Muhammad Bákar by Bibi Mariam the daughter of Yusuf Adil Sháh. He had also another son Sháh Haider married to the daughter of Khwája Jahán Dakhani.¹

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¹ According to the Portuguese chronicles of the time, Burhán Nizám was endowed with great national and political sagacity, and his court was a hospitable resort of the best men of the time. Among his courtiers he had a Portuguese Simao Peres, who had embraced Muhammadanism and was held in such high esteem that the king appointed him minister and general of his army. Notwithstanding his change of faith, Peres was always friendly to his countrymen and entertained no respect for those who imitated him in forsaking their own religion. The king on his death-bed recommended his successor to the good offices of this faithful servant, and Peres executed with fidelity all the duties with which he was charged. Soon after the death of the king, the young prince had an unpleasant affray with Adil Khán in

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Nizám Sháhís,
1490-1636.*Husain Nizám
Sháh,
1553-1565.*

Husain Nizám Sháh succeeded his father in the thirteenth year of his age. Two parties were formed, the Abyssinians embracing Husain Nizám Sháh's cause, and the Dakhanis both Musalmáns and Hindns that of his brother Abdul Kádar, who at length being deserted by his party took refuge with Imád-ul-Mulk of Berár. The other brothers Sháh Ali and Mirán Muhammad Bákar fled to their uncle at Bijápur. Sháh Haidar went to his father-in-law at Paránda and laid claim to the throne. Husain marching against him, he with his father-in-law the governor, fled to the Bijápur court, and Paránda fell to the Nizám Sháhi forces. Ibráhim Adil Sháh openly espoused the cause of the refugees, and marched against Sholápur which had been taken during the last reign. Husain received from Imád Sháh of Berár a reinforcement of 7000 cavalry and moved to raise the siege. Saif Ain-ul-Mulk, who had left the Nizám Sháhi service and had gone over to Bijápur, and who was known throughout the Deccan for his courage and for the efficiency of his horsemen, being driven from the Bijápur kingdom, was allowed to return to Ahmadnagar, and was subsequently treacherously put to death. His family was conducted in safety by one of his chief dependents Kabul Khán to Golkonda where Kabul Khán was received into the service of Ibráhim Kutb Sháh. At this time Husain Nizám Sháh, in concert with Ibráhim Kutb Sháh, marched to invade the Bijápur country. But as Kutb Sháh returned to his capital Husain Nizám Sháh was compelled to fall back on Ahmadnagar. In the same year Husain detached Muhammad Wastád Nishápurí and Chulbi Rumi Khán² against Revdanda, and the Portuguese who had built the fort promised not to molest Ahmadnagar subjects. Husain also carried his arms into Khándesh and took the fort of Gálua. In 1559 Ali Adil Sháh the new king of Bijápur formed an alliance with Rám Rája and Ibráhim Kutb Sháh, while Husain Nizám Sháh made fresh overtures to Imád-ul-Mulk of Berár who received Husain's daughter in marriage. The allied sovereigns reached Ahmadnagar with an army of 900,000 infantry. Husain Sháh fled to Paithan and asked the Borár, Khándesh, and Bedar kings to march to his aid. Khán Jahán the brother of the Bedar king, now in the Berár service instead of rendering assistance, marched with 6000 horse to the Ahmadnagar frontier to attack Husain Nizám Sháh, but being defeated joined the Bijápur troops. The allies laid siege to Ahmadnagar. But Ibráhim Kutb Sháh, jealous of the Bijápur king's power, connived at supplies passing to the garrison, and one of his generals kept communication both with Husain Nizám Sháh at Paithan and with

which the old minister lost his life and the new Nizám-ul-Mulk was left to his whims unguided alike by the advice of his sober minister and the example of his wise father. According to Diego do Couto, the deceased king being afflicted by leprosy or St. Lazarus' malady as he calls it, and all medical efforts to cure him having failed, was recommended by one of his court physicians to try as a last resource the effect of bathing in children's blood. Large cisterns were filled with blood but the blood prescription was not successful. Da Cunha's Clans, 41-45.

¹ Briggs' Fern-Lta, III. 237-249.

² This officer cast the *Mabk-i Mandán* or Lord of the Plain the famous brass gun now at Bijápur. His tomb at Ahmadnagar has been lately converted into an English officer's residence. The mould in which the gun was cast may still be seen in the garden.

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the hills and the river rose so suddenly during the night that 300 of Rám Rája's horses and a vast number of carriage cattle were drowned; and twenty officers of rank and upwards of 25,000 men were swept away in the torrent. Rám Rája raised the siege and moved towards the Karnátak, and Ali Adil Sháh followed his example. The Bijápur officers made frequent incursions into the Sholápur district belonging to Husain Nizám Sháh who sent 1000 bullock-loads of grain under a strong escort to Sholápur to provision the fort for a siege. Murtaza Khán a Bijápur officer learning of this convoy marched and defeated the Nizám Sháhi detachment between Paránda and Sholápur, and began to plunder and spread over the country. About 150 elephants were captured and sent to Bijápur. Meanwhile the Nizám Sháhi collected about 2000 horse and pursuing the Bijápur troops came suddenly upon Murtaza Khán who had retired to Naldurg, took him prisoner, and sent him to Ahmadnagar. Husain marched in person at the head of his army and carried with him to Sholápur 30,000 loads of grain. In 1564 Husain entered into a league with the three Muhammadan kings of Bijápur, Bedar, and Golkonda against Rám Rája of Vijaynagar. The united armies marching south crossed the Krishna and encamped on the Hukeri river, near which was Rám Rája at the head of 70,000 cavalry and 90,000 infantry chiefly matchlockmen, besides archers and artillerymen. The allied kings conceiving themselves unequal to cope with this formidable army made overtures for peace. But as Rám Rája refused to listen to their proposals, the Muhammadan kings resolved to fight till death. The Bijápur king was on the right, Husain Nizám Sháh in the centre, and the Golkonda and Bedar kings on the left. Husain Nizám Sháh's front was covered by 600 guns placed in three lines, heavy, middle-sized, and small, the whole commanded by the famous artillery officer Chulbi Rumi Khán. Two thousand foreign archers in front of the guns kept a heavy discharge on the enemy as he approached. The archers fell back as the Vijaynagar troops advanced till they were close to the heavy battery which opened on them with such effect that they retreated in confusion with dreadful loss. Chulbi Rumi Khán had provided bags of copper money to load with should the enemy close and these proved so destructive that upwards of 5000 Hindus were left dead close to the muzzles of the guns. Kishwar Khán, an officer of the Bijápur army, pursued the enemy with 5000 cavalry into the centre of Rám Rája's line, where, in attempting to make his escape on foot, Rám Rája was overtaken by one of the Nizám Sháhi elephants which seized him in his trunk. On being brought to Husain, Rám Rája was beheaded and his army fled to Vijaynagar.¹ Husain returned to Ahmadnagar where he died shortly after of a disorder brought on by excess. He left four sons and four daughters.

²Murtaza Nizám Sháh, Husain's son, commonly called the Divána or madman, ascended the throne when he was a minor. His mother

Murtaza
Nizám Sháh,
1565-1583.

¹ Further and somewhat different details are given in the Bijápur Statistical Account. The records seem to agree that the honour of winning this great battle rests with Husain Nizám and the Ahmadnagar troops. ² Briggs' *Perishta*, III. 250-270.

Khunza Sultána for six years acted as regent. She raised her three brothers Ain-ul-Mulk, Táji Khán, and Etibar Khán to the first rank of nobility, and appointed Mulla Ináyat Khán to the office of minister or Peshwa. She sat daily in court, transacting business behind a curtain. Rám Rája's brother Venkatádri, pressed by the Bijápur troops, applied for relief to Khunza Sultána, who, marching against Bijápur at the head of an army accompanied by her young son Murtaza, forced Ali Adil Sháh to retire from Vijaynagar to defend his own country. Peace was soon after concluded between the two powers and a league was subsequently formed against Tufál Khán who, as prime minister, had usurped authority in Berár. Both the Bijápur and Ahmadnagar troops entered that country, plundered it, and marched back before the rains. On their return Ali Adil Sháh tried to seize the young king of Ahmadnagar, but his mother, the regent, being warned fled through the night and escaped to Ahmadnagar. In 1567, Ali Adil Sháh invaded the Nizám Sháhi dominions and took several places. Khunza Sultána, by the extreme honour she showed to her relations, gave offence to some of the nobles, who complained to the king. With the king's permission they gained over some of the chief nobles and attempted to overthrow the queen's authority. They some time after repaired to the palace, but the childish fears of the king made him conclude the secret was betrayed. To save himself he revealed the plot to his mother who instantly caused the principal conspirators to be secured. In 1569, the queen marched with her son to oppose the encroachments of Kishwar Khán the Bijápur general. At Dhámangaon, Murtaza gained over the principal nobles and sent Habash Khán to tell the queen that she should no longer take part in public affairs. Enraged at this message she summoned her supporters and made a show of resistance, but was soon seized and her attendants fled. The king, assuming charge of the government, marched at the head of the army. On nearing the enemy's camp he received an insulting letter from the Bijápur general, and swore that he would not rest till he had entered the Dhárur fort. He put on his armour and succeeded in reaching the gate, where amidst showers of shot, arrows, and rockets poured from the fort walls he escaped unhurt, though many of his men horses and elephants were killed. As the enemy's fire suddenly ceased the Ahmadnagar troops entered unopposed and found the fort empty. An arrow had pierced the heart of Kishwar Khán and the garrison had fled. Murtaza cut off Kishwar Khán's head and hung it over the battlements, and marched on to invade Bijápur. Ibráhim Kutb Sháh of Golkonda, who at first acted in concert with him, was treated in an unfriendly way by Murtaza and was forced to make his escape, leaving his camp to be plundered by the Nizám Sháhis. Murtaza concluding a treaty with the Bijápur king, returned to Ahmadnagar, and appointing Jalál-ud-dín Husain his prime minister marched against the Portuguese fort of Revdanda in the Konkan. Owing to the bravery of the Portuguese, aided according to Musalmán accounts by the treachery of Murtaza's officers who

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were bribed by presents of Portuguese wine, he was obliged to raise the siege and return to Ahmadnagar. He displaced several of his ministers, and conferred the office of agent or *wakil* on Changiz Khán a nobleman of great abilities who restored public affairs. His address effected an alliance with the Bijápnr king who agreed to allow Murtaza to take Berár and Bedar. In 1572, Murtaza marched to Berár, and by the gallantry and good conduct of his general Changiz Khán drove Tufál Khán and his son from Ellichpnr to the hills and took their heavy baggage and 200 elephants. Tufál Khán after wandering for six months in the hills fled to Burhánpur, where the Khándesh king for fear of Murtaza's anger refused to give him protection. Tufál returned to his fort of Narnála and applied for aid to the emperor Akbar who, pleased with the opportunity of mixing in Deccan affairs, required Murtaza at once to retire from Tufál's territory. Murtaza took no notice of Akbar's message. He captured Narnála and all the chief Berár forts, seized and placed in confinement Tufál Khán, his master Burhán Imád-ul-Mulk and his family, who shortly after died, it was said, by poison.¹ Murtaza on Changiz Khán's advice marched to Bedar. But hearing that a force of 3000 horse and seven or eight thousand infantry, despatched by the Khándesh king Mirán Muhammad to support a pretender to the throne, had driven out several of his posts and held a great portion of the country, he returned with the greatest expedition and sent in advance Syed Murtaza one of his generals, before whom the pretender was forced to fly and his followers scattered. Murtaza Nizám Sháh entered Khándesh by the Rohankheda pass and ravaged the country to Burhánpur, Mirán Muhammad the Khándesh king retiring to the fort of Asir. Murtaza Nizám marched in person to Asir and from it sent parties who wasted the country round, so that Mirán was obliged to purchase the retreat of the Ahmadnagar troops. Shortly after this Ibráhim Kntb Sháh, through his ambassador, offered Changiz Khán a large sum to prevent the intended attack on Bedar. Changiz Khán refused the money with indignation, saying that the Nizám Sháhi treasures were at his disposal. The ambassador now endeavoured to effect his purpose by bringing over to his design Sáhib Khán, a favourite of the king, who had been ill-treated by Changiz Khán. Sáhib Khán entered into the plot and informed the king that he heard that Changiz Khán intended to assume royal titles in Berár. The king did not believe the story, but as Sáhib Khán persisted that it was true, he resolved to wait for proof. It happened soon after that Changiz Khán suggested that he ought to stay with an army in the conquered country in order to gain the goodwill of the people. The king thought this suggestion a striking confirmation of Sáhib Khán's story and showed marked displeasure. Changiz Khán alarmed for his safety staid away from the court feigning sickness. This conduct satisfied the king that his suspicions

¹ The Moghal historian writes : Mir Murtaza and Khudávand Khán, ruler of the country of Berár in the Deccan, marched to attack Ahmadnagar. They were defeated in battle by Salábat Khán, the *wakil* of Nizám-ul-Mulk and then came complaining to the Imperial court. *Tabkát-i-Akbari* in Elliot and Dowson, V. 441.

to his prison. He was succeeded by Kásim Beg Hakim as regent and by Mirza Muhammad Taki as minister. Peace with Ibráhim Adil Sháh being concluded at the king's command, the marriage of prince Mirán Husain with the Bijápur princess was celebrated with great splendour. Not long after this the king again becoming suspicious of his son resolved to destroy him, and while the youth was sleeping in his chamber set fire to his bed clothes and fastened the door upon him. The prince's cries for help brought to his aid his father's favourite Fatteh Sháh who secretly carried him off to Daulatabad. When the king heard of this he confined all his ministers and appointed others, and, as they also refused to kill the prince, they were displaced and the regency was given to Mirza Khán. Mirza Khán, seeing the disordered state of the king's intellect, pretended acquiescence with the king's commands, and wrote privately to Bijápur that if a detachment were sent to the borders he would make it a pretext for raising troops and would then openly espouse the prince's cause. The Bijápur regent complying with the request, Mirza Khán, by the king's order, collected troops and marched from Ahmadnagar and encamped near the town of Ránuri. Mirza Khán did not move onwards. Ferishta the historian was sent to enquire the cause.¹ Mirza Khán, knowing Ferishta's attachment to the king, bribed Fatteh Sháh the king's favourite to obtain the king's order for his recall and for the immediate advance of the army. Ferishta getting timely notice of Mirza Khán's orders to prevent his return from the camp, made his escape in the night. Mirza Khán meanwhile marched to Daulatabad to bring the prince and seat him on the throne. The king being too ill to mount a horse, by Ferishta's advice sent orders to release Salábat Khán and prepared to go himself in a litter to meet him. But learning from Fatteh Sháh that the guards would seize and imprison him, he resolved to wait in the palace for Salábat Khán's arrival. The troops perceiving the king's imbecility deserted in crowds to Daulatabad, whence Mirza Khán hastened to

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¹ Muhammad Kásim Ferishta was born at Astrabad on the border of the Caspian Sea. He was the son of Ghulám Ali Hindu Sháh a learned man, who, quitting his native country travelled into India and eventually reached Ahmadnagar during the reign of Murtaza Nizám Sháh. Ferishta had only attained his twelfth year when he reached Ahmadnagar and was a fellow-student with the young prince Mirán Husain whom Ferishta's father, on account of his learning, was chosen to instruct in Persian. His father dying soon after his arrival Ferishta was left an orphan in his youth. But the introduction which his father's acquirements had procured him at court secured to the son the patronage and favour of the king, so that on the day his royal master was dethroned he held the office of captain of the guard. The new king was himself deposed and murdered in less than a year. Ferishta, then aged seventeen, appears to have taken no part in the revolutions which succeeded the death of his patron. His affection for the Shia faith prevented his having many friends among the stronger party at court and this made him anxious to avoid the scenes which were likely to follow, so that not long after (1589) he left Ahmadnagar and settled at the neighbouring court of Bijápur where he was kindly received by the minister and regent Diláwar Khán who introduced him to the king Ibráhim Adil Sháh II. From the station Ferishta filled in Ahmadnagar it seems likely that he entered the Bijápur service in a military capacity. Afterwards in an engagement with Jamál Khán he was wounded and taken prisoner, but made his escape. At Bijápur he began and finished his famous history in furtherance of which he observes, that his patron Ibráhim Adil Sháh spared no expense to procure the most ample materials. Briggs' Ferishta, I. xxxix. - xlviii.

with a few attendants and was seized by the minister and made prisoner. Mirza Khán sent for the king's cousins Ibráhim and Ismáel who were confined at Lohogad in Poona, and meanwhile kept the king's imprisonment a secret. When the princes came from Lohogad Mirza Khán summoned several of the leading nobles into the fort, and declared to them that the king was deposed, and that Ismáel Nizám, the younger of the two brothers then only in his twelfth year was appointed his successor. While the assembly was saluting the new king, Jamál Khán, a military leader, with several other officers and soldiers, chiefly Abyssinians and Dakhanis, assembled at the gates of the fort demanding to see Mirán Husain their lawful sovereign. Jamál Khán sent persons to proclaim through the city what had been done by Mirza Khán and to warn the people that if Mirza Khán were allowed to act thus uncontrolled, the native nobles and people of the country would soon be slaves to foreign adventurers. The Dakhani troops and the inhabitants flew to arms and in a short time about 5000 horse and foot with a numerous mob joined Jamál Khán who was also supported by all the Abyssinians. Mirza Khán commanded the king's head to be cut off, and, placing it on a pole, planted it on one of the bastions of the citadel. At Jamál Khán's instance the mob heaped piles of wood and straw against the gates of the fort and set them on fire. The gates were burnt and Mirza Khán and his friends rushed from the fort. Numbers were slain but Mirza Khán made good his escape. The troops and the mob put to death every foreigner they found in the fort and in the city. Mirza Khán was seized near Junnar and brought back to Ahmadnagar. He was first carried through the city on an ass and his body mangled. The massacre continued for seven days, and nearly a thousand foreigners were murdered, a few only escaping under the protection of Dakhani and Abyssinian officers. Mirán Husain's reign lasted ten months and three days.

¹ Jamál Khán now acknowledged Ismáel Nizám Sháh as king. Being of the Mehdi² sect he persuaded the king to embrace the same tenets and to commit the power of government into the hands of his followers. He seized the property of the few foreigners who had escaped the massacre and forced them to quit Ahmadnagar. Most of these, including the historian Ferishta, obtained service with the king of Bijápúr. Among the discontented nobles was the chief of Berár, who, being at some distance from the capital, released Salábat Khán who had long been confined in the fort of Kehría on the Berár frontier. Several discontented nobles joined his standard to oppose the Mehdis, and, resolving to expel them from Ahmadnagar, Salábat

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Nizám Shahis,
1490-1636.

Ismáel Nizám
Sháh,
1588-1630.

¹ Briggs' Ferishta, III. 276-281.

² The Mehdis or Mahadis are a sect of Muhammadans. They assert that in the year 1530 (H. 960) a person of the Hanafi school who styled himself Syed Muhammad was the promised Imám Mehdi. The sect is fairly numerous in the Deccan, and is chiefly confined to the descendants of certain Afghán tribes. Further details are given in the Population Chapter.

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Khán marched towards the capital, while Diláwar Khán the Bijápur regent also approached from the south. Jamál Khán first moved against Salábat Khán whom he totally defeated at the town of Paithan and forced to retreat to Burhánpur. He then marched against the Bijápur army. For fifteen days the two armies halted at Ashta in Sholápur, without making any hostile movement. At length a peace was concluded. Chánd Bibi the widow of the late Adil Sháh of Bijápur and the aunt of the present Ahmadnagar king was to be sent to the Bijápur camp and the Nizám Sháhi government were to pay £850,000 (270,000 *huns*) to defray the war expenses.¹ In 1589, Salábat Khán, who was now in his seventieth year, was allowed to retire to Talegaon, twenty miles north-west of Poona, a town which he had founded. He died before the close of the year and was buried in a tomb which he had built during his ministry on a hill six miles east of Ahmadnagar.²

Learning of the commotions at Ahmadnagar the emperor Akbar recalled Burhán Nizám from the estates which had been granted him in the north of India, allowed him to start for the Deccan, and allotted the frontier district of Hindia for his support till he should regain his authority from his son. He also wrote to Rája Ali Khán of Khándesh to support him. Having received overtures from many of the nobility, Burhán Nizám marched against his son, but was defeated. On renewing his attempt he was joined by a vast number of the Nizám Sháhi troops as well as by an army from Bijápur. Jamál Khán, having ordered Syed Amjad-ul-Mulk of Berár to oppose Rája Ali and Burhán Nizám on the northern frontier, himself marched with his troops, among whom were 10,000 Mehdvis, against the Bijápur army. At Dárásan where the two armies met, the Bijápur troops were defeated with the loss of 300 elephants. Soon after, learning that the Berár troops had gone over to Burhán Nizám, Jamál Khán marched his victorious army towards Berár, while the Bijápur king despatched the whole of his Marátha cavalry to follow Jamál Khán and cut off his supplies. Deserted by his other troops, Jamál Khán relied on the Mehdvis whose existence was identified with his welfare. An action near the frontier, though his troops suffered from want of water, was nearly ending in his favour when Jamál Khán was killed by a chance shot. His death was the signal of the king's defeat. His army fled, accompanied by Ismáel Nizám Sháh, who was taken in a village and confined by his father after a reign of two years.

Burhán Nizám
Sháh II.,
1590-1594.

³ Burhán Nizám Sháh II., who was advanced in years, on ascending the throne gave himself to pleasured. His first act was to annul the orders in favour of the Mehdvi doctrines, and, by threatening with death those who persisted in the heresy, drove the sect out of his dominions. The Shia religion was restored, and many of the foreigners who had been driven out in consequence of Mirza Khán's

¹ This is called *nálkha* or the price of horse-shoes. Since then the tax has been frequently levied by the Maráthas.

² Salábat Khán's tomb which is the most notable object near Ahmadnagar is now used as a health resort for Europeans stationed at Ahmadnagar. Details are given under Places, Ahmadnagar.

³ Briggs' *Ferishta*, III. 282-287.

rebellion, returned. The Bijápur regent Diláwar Khán, who had been compelled to fly from Bijápur to Bedar, came to the Ahmadnagar court and was honourably received. Ibráhim Adil Sháh remonstrated and Burhán sent an insulting letter which brought on war.

¹ In 1592, at Diláwar's instigation Burhán marched towards the Bijápur frontier. On arriving at Mangalvedha, about thirteen miles south of Pandharpur, seeing that no army was sent to oppose him, he became suspicious of some stratagem to draw him into the heart of the enemy's territory, and would have retreated, had not Diláwar Khán prevailed on him to continue his advance as far as the Bhima. Here he halted, and, finding a ruined fortress, ordered it to be repaired. For some time the Bijápur king acted as if he was ignorant that an enemy was in his country. At length finding matters ripe for the execution of his design, he sent a messenger to Diláwar Khán, requesting him to return and again take the charge of his affairs. Diláwar, overjoyed at obtaining once more absolute power over the king, obtained his dismissal from Burhán Nizám Sháh who in vain represented to him that he was hastening to his destruction. On reaching Bijápur Diláwar Khán was blinded and sent as a prisoner to the fortress of Sátára. Then Ibráhim sent 10,000 horse under Rumi Khán Dakhani and 3000 of the household troops under Eliás Khán. As the Bijápur Marátha cavalry defeated several of his detachments, Burhán Nizám Sháh went against them in person and drove them across the Bhima, which shortly after became so flooded that the Ahmadnagar troops could not cross in pursuit. Famine and pestilence caused such loss in Burhán's camp, that he was forced to retire some marches towards Ahmadnagar, where, as he received supplies of provisions and as the pest had somewhat abated, he moved again towards Sholápur, but was defeated with the loss of 100 elephants and 400 horses. His troops wearied by the long and fatiguing campaign deserted him, and as he found out a conspiracy among his officers to place his son on the throne, he began his retreat towards Ahmadnagar. Being harassed on his march he was obliged to sue for peace. Ibráhim Adil Sháh for nearly a month refused to listen to any proposals. But at last agreed to peace on condition that Burhán destroyed the fort which he had built in Bijápur territory. Burhán agreed and retired to Ahmadnagar mortified with the result of his campaign. In the same year Burhán marched against Revdanda, and, despatching a large force to Cheul, built the Korla fort to command the harbour. The Portuguese in Revdanda obtained reinforcements from many ports, and made two night attacks on the Muhammadans, killing on each occasion between three and four thousand Dakhani.² Burhán sent a reinforcement of 4000

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¹ Briggs' Ferishta, III. 170-172.

² The Portuguese historian states that 300 men came from Bassein and 200 from Salsette, making in all, with the garrison, 1500 Europeans and as many native soldiers who attacked the Muhammadans and slew 10,000 men. Furhád Khán the governor and his family were taken prisoners. He and his daughters became Christians and went to Portugal. Seventy-five guns were captured on this occasion. Faria-e-Souza, III. Part I. Chapter 8 in Briggs' Ferishta, III. 235 foot.

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men under Fúrhád Khán to Korla. And as other Portuguese troops were expected from Daman and Bassein, he appointed Bahádúr Giláni, at the head of all the foreign troops, governor of Korla, to blockade Revdanda. The Muhammadans being now on their guard, the Portuguese lost in an attack on Revdanda 100 Europeans and 200 native Portuguese. After this Revdanda was so closely besieged that no aid could reach it by sea. The Portuguese were on the point of capitulating, when the tyranny of the king at Ahmadnagar induced many of the officers to quit the camp and proceed to court. At this time a fleet of sixty vessels full of men and stores, passing close to Korla, under cover of the night, anchored in the harbour of Revdanda where they landed 4000 men, and on the following morning proceeded to attack Korla. Many of the Muhammadans fled in confusion to the fort, where being pursued they were massacred by the enemy. Upwards of 12,000 Muhammadans fell and the fort was reduced to ashes. The destruction of the Dakhanis enabled Burhán Nizám Sháh to raise foreigners to the chief stations in the kingdom. In 1594, to assist Ismáel in deposing his brother Ibráhim Adíl Sháh of Bijápur, Burhán marched from Ahmadnagar to Belgaum. But at Paránda, hearing that Ismáel had been taken and put to death, he returned to his capital where he shortly after fell dangerously ill. Ibráhim Adíl Sháh to punish Burhán for supporting Ismáel ordered his army to lay waste the Ahmadnagar frontier. On this Burhán entered into an alliance with Venkatádri of Penkonda who agreed to invade Bijápur on the south, while from the north Burhán sent an army to reduce Sholápur. This expedition ended in disaster. Uzbek Bahádúr the Ahmadnagar general was killed and his force defeated under the walls of Sholápur. This news increased Burhán Sháh's disorder. Passing over Ismáel, who was known to be an enemy of the Shiás and a strict Mehdvi, he appointed Ibráhim his successor. In spite of this appointment a report spread that Ismáel was to succeed his father, and all the foreigners fled to Bijápur. Yekhlás Khán Muvallid a partisan of Ismáel raised a force and marched to Ahmadnagar. Burhán Sháh though sick nearly to death was carried in a palanquin at the head of his troops to Humáyunpur, and there defeated the prince who fled to Paránda. The march greatly weakened the king who died on the day after his return to Ahmadnagar (15th March 1594), after a reign of four years and sixteen days.

*Ibráhim Nizám
Sháh,
1594.*

¹ By his father's advice Ibráhim Nizám Sháh appointed Mían Manju Dakhani his tutor to be his prime minister. Yekhlás Khán was pardoned, but he no sooner arrived at Ahmadnagar than he began to collect Abyssinians and Muvallids, and in a short time there were two parties, one headed by the minister and the other by Yekhlás Khán. Affairs fell into confusion and civil war seemed inevitable. As both parties behaved insolently towards Mir Safvi the Bijápur ambassador who had come to condole and congratulate, Ibráhim Adíl Sháh declared war and marched to Sháhdurg to help the Ahmadnagar king who had now entirely lost his

authority. Yekhlás Khán was for war while Mián Manju proposed to conclude a peace with Bijápur that the whole forces of the Deccan might join to meet Akbar's intended invasion. Yekhlás Khán, not to be turned from his purpose of attacking Bijápur gained the king's consent and sent an army to the frontier. Ibráhim Adíl Sháh had yet made no attack on Ahmadnagar and Mián Manju again proposed to make overtures of peace. But the king would not hear of retreating, passed the frontier, and levied contributions on the Bijápur villages. Hamid Khán the Bijápur general opposed him, but, at Mián Manju's intercession, who represented the king's conduct as the result of his vicious habits and the evil practices of designing and wicked men, he avoided the Nizám Sháhís and encamped at a distance of two miles. The king who was given to drinking, persisted in an attack on the Bijápur army, and was shot in the head in the action which followed. His troops fled to Ahmadnagar with his body. His reign lasted only four months.

¹ On reaching the capital Mián Manju took possession of the treasury and the fortress and sent for Yekhlás Khán and other officers into the fort to consider the best means for conducting the government. Most of the Abyssinians proposed that the king's only son Bahádúr an infant in arms should be proclaimed under the regency of Chánd Bibi his father's aunt. As Mián Manju was opposed to this and instead under his advice it was agreed to bring Ahmad, the son of a certain Sháh Táhir² who had claimed to be the nephew of Husain Nizám Sháh, a boy twelve years of age who was imprisoned at Daulatabad, Ahmad was crowned on the 6th of August 1594 and the prayers were read in the name of the twelve Imáms. The chiefs divided the kingdom among themselves, and removing Bahádúr the late king Ibráhim's son from the charge of his aunt, sent him by force to the fortress of Chávand. Shortly after, as it was discovered that Ahmad Sháh was not of the royal family, Yekhlás Khán, with the Muvallids and Abyssinians, deserted his cause. Mián Manju with the Dakhanis encamped in a large body on the plain of the Kála Chabutra near the fort. He despatched his son Mián Hasan with 700 horse to disperse the mob under Yekhlás Khán and himself accompanied by Ahmad went upon a raised ground from whence they could see the result. The two parties engaged and the struggle was long doubtful till a shot from the insurgents struck the king's canopy and caused great confusion in the fort. A report was spread that the king was dead, and

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*Ahmad II.,
1594-1596.*

¹ Briggs' Ferishta, III. 292-304.

² When Husain Nizám Sháh came to the throne (1553) his five brothers Muhammad Khudábanda, Sháh Ali, Máhmud Bákar, Abdul Kádar, and Sháh Haidar thinking they should fall victims to the jealousy of the king, fled from the kingdom. In the latter end of Murtaza Nizám Sháh's reign a person calling himself Sháh Táhir arrived at Daulatabad giving out that he was the son of Muhammad Khudábanda who had died in Bengal, and, that being reduced to distress, he had come into the Deccan. The facts were not then satisfactorily cleared owing to the distance of Bengal and the time which had passed. But as Sháh Táhir claimed royal descent and might one day set up pretensions to the throne he was confined in a fortress. Burhán Nizám Sháh II., who was for some time at Agra before he came to the throne, wrote refuting Sháh Táhir's story by stating that Khudábanda his uncle died in his house and that his family were still living with him. Sháh Táhir, not to give cause for future trouble, was imprisoned for life. He died some years afterwards leaving a son whose name was Ahmad.

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1490-1636.*Moghals near
Ahmadnagar,
1595.**Chánd Bibi's
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1595-1699.*

Mián Hasan took to flight and throw himself into the fort. Yekhlás Khán's party advanced and laid siege to the place both by a close blockade and regular approaches. Nehang Khán the Abyssinian and Habash Khán Murallid, who had been in close confinement at Daulatabad ever since the reign of Burhán Nizám Sháh II. were at once released by Yekhlás Khán's order, but the governor of Chávand refused to comply with his order for the delivery of Bahádur into his hands without the express command of Mián Manju. Yekhlás Khán in the meantime, procuring a child of the same age, proclaimed him as the descendant and lawful heir of the late Ibráhim Nizám Sháh and by this means collected between ten and twelve thousand cavalry. Mián Manju, in a fit of desperation, wrote a letter to Prince Murád Mirza, Akbar's son, who was then in Gujarát, to march to his assistance, promising to give him the Ahmadnagar revenues. Murád, who had been sent to Gujarát with the object of taking advantage of the first opportunity to invade the Deccan, promptly accepted this invitation. Before the letter reached Murád, the Abyssinian chiefs fell out about the distribution of places, and a mutiny took place in Yekhlás Khán's camp. A large body of the Dakhnis deserted him and joined Mián Manju in the fort, who, on the following day (18th September 1595), marched to the neighbourhood of the Idgáh where he attacked and completely routed the Abyssinians. Among the prisoners was the boy whom Yekhlás Khán had created king. About a month after (11th December) prince Murád, at the head of 30,000 Moghal and Rajput horse, accompanied by Ríja Ali Khán of Khándesh and Khán Khánán one of Akbar's generals appeared to the north of Ahmadnagar. On reaching the Idgáh a few shots passed between his line and the fort, and the Moghal army encamped in the Hasht-i-Behisht gardens about four miles to the north-west of the fort. Mián Manju, who was in a fair way of settling matters according to his own wishes, reporting of his overtures to Murád, prepared to resist any attempt on the capital. Having supplied it with provisions for a long siege and leaving Ansar Khán one of his adherents to defend the place and Chánd Bibi as regent of the kingdom, he, with the young king Ahmad Sháh, took the route to Ausa to implore the assistance of the Bijápur and Golkonda sovereigns. Chánd Bibi directed all the operations of the siege, and in a few days procured the assassination of Ansar Khán and proclaimed Bahádur Sháh king of Ahmadnagar. Aided by Muhammad Khán, she took the whole management of affairs into her hands, and induced Shamshir Khán Habshi and Afzul Khán Borishi with many of their adherents to join her in the fort. Besides the government in the fort, the Nizám Sháhís were divided into three other parties; Mián Manju and his nominee Ahmad Sháh who were encamped on the Bijápur borders praying for aid to Ibráhim Adil Sháh; Yekhlás Khán near Daulatabad, who had declared another child called Moti to be the rightful heir to the crown; and Nehang Khán the Abyssinian who went to the Bijápur territories induced Sháh Ali the son of Burhán Nizám Sháh I. then upwards of seventy years of age, to leave his retirement and assume the royal canopy. Prince Murád immediately sent off a strong guard to protect the inhabitants of Burhánabad, which had been founded by Burhán Nizám Sháh II. in the neighbourhood of Ahmadnagar, with directions to treat them

with lenity. The troops were also ordered to proclaim protection to all natives, so that they relied entirely on the good disposition of the Moghals towards them. On the second day the prince in person went out, and with the advice of his engineers marked out the ground for the trenches against the fort and allotted to each division of the army its separate post round the garrison. On the 27th Sháhábáz Khán one of the Moghal generals, who was notorious for tyranny and cruelty, under pretence of hunting sallied forth towards Burhánabad, and, in spite of the prince's orders, encouraged his men to plunder, himself setting the example. In the course of an hour the towns of Ahmadnagar and Burhánabad were completely sacked. As soon as the prince heard of these disorders he hanged in front of the lines several men taken with plunder. But the people no longer trusted his promises and during the night both towns were deserted. Yekhlás Khán with a force of 12,000 men, was on his march to the capital, when Danlat Khán Lodi with a body of 6000 Moghal cavalry attacked and totally defeated him on the banks of the Godávári; and thence following up his success, arrived at the flourishing town of Paithan, and sacked it scarcely leaving the people enough to cover themselves.

Though she had proclaimed Bahádúr Nizám Sháh, yet as he was still in confinement at Chávand, and as Mián Manju with the present king was also in force on the Bijápúr frontier, Chánd Bibi thought it advisable to make overtures to Nehang Khán and Sháh Ali to join her in the fort. Nehang Khán put his force of 7000 men in motion and arrived within twelve miles of Ahmadnagar. He was told that the east face of the fort was not invested and that it was the only road by which he could make his entry. He marched during the night, but when he came within about three miles of the place he found part of the Moghal camp on the direct road pointed out for his entry. This division consisted of a picket of 3000 men under Khán Khánán who had been set there only the morning before as the prince had noticed that this part of the fort was not invested. Nehang Khán resolved to force his way, and coming on the party unexpectedly cut off a number of the Moghals. The post was reinforced but with a few followers he dashed on into the fort. Sháh Ali was less successful and in attempting to retreat 700 of his men were cut off by the Moghals under Danlat Khán Lodi. The Bijápúr king hearing of this defeat despatched the eunuch Sohail Khán with 25,000 horse to Sháhdurg on his frontier to await orders. Sohail Khán was here joined by Mián Manju and Ahmad Sháh as well as by Yekhlás Khán, who for the present had laid aside every private consideration, in the hope of saving the government by forming a union. This army was soon after joined by Mehdi Kuli Sultán Turkomán with 6000 Golkonda horse sent express from Haidarabad. Prince Murád, hearing of the assemblage of this force at Sháhdurg, called a council of war and resolved that the fort should be attacked before the allies could relieve it. In a few days five mines were carried under the bastions on one face of the fort. All were charged with powder and built with mortar and stones, excepting where the train was to be laid, and it was

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which had not been included in the Borár cossions. In reply he was ordered to march against the invaders. Muhammad Kuli Sultán, with a force from Golkonda, was directed to co-operate with Sohail Khán, who was also joined by 20,000 Nizám Sháhi troops from Ahmadnagar. He marched towards Berár with an army of nearly 60,000 horse and camped at the town of Sonpat. Khán Khánán, the Moghal general, joined by Rája Ali Khán of Khándesh, Rája Jagannáth and several other officers of distinction, halted on the banks of the Godávári, and, taking a position close to the enemy, intrenched his camp. For fourteen days beyond partial skirmishes no action took place. In a general action on the 26th of January 1597, though Rája Ali and Jagannáth were both killed, Sohail Khán was compelled to retreat to Sháhdurg, and the Nizám Sháhi retired to Ahmadnagar. Nehang Khán, the minister, gaining unlimited power devised a scheme for seizing Queen Chánd and taking on himself the management of the orphan king and the government. Learning his intentions the queen shut the gates against him, and, securing the person of the king, refused Nehang Khán admittance, saying that he might transact business in the town but not in the fort. Nehang Khán submitted quietly for some days. He then openly attacked the fort and several skirmishes took place. Ibráhim Adil Sháh made overtures to effect a reconciliation, but both parties rejected his offers, as nothing less than complete submission of their rivals would satisfy either. Nehang Khán taking advantage of Khán Khánán's absence and of the rainy season, sent a detachment, and retook the town of Bid from the Moghals. The governor of Bid marched out twelve miles to meet the Ahmadnagar force, but being wounded and defeated, he with great difficulty reached Bid, which was soon invested. Akbar despatched prince Dányál Mirza and Khán Khánán (1599) to the governor's relief, when Nehang Khán immediately raised the siege and marched with 15,000 horse and foot to seize the Jaipur Kotli pass and there meet the Moghals. The prince learning of this movement marched round by the village of Manuri and avoided the pass. Nehang Khán finding himself outmanœuvred and unable to withstand the Moghal force set fire to his heavy baggage and retreated to Ahmadnagar. He wished to compromise matters with the queen but she refused to listen to him and he fled to Junnar. The Moghal forces reached the fort without opposition and having laid siege to it began mining. The unfortunate Queen Chánd placing no trust on those around her, applied for advice to Hamid Khán, an eunuch, and an officer of rank in the fort. Hamid Khán recommended that they should fight and defend the place against the Moghals. The queen declared that after what she had seen of the conduct of officers she could place no trust in them. She thought it advisable to agree to give up the fort, if the safety of the garrison and of their property were secured and then to retire to Junnar with the young king. Hearing this Hamid Khán ran into the streets, declaring that Chánd Sultána was in treaty with the Moghals for the delivery of the fort. The shortsighted and ungrateful Dakhanis, headed by Hamid Khán, rushed into her private rooms and put her to death. In the course of a few days the mines were sprung and several breaches made. The Moghals

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Murder,
1599.

stormed and carried the place, giving little or no quarter. Bahádur Sháh and all the children of the royal family were taken prisoners, and the unfortunate king, with the regalia and jewels, was sent to the emperor Akbar at Burhánpur and afterwards confined in the fort of Gwalior.¹ His reign lasted for three years. As the great fort of Asirgad fell at the same time, Akbar made over Khándesh and the Ahmadnagar Deccan to prince Dányál.

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Fall of
Ahmadnagar,
1599.

¹ Briggs' Ferishta, III. 312. The following are Moghal accounts of the fall of Ahmadnagar. On the second occasion when Khán Khánán attacked Ahmadnagar Sohail the Abyssinian was appointed by Adil Sháh to the command of the army and the armies of Nizám-ul-Mulk, Adil Sháh, Kutb-ul-Mulk, and the Berid Sháhí chief being placed under his command. He came out in considerable strength and confidence. The Khánán with the small force at his command obtained a complete victory over Sohail. He then proceeded to the siege of Ahmadnagar which he reduced, and brought the whole province of the Deccan under the rule of the Delhi emperor, Madsir-i-Rahimi in Elliot and Dowson, VI. 241-2. The operations against Ahmadnagar were protracted, and the royal army was in difficulty about supplies. Evil-disposed persons in all parts began to move. So Mirza Rustam was sent to Prince Dányál with a *lakh* of *mohars*. Násik fell into the hands of the Imperial officers about this time. After the rains Akbar set his heart upon the reduction of Ahmadnagar. He sent directions for using every effort, and he himself proceeded to Burhánpur. Chánd Bibi was for keeping the treaty which she had made with Abu'l-Fazl the writer of this work; but Abhang, that is Nehang Khán, at the head of a large force of Abyssinians and Dakhanis was fighting against her. On the 26th of *Farvardin*, the royal army arrived and suspicion seized upon the Dakhani forces. One man whispered to another that their leaders had made terms with the Imperial army; so this force of Abhang's lost heart and dispersed without making any resistance. On the 2nd *Urdibehisht* the various intrenchments were assigned to the various *amirs*. Chánd Bibi was for abiding by the treaty. Several of the leading men on the fortress then took matters into their own hands, and made several unsuccessful sorties. Under the direction of the Prince, great efforts were made to form a *khak-rez* that is to fill the ditch which was thirty to forty *gaz* broad and seven *gaz* deep (*zarpha*). The wall was of bluish stone and twenty-seven *gaz* high. Mines were formed from the trenches of the prince and Mirza Yusuf Khán; but the besieged broke into them and filled them. They even formed a countermine from the inside and exploded it; but it was smothered by the *khak-rez*, and did no damage. The shock split a bastion of the fortress. When this was discovered, efforts were made to clear out the chasm and this being effected, 180 *mans* of gunpowder were placed therein. On the sixth *Shahrivar* it was exploded. The bastion and thirty *gaz* of the wall was blown into the air. The garrison suffered from the falling stones; but not a particle of stone fell on the besiegers. Through the breach rushed the assailants and another party made their way in from the intrenchments of Mirza Yusuf Khán. Fifteen hundred of the garrison were put to the sword; the rest were saved by the solicitations of their friends. Bahádur son of Ibráhim and grandson of Burhán who had been set up as Nizám-ul-Mulk was taken prisoner. Very valuable jewels, embossed arms, a splendid library, fine silks, and twenty-five elephants were among the booty. The guns and ammunition exceeded all compute. The siege was carried on during the rainy season, but by great good fortune there was no flooding to interrupt the construction of the *khak-rez*. The day after the victory heavy rain set in. The siege lasted four months and four days. Abu'l-Fazl's Akbarnáma in Elliot and Dowson, VI. 99-101. Another description of the siege runs as follows: Prince Dányál aided by some of the great *amirs* took the fort of Ahmadnagar by assault. The siege had been carried on for nearly six months and constant fire had been kept up without effect. Khán Khánán thought that mining must be resorted to and as the other nobles agreed with him a mine was formed. It was charged with 180 *mans* of gunpowder and was exploded on the 20th *Shahrivar* in the 45th year of Akbar's reign. A bastion was blown up with seventy or eighty *gaz* of the wall. Khán Khánán, Rájá Jagannáth, and the other *amirs* exerted themselves to incite their troops and gave order that the troops were to rush in and finish the work directly after the explosion. This order was duly executed; and in another place a force under Yusuf Khán scaled the wall by means of a mound or *khak-rez*. The assailants pressed on and after a severe fight in which 1000 of the besiegers fell the fortress was captured. The grandson of Nizám-ul-Mulk was taken prisoner and carried to the emperor. Faizi Sirhindi's Akbarnáma in Elliot and Dowson, VI. 144-5.

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Nizám Sháhí,
1490-1636.Nizám Sháhí
Institutions.

The Ahmadnagar dominions extended over the greater part of Berár and the whole of what was afterwards included in the *subha* of Aurangabad, Gálán, and some other districts in Násik and Khándesh and the district of Kalyán in the Konkan from Bántot to Bassein. Under the Ahmadnagar kings, though perhaps less regularly than afterwards under the Moghals, the country was divided into districts or *sarkárs*. The district was distributed among subdivisions which were generally known by Persian names, *pargana*, *karyát*, *sammat*, *mahál*, and *táluka*, and sometimes by the Hindu names of *pránt* and *desh*. The hilly west, which was generally managed by Hindu officers, continued to be arranged by valleys with their Hindu names of *khora*, *mura*, and *mával*. The collection of the revenue was generally entrusted to farmers, the farms sometimes including only one village. Where the revenue was not farmed, its collection was generally entrusted to Hindu officers. Over the revenue farmers was a government agent or *amíl*, who, besides collecting the revenue, managed the police and settled civil suits. Civil suits relating to land were generally referred to juries or *pancháyats*. Though the chief power in the country was Muhammadan, large numbers of Hindus were employed in the service of the state. The garrisons of hill forts seem generally to have been Hindus, Maráthás, Kolis, and Dhangars, a few places of special strength being reserved for Musalmán commandants or *killedárs*. Besides the hill forts some parts of the open country were left under loyal Marátha and Bráhmaṇ officers with the title of estate-holder or *jágirdár*, and of district head or *deshmukh*. Estates were generally granted on military tenure, the value of the grant being in proportion to the number of troops which the grant-holder maintained. Family feuds or personal hate, and, in the case of those whose lands lay near the borders of two kingdoms, an intelligent regard for the chances of war, often divided Marátha families and led members of one family to take service under rival Musalmán states. Hindus of distinguished service were rewarded with the Hindu titles of *rāja*, *náik*, and *ráv*. Numbers of Hindus were employed in the Ahmadnagar armies.¹

Marátha Chiefs.

The Marátha chiefs under Ahmadnagar were Ráv Jádhav, Rája Bhonsle, and many others of less note. Jádhavráv, Deshmukh of Sindkhed is supposed, with much probability, to have been a descendant of the Rájás of Devgad. Lakhji Jádhavráv in the end of the sixteenth century held an estate or *jágir* under the Nizám Sháhí government for the support of 10,000 horse. The respectable family of the Bhonslás, which produced the great Shiváji, first rose to notice under the Ahmadnagar government. They are said to have held several *pátíls*, but their principal residence was at the village of Verul or Elura near Daulatabad. Bhosáji who is said to have been the first of the family to settle in the Deccan, and from whom the name Bhonsla is sometimes derived, claimed descent from a younger or from an illegitimate son of the royal family of Udepur in Rájputána. Máloji Bhonsla married Dipábái the sister of

¹ Grant Duff's Maráthás, 36, 38.

Jagpálráv Náik Nimbálkar the *deshmukh* of Phaltan. At the age of twenty-five, in the year 1577, by the interest of Lukhji JádHAVRÁV he was entertained in the service of Murtaza Nizám Sháh with a small party of horse of which he was the proprietor. Máloji was an active *shiledár* or cavalier, and acquitted himself so well in various duties entrusted to him that he began to rise to distinction. He had by some means made an addition to his small body of horse and was always much noticed by his first patron JádHAVRÁV. The story told of his rise to power in the Ahmadnagar court is, that in 1599 at the time of the *Holi* festival in March-April, Máloji took his son Sháháji, a remarkably fine boy of five, to pay his respects to Lukhji JádHAVRÁV, Máloji's patron. Lukhji JádHAVRÁV, pleased with the boy, seated Sháháji near Jiji his daughter a child of three or four. The children began to play, and Lukhji joking said to the girl, 'How would you like him for a husband.' The guests laughed but Máloji rose and solemnly accepted Lukhji's offer of marriage. Lukhji and his wife were furious, but Máloji was unshaken.

He retired to his village, where, it is said, the goddess Bhaváni appeared to him and discovered a large treasure. At all events he and his brother Vithoji became possessed of money in some secret manner, which Grant Duff suspects was by robbery. Their agent or their receiver was a banker of Chámbhárgonde or Shrigonde about thirty miles south of Ahmadnagar, named Shesho Náik Punde, in whose hands the cash was placed.¹ According to Marátha legends, the discovery of this treasure was the means provided by the goddess for carrying out her promise, that one of the clan would become a king and found a family which would reign for twenty-seven generations. Máloji spent his money in buying horses, and in the popular works of digging ponds and wells and endowing temples. He still clung to his favourite scheme of being connected with the family of JádHAVRÁV. Jagpálráv Náik Nimbálkar of Phaltan, the brother of Dipábái Máloji's wife, warmly interested himself to promote the proposed marriage of his nephew. Wealth and power at a falling court like that of Ahmadnagar could procure anything. As JádHAVRÁV's chief objection was Máloji's want of rank, this difficulty was removed by raising him to the command of 5000 horse with the title of Máloji Rájá Bhonsle. The forts of Shivneri and Chákan in Poona with their dependent districts were likewise placed in his charge; and the sub-divisions of Poona and Supa were made over to him as estates. JádHAVRÁV had no longer any excuse for not performing what he was urged to by his sovereign (1604). The marriage of Sháháji to Jijibái was celebrated with great pomp, and was honoured by the presence of the Sultan.²

On the fall of Ahmadnagar (1600) the emperor Akbar conferred the government of the country on Khwája Beg Mirza Safawi a relation of Sháh Tamasp of Persia and Mirza Muhammad Sálíh,

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¹ It is remarkable, as it bespeaks a connection maintained, that Shiváji's treasurer in 1669 was the grandson of Shesho Náik Punde. Grant Duff's Maráthás, 106.

² Grant Duff's Maráthás, 40, 42.

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Malik Ambar's
Regency,
1607-1626.

prevented the rival chiefs from attacking each other; in the end Malik Ambar, perceiving that Khán Khánán was rather well disposed to Mián Rájú, deemed it politic to yield to his wishes and make peace. On his return to Paránda, finding Murtaza constantly intriguing and raising factions against him, Malik thought of deposing him and choosing a less independent successor. Before taking action Malik consulted Ibráhim Adil Sháh of Bijápur, and as he was strongly opposed to the scheme, Malik Ambar gave it up. In 1607 Malik made Murtaza's position easier and more dignified, and mutual confidence was established. In the same year at the head of 10,000 cavalry they marched together against Junnar and made it the seat of Murtaza's government. From Junnar Malik despatched an army to Daulatabad. Mián Rájú was defeated and taken prisoner and his territory became part of Murtaza's dominions. In the following years Malik Ambar's power increased. He founded a new capital at Khadki, whose name Aurangzeb afterwards (1658-1707) changed¹ to Aurangabad, and, profiting by dissensions between Khán Khánán and the other generals, repeatedly defeated the Moghal troops, and invested the town of Ahmadnagar. Every effort was made to defend the place and Khán Khánán and the other Moghal nobles who were with Prince Parvez at Burhánpur marched to relieve it. Through the jealousies and dissensions of the leaders, and from want of supplies, the army was conducted by roads through mountains and difficult passes, and shortly became so disorganized and so badly supplied with food that it was forced to retreat.² In spite of the efforts of the commandant Khwája Beg the Ahmadnagar garrison was so disheartened by the retreat of the relieving force that Khwája Beg capitulated and retired to Burhánpur. As Khwája Beg had acted with skill and bravery, he was promoted to the command of 5000. At the same time he was removed and Khán Jahán Lodi was sent in his place.³ In 1612 to restore success to their arms in the Deccan, Jahángir organised a combined attack on Malik Ambar. At the same moment Abdulla Khán, the viceroy of Gujarát, was to advance from Gujarát and Prince Parvez and Khán Jahán Lodi, reinforced by Rájá Máusing, were to advance from Khándesh and Berár. Before the time agreed on, Abdulla Khán arrived from Gujarát and Malik Ambar hurried to attack him before the Khándesh and Berár armies could take the field. The neighbourhood of the European ports enabled Malik to have better artillery than the Moghals, and his artillery afforded a rallying point on which he could always collect his army. But under ordinary circumstances, like the Maráthás after him, Malik trusted more to his light cavalry than to his artillery. His light horsemen cut off the Moghal supplies and harassed their march, hovered round their army when they halted, alarmed them with false attacks, and often made incursions into the camp, carrying off booty and causing constant disorder and alarm. These tactics were applied with unusual vigour

¹ Grant Duff's Maráthás, 453.

² Elphinstone's India, 480.

³ Wakiat-i-Jahángiri in Elliot and Dowson, VI. 324.

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and success to prevent the advance of the Gujarāt army. Abdulla Khān, the viceroy of Gujarāt, who had advanced well into Khāndesh was so worn by this warfare that he determined to retire. His rear-guard was cut to pieces, and his retreat had nearly become a flight before he found refuge in the hills and forests of Bāglān, whence he passed in quiet to Gujarāt. By this time the Khāndesh and Berār armies had taken the field, but disheartened with the failure of the plan of the campaign they feared to risk a battle and centred their forces at Burhānpur. In spite of the success with which he guarded the Deccan from the advance of Moghal power Malik Ambar had the greatest difficulty in keeping his confederates and even his own officers loyal to him. In 1620, chiefly owing to the rivalry of other Musalmān officers, Malik Ambar was defeated in a great battle with the Moghals near the northern boundary of Ahmadnagar. Though apparently no share of the shame for this defeat attached to the Marāthās in Malik Ambar's service, for Shāhājī Bhonsla who had succeeded his father Māloji, Lakhji Jādhavrāv, and one of the Nāiks of Phaltan all fought with distinguished bravery, the result of the battle so disheartened them, that in 1621 several Marāthās went over to the Moghals. The most important of the chiefs who deserted Malik Ambar was Lakhji Jādhavrāv Deshmukh of Sindkhed the chief Marāthā estateholder under the Nizām Shāhi government. The very high importance which the Moghals attached to the Marāthā leaders is shown by the fact that Lakhji Jādhavrāv was given a command of 24,000 with 15,000 horse and that his relations were raised to high rank.¹ After the desertion of the Marāthā chiefs Malik Ambar suffered a second defeat which so discouraged the allies, that Prince Shāh Jahān who was sent to the Deccan found little difficulty in detaching the king of Bijāpur from the confederacy. Malik Ambar, entirely deserted, was forced to tender Murtaza's submission and to restore the fort of Ahmadnagar and all the territory he had won back from the Moghals. Soon after Shāh Jahān retired to Delhi. In his absence Malik Ambar renewed hostilities, overran the open country, and forced the Moghal commander into Burhānpur. Shāh Jahān was ordered to march against him and was supplied with a powerful army and great treasures. Shāh Jahān, who conducted this and his other Deccan campaigns with great ability, taking his brother Prince Khusru with him, started for the Deccan. Before he reached Mālwa a detachment of Malik Ambar's had crossed the Nerbada and burned the suburbs of Māndu, but they were driven back as the prince advanced. Malik Ambar as usual cut off supplies and detachments, hung on the line of march, and attempted by long and rapid marches to surprise the camp. He found Shāh Jahān always on his guard and at last was forced to risk the fate of the campaign in a general action, in which he was defeated with considerable loss. King Murtaza moved to Daulatabad and the imperial forces destroyed Khadki, and advanced to Paithan on their way to relieve Ahmadnagar which was besieged by a force

¹ Grant Duff's Marāthās, 43.

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of Malik Ambar's. Feeling further resistance hopeless Malik Ambar sent envoys to express repentance and ask forgiveness. He promised ever afterwards to remain loyal and to pay tribute and in addition to furnish a war indemnity. A great scarcity of provisions in the imperial camp made Sháh Jahán anxious to accept Malik Ambar's submission.¹ Khanjar Khán, the commandant of Ahmadnagar, was strengthened by fresh troops and treasure, and it was agreed that about thirty miles of territory near Ahmadnagar should be ceded to the Moghals and £500,000 (Rs. 50 *lákhs*) paid into the Imperial treasury.²

In 1624 in the hope of gaining the management of the Deccan, Malik Ambar who was then at war with Ibráhim Adil Sháh of Bijápur, sent an envoy to Mohábat Khán the Moghal commander-in-chief in the Deccan to express obedience and devotion. Ibráhim Adil Sháh about the same time made similar offers and his offers were accepted. Malik Ambar, vexed and disappointed, sent his children with his wives and attendants to the fortress of Daulatabad³ and marched with the king from Khadki to Kándhár on the borders of Golkonda to receive his fixed payments or *zar-i-mukari* which were two years in arrear. After receiving the tribute and securing himself on that side by a treaty and oath Malik marched to Bedar, surprised and defeated Ibráhim Adil Sháh's forces, and plundered Bedar. From Bedar he marched against Bijápur. As his best troops and officers were at Burhánpur, Ibráhim Adil Sháh avoided a battle and took shelter in Bijápur. When they heard of Malik Ambar's success, Lashkar Khán and all the Deccan nobles, together with Muhammad Lari the commander of the Moghal troops, marched from Burhánpur towards Bijápur. Malik Ambar wrote to the Imperial officers stating that he was not less loyal to the Imperial throne than Ibráhim Adil Sháh and asking that Nizám-ul-Mulk and Adil Sháh might be allowed to settle their old standing differences without interference. To this remonstrance the Moghal officers paid no attention. As they continued to advance Malik Ambar was forced to raise the siege of Bijápur and retire into his own territories. Even here he was followed by the Moghal army, and, in spite of most humble offers, Muhammad Lari the Moghal commander persisted in hunting him down. At last, driven to desperation, and taking advantage of the carelessness which their belief in his powerlessness had brought on the Moghals, Malik suddenly fell on their camp ten miles from Ahmadnagar. At the first onset Muhammad Lari the Moghal commander was killed. His fall threw the Bijápur forces into confusion. JádHAVRÁV and Udárám fled without striking a blow, and the defeat ended in a rout. Ikhlás Khán and twenty-five of Adil Sháh's leading officers were taken prisoners. Of these Farhád Khán who had sought Malik Ambar's death was executed and the others imprisoned. Lashkar Khán and other Imperial chiefs were also made prisoners. Khanjar Khán by great exertions escaped to Ahmadnagar and prepared the fortress for a siege, and Ján Sipár Khán

¹ Elphinstone's History of India, 562, 563.² Wákiat-i-Jahángiri in Elliot and Dowson, VI. 380.³ Ikbal Nāma-i-Jahángiri in Elliot and Dowson, VI. 411-412.

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and agreed to restore to Nizám-ul-Mulk all the Bálághát as far as Ahmadnagar. He wrote to the commandants of the different posts ordering them to give up the places to the officers of Nizám-ul-Mulk and to return to court. Sipahdár Khán the commandant of Ahmadnagar received one of these letters, but when Nizám-ul-Mulk's officers reached Ahmadnagar the Khán said : Take the country ; it is yours ; but without the Emperor's order I will not surrender the fort. The representatives of Nizám-ul-Mulk did their utmost to persuade him, but in vain. Sipahdár Khán never swerved, and busied himself in laying in provisions, and putting the fortress in a state of defence. The other officers weakly surrendered at the command of Khán Jahán and repaired to Burhánpur.¹ Khán Jahán was recalled and soon after made his escape to Gondvan.

In 1629 Murtaza Nizám Sháh II. came of age. He was wanting in ability, vindictive, flighty, and unfit to meet the difficulties by which he was surrounded. His first care was to reduce the regent's power a task which Fattah Khán's violent and inconsistent conduct made easy. With the help of an officer named Takkarib Khán Murtaza seized Fattah Khán and threw him into confinement. He managed his state with so little ability that it became a scene of faction offering every advantage to his foreign enemies. Sháháji Bhonsla broke his connection with Murtaza and went to the Moghals who confirmed him in his estates, gave him the command of 5000 horse and a dress of honour, and £20,000 (Rs. 2,00,000) in cash.² Judging the time suitable for a further advance of his power Sháh Jahán, now Emperor of Delhi, marched into the Deccan at the head of a great army and took the field in person. By the time Sháh Jahán reached the Ahmadnagar country, the Moghal force was aided by a movement from Gujarát. Khán Jahán, after some unavailing attempts to make head against this great force, retired to the south, and, by rapid movements, eluded the Moghal detachments. Failing to persuade the Bijápúr king to take up his cause, he was once more obliged to enter the Ahmadnagar dominions. Murtaza Nizám Sháh, in spite of the desertion of Jádhráv and Sháháji Bhonsla, had sufficient confidence to try a decisive battle. He assembled his army at Daulatabad and took post in strong ground among the neighbouring passes. But the strength of the Imperial troops was too great for him, and he was forced to seek safety in his forts and in desultory warfare. Khán Jahán, overwhelmed by the defeat of his allies, the destruction of their territory, and the additional calamities of famine and pestilence, retired from the country. The flight of Khán Jahán did not end the war with Nizám Sháh. At this time the Deccan was wasted by famine. The rains of 1629 failed and the sufferings were raised to a terrible pitch by a second failure of rain in 1630. Vast numbers remained in their homes and died, and, of the thousands who left their homes, many perished before they passed beyond the limits of the famine-

*Famine,
1629-30.*

¹ Ikbal Náma-i-Jahángiri in Elliot and Dowson, VI. 433, 434, 437.

² Badsháh Náma in Elliot and Dowson, VII. 15. The details of Sháháji's command or *mansab* vary from 5000 to 15,000 horse. Ditto and footnote.

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End of the
Nizám Sháhi
Dynasty,
1636.

Sháh Jahán marched from Ágra and reached the Deccan in November 1635. A force was at once sent to recover the kingdom of Ahmadnagar. When he had driven Sháháji from the open country and reduced many of his leading forts, Sháh Jahán turned against the Bijápur king, who, in 1636, after a long struggle agreed to pay Sháh Jahán £700,000 (Pagodás 20 *lákhs*) a year, and in return received the south and south-east portions of the Nizám Sháhi dominions. Sháháji held out for some time. At length he submitted, gave up his pretended king, and with Sháh Jahán's consent entered the Bijápur service. Sháh Jahán returned to Ágra and the kingdom of Ahmadnagar was at an end.

Moghals,
1636-1759.

After the peace of 1636 Sháh Jahán endeavoured to improve the conquered territory. The two governments of Ahmadnagar and Khándesh were united, and prince Aurangzeb, who remained for only a short time, was appointed viceroy. The chief change which followed Sháh Jahán's conquest of Ahmadnagar was the introduction of the revenue system of Akbar's great financier Todar Mal. Under Todar Mal's settlement the lands were first assessed with reference to their fertility, in a proportion varying from one-half to one-seventh of the gross produce, according to the cost of tillage and the kind of crop grown. The government share was then commuted for a money payment, and in time when the land was measured, classed, and registered the assessment was fixed at a fourth of the yearly produce of each field. This system was introduced in the districts north of the Bhima under the superintendence of Murshed Kuli Khán an able officer who for nearly twenty years was engaged on the settlement. Murshed's system differed from Malik Ambar's chiefly in being a permanent settlement, while Malik Ambar's varied from year to year.¹ The Moghal system is known as the *Tanka* settlement a name taken from the silver coin which took the place of the old copper *Takka*. Another Moghal change was the introduction of the *Fasli* or harvest year into the Deccan. The *Fasli* or harvest year, which was started by Akbar (1556-1605), was a solar year and began from the *mrig* or opening of the south-west monsoon early in June. As no attempt was made to reconcile the *Fasli* or solar Musalmán year with their lunar year, the *Fasli* differed from the regular lunar Musalmán year more than three years every century. The measuring of their lands and the fixing of their rents proved very distasteful to the Kolis of West Ahmadnagar. Their head chief or *sarnáik*, Kheni, persuaded the chiefs to promise on the first chance to rise and free themselves from Moghal rule. The successes of the young Shiváji (1627-1680), son of Sháháji Bhonsla and the founder of the Marátha empire, seemed to the Kolis the chance they were waiting for. The whole country rose and the rising was not put down without extreme severities, among which the destruction of the whole of the Koli *sarnáik's* family and the pyramid of Koli heads at the Black Platform or *kála chabutra* in Junnar were still remembered by the Ahmadnagar Kolis in 1830.²

¹ Grant Duff's Maráthás, 56-57.

² Captain Mackintosh in Trans, Bom. Geog. Soc. I. 241-242.

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Moghals,
1636-1759.Shivaji's
Incursions,
1650-1680.

In 1650, Shivaji preferred a claim on the part of his father or of himself to the *deshmukh's* dues in the Ahmadnagar districts to which he alleged they had an hereditary right. As was probably foreseen Shivaji's agent at Agra did not succeed in obtaining a promise of the *deshmukh's* share, but he brought back a letter from Shah Jahán, promising that the claim should be taken into consideration if Shivaji came to court. In the same year (1650) prince Aurangzeb was appointed viceroy of the Deccan for the second time. For several years he devoted his talents to perfecting the revenue settlement and protecting and encouraging travellers and merchants. He established his seat of government at Malik Ambar's town of Khadki, which, after his own name, he called Aurangabad.¹

In 1657 Shivaji, who since 1650 had greatly increased his power, marched by unfrequented roads to Ahmadnagar in the hope of surprising the town. His attempt was partially successful. But while his men were plundering, he was attacked and several of his party were killed by a detachment from the fort.²

During the rains of 1662, under Moropant his minister or Peshwa Shivaji's infantry gained several strongholds north of Junnar, and as soon as the country was dry enough, his horse headed by Netaji Pálkar ravaged the Moghal districts without mercy. Netaji was ordered to plunder the villages and levy contributions from the towns. Exceeding these orders he swept the country close to Aurangabad, moved rapidly from place to place, and spread terror in all directions. Shaiste Khan, who, with the title of Amir-ul-Umrá, had been appointed to succeed prince Muazzam as viceroy, was ordered to punish this daring raid. He marched from Aurangabad with a great force and took the route by Ahmadnagar and Pedgaon to Poona.³ In 1663 while Shaiste Khan was in Poona, Netaji Pálkar again appeared burning and plundering near Ahmadnagar. A party sent to cut him off succeeded in surprising and killing several of his men. The pursuit was hot and Netaji who was wounded would apparently have been taken had not Rastum Zamán the Bijápur general favoured his escape. At the beginning of the rains of 1664 and again of 1665 Netaji was most successful in plundering the country. In August 1665, Shivaji surprised and plundered the town of Ahmadnagar and raided near Aurangabad.⁴

In 1671 at the head of Shivaji's infantry the Peshwa Moropant took several forts, among them Aundha and Patta in Akola. Shortly after this the strength of the Moghals, which, for some time had been short, was increased by an army of 40,000 men under Mohábat Khan who began operations against Shivaji by endeavouring to reduce his forts. He took Aundha and Patta at the setting in of the rains and withdrew to cantonments.⁵ The same year Khan Jahán, the new viceroy, occupied the Sahyádrí passes and several parties of

¹ Grant Duff's Maráthás, 68. Fetteh Khan, son of Malik Ambar, had before changed the name to Fettehnagar.

² Grant Duff's Maráthás, 74.

⁴ Grant Duff's Maráthás, 87.

³ Grant Duff's Maráthás, 86-87.

⁵ Grant Duff's Maráthás, 92.

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Maráthia horse appeared near Aurangabad and Ahmadnagar. The viceroy went in pursuit of them but without success, and at last cantoned for the rains at Pedgaon on the Bhima where he built a fort and gave it the name of Bahádnargad.¹ In 1675 some Moghal aggressions under Diláwar Khán gave Shiváji an excuse for breaking the terms of the Purandhar convention (1665). Moropant, who was ordered to act against the Moghals, attacked and retook Anudha and Patta, and Hambirráv the Maráthia commander-in-chief plundered the country to Burhánpur.² On his return after crossing the Godávári Hambirráv was hotly pursued by Diláwar Khán and with difficulty brought off the valuable booty he had taken. At the opening of the season of 1675, Hambirráv again passed into the Moghal territory and did great mischief. In the same year Shiváji entered into an agreement with Khán Jahán the Moghal general and for some time Ahmadnagar was free from Maráthia incursions.³ In 1679 Shiváji agreed to aid Shikandar Adil Sháh (1672-1686) against Diláwar Khán who was then besieging Bijápur. He attempted to make the Moghals raise the siege but failed. As he found he could do nothing at Bijápur he turned to the north, rapidly crossed the Bhima, and attacked the Moghal possessions with fire and sword leaving the people houseless and the villages in ashes. He continued his depredations from the Bhima to the Godávári. As it was almost certain that Shiváji would attempt to carry his plunder to Ráiygad, a force of 10,000 men was collected under Ranmast Khán, who pursued, overtook, and attacked Shiváji near Sangamner on his way to Patta. Part of his troops were thrown into confusion, and Siddoji Nimbálkar one of his best officers was killed. Shiváji, seeing that it was a time for reckless daring, led a desperate charge, and by great personal exertions retrieved the day.⁴ The Moghal troops were broken, and Shiváji continued his march. He had not gone far when he was again attacked by the Moghals who had been joined by a large force under Kishensing which cut him off from the pass to which he was marching. Shiváji's army was saved by his guide who led them by a short cut unknown to the Moghals, thus gaining several hours and enabling them to reach Patta to which Shiváji in thankfulness gave the name of Vishrámgad or the Castle of Rest. The Moghal troops returned to Aurangabad and Shiváji judged the opportunity favourable for possessing himself of the twenty-seven forts near Patta. He ordered a body of infantry to join Moropant from the Konkan to reduce as many of them as possible and also placed a large detachment of cavalry at the Peshwa's disposal. Shiváji remained at Patta until he received an express from Masáud Khán of Bijápur to return south and make an effort to retrieve Bijápur.⁵

¹ Grant Duff's Maráthás 114. Pedgaon continued for upwards of forty years one of the principal stations of the Moghal army. Fryer when at Junnar (June 1673) notices that the head-quarters of the Moghal army were not at Junnar but at Pedgaon.

² Grant Duff's Maráthás, 119.

⁴ Grant Duff's Maráthás, 129.

³ Grant Duff's Maráthás, 123.

⁵ Grant Duff's Maráthás, 129.

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Moghals,
1636-1759.*Aurangzeb's
March,
1684.*

In 1684, Aurangzeb issued orders that the *jizia* or tax of £1 6s. (Rs. 13) on every £200 (Rs. 2000) of property held by all except Musalmáns should be exacted as strictly in the Deccan as in North India. At the opening of the fair season (1684) Aurangzeb moved from Aurangabad with more than ordinary magnificence towards Ahmadnagar. His cavalry, collected chiefly from Kábul, Multán, Láhor, and Rajputána, presented an array of mighty men and horses completely armed and accoutred. His numerous infantry included well equipped musketeers, matchlockmen, and archers, besides bodies of hardy Bundelás and Mevátis, accustomed to hill-fighting and robbery, and well able to cope with the Marátha Mávlis. To these were afterwards added many thousand infantry raised in the Karnátak. Besides a number of field-pieces which accompanied the royal tents, several hundred pieces of cannon were manned by natives of Northern India and directed by European gunners, and a great number of miners were attached to the artillery, with craftsmen of every description. A long train of war elephants was followed by a number of the emperor's private elephants carrying the ladies of his palace or such of his tents as were too large for camels. Numerous magnificently harnessed horses were set apart for the emperor's riding. A menagerie accompanied the camp, from which the rarest animals in the world were frequently shown by their keepers before the emperor and his court. Hawks, hounds, hunting leopards, trained elephants, and every requirement for field sport swelled the pomp of his prodigious retinue. The canvas walls which encompassed the royal tents formed a circumference of 1200 yards and contained every description of apartment to be found in the most spacious palace. Halls of audience for public assemblies and privy councils, with all the courts and cabinets attached to them, each hall magnificently adorned and having within it a raised seat or throne for the emperor, surrounded by gilded pillars with canopies of velvet, richly fringed and superbly embroidered, separate tents as mosques and oratories, baths, and galleries for archery and gymnastic exercises; a seraglio as remarkable for luxury and privacy as that of Delhi; Persian carpets damasks and tapestries, European velvets satins and broadcloths, Chinese silks of every description, and Indian muslins and cloth of gold were employed in all the tents with the utmost profusion and the most brilliant effect. Gilded balls and cupolas surmounted the tops of the royal tents; the outside of which, and the canvas walls, were of a variety of lively colours, disposed in a manner which heightened the general splendour. The entrance into the royal enclosure was through a spacious portal, flanked by two elegant pavilions, from which extended on each side rows of cannon forming an avenue at the extremity of which was an immense tent containing the great state drums and imperial band. A little further in front was the post of the grand guard on duty commanded by a nobleman, who mounted with it daily. On the other sides, surrounding the great enclosures, were separate tents for the emperor's armoury and harness; a tent for water kept cool with saltpetre, another for fruit, a third for sweetmeats, a fourth for betel and so on, with numerous kitchens and stables. Besides every tent had its exact duplicate

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Moghals.
1636-1759.

Ahmadnagar. Shortly after this the fall of the Moghal power in the Deccan was completed by the revolt of Chin Kilich Khán, Nizám-ul-Mulk, the governor of Málwa. Ahmadnagar was one of the parts of the Deccan which became subject to the Nizám and remained in his hands till his death in 1748. The Peshwa took advantage of the disturbances which followed the Nizám's death to attack his successor Salábat Jang. The Peshwa had miscalculated his power as Salábat had the valuable help of his French general Bussy. In 1751 the Nizám advanced from Burhánpur to Ahmadnagar. Bussy repelled the Marátha attacks, and surprised their camp at Rájápur on the Ghod river in Shrigonda. As it advanced the Nizám's army plundered Ránjangaon in Párner and destroyed Talegaon Dhamdhere in Poona. Here a severe action was fought and the Nizám's troops were nearly routed. Still they pressed on to Koregaon on the Bhima in Poona. News arrived that the fort of Trimbak near Násik, had been surprised by the Maráthás and Salábat Jang returned to Ahmadnagar. In 1752, he marched by Junnar to retake Trimbak, but being hard pressed by the Maráthás he agreed to an armistice. Salábat Jang was specially anxious for peace because he was threatened by an attack from his elder brother Gházi-ud-din who advanced with a large army to Aurangabad and promised to cede to the Maráthás the country between the Tápti and the Godávari west of Borár. While at Aurangabad Gházi-ud-din was poisoned, but his brother Salábat confirmed the cession and thus the Maráthás obtained possession of the Gangthadi in Ahmadnagar, besides Násik and Khándesh.

MARÁTHAS,
1759-1817.

In 1759, the Nizám's commandant Kávi Jang for a sum of money betrayed the fort of Ahmadnagar to the Peshwa.¹ War followed between the Peshwa and the Nizám. The Maráthás began by taking the fort of Pedgaon on the Bhima; they then attacked the Nizám at Udgir about 160 miles south-east of Ahmadnagar and forced him to come to terms (1760). Besides other concessions the Nizám confirmed the grant of Ahmadnagar and Daulatabad and also gave up the greater part of the province of Ahmadnagar. By this treaty the whole of the present district of Ahmadnagar was gained by the Maráthás. Next year (1761), after the great Marátha disaster at Páunipat, the Nizám advanced and burnt the temple of Toka at the meeting of the Pravara and the Godávari in Nevása, and marching on Poona forced the Peshwa to restore some of the districts which had been ceded after the battle of Udgir.²

³In 1760 the peace of Ahmadnagar was broken by a Kol rising. One of the Koli chiefs Hiráji Bomle whose family had held estates and rank from the time of the Bahmani kings died. Though Hiráji's son Jávji held a post in the Peshwa's service the Peshwa's manager at Junnar refused to give Jávji his father's estates and rank. Jávji, who is described as of slight figure, middle-sized and fair, bled

¹ The descendants of Kávi Jang still hold *indm* villages in the Karjat sub-division Mr. Loch, C. S.

² Grant Duff's Maráthas, 325.

³ Trans. Bom. Geog. Soc. I. 215.

restless and of irregular habits, gave up the Peshwa's service, withdrew to the hills, and organized a series of gang robberies. Jávji was ordered to leave the hills and join an expedition which was starting for service in the Konkan. He feared treachery and fled to Khándesh. His family were seized and troops were sent against him. Jávji had a bitter enemy in Rámji Sávant an officer at Junnar who persuaded the manager of Junnar that Jávji was a man of hopelessly bad character. Rámji seized a party of seven Kolis, among them a brother and a cousin, whom Jávji had sent to get some tidings about his family. Rámji obtained from the Junnar manager an order for the execution of the seven Kolis and they were hurled down the Shivner rock. In revenge Jávji killed Rámji Sávant's brother who was living on a lonely part of the hills with a Gosávi who was performing incantations which were to make Sávant wound-proof. Rámji asked for a body of troops that he might hunt Jávji. The troops were supplied and Jávji broke his band in small parties and spread them all over the country. To have any hope of success against an enemy who were heard of from all quarters at once, Rámji had to follow their tactics and spread his men far and wide in small detachments. The party which he commanded was surprised by Jávji, and Rámji and a young son of his were slain. Rámji's eldest son was put in command of the force but him too Jávji surprised and killed in Junnar. The Poona government now formally declared Jávji an outlaw. He joined Raghunáthráv and did him good service, capturing Sidgad, Bhairugad, Kotta, and other Thána forts, Alang in Násik, and Ratangad and Madangad in Ahmadnagar. Nána Fadnavis sent orders to Dáji Kokáta, who was then one of the leading Koli officers at Junnar to act against Jávji, and warned him that if he failed to seize Jávji he would be dismissed the Peshwa's service. Soon after Dáji and Jávji happened to meet in the forests in the Ghod valley. Dáji represented himself as Jávji's friend. They sat talking together and went to a river near to bathe. While they were bathing one of Jávji's men opened Dáji's bag and found in it an order signed by Nána Fadnavis for Jávji's execution. On his return to camp this man told Jávji what he had seen and Dáji and his three sons had their throats cut during the night. After this the pursuit of Jávji became hotter than ever. He asked help from Raghunáthráv, but Raghunáthráv's cause was now hopeless and he could do nothing. On the advice of his friend Dhondo Gopál, the Peshwa's governor at Násik, Jávji surrendered all his forts to Tukoji Holkar, and through Holkar's influence was pardoned and placed in military and police charge of a district or *subha* of sixty villages in Rájur with powers of life and death over Koli robbers and outlaws. Jávji continued in a position of honour till in 1789 he died from a wound given by one of his own followers.¹ He was succeeded by his son Hiráji Náik. During the latter years of his life Jávji had taken part in quelling a serious rising among

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Kolis.

¹ Mackintosh notices that of Jávji's twelve wives one was a Shimpia and the other a Telin, Trans. Bom. Geog. Soc. I. 254.

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1759-1817.

Kolís.

the Kolís which was headed by two Koli leaders Kokáta and Shilkunda. One measure taken by the government to prevent the Kolís joining in this rising was to make the headmen of the different villages enter into a chain security or *jámin sánkhli* each becoming surety for the other's good behaviour and the *deshmukh* or district head being security for all. After Jávjí was put in charge of the district these leaders remained quiet for more than four years. They again went out, were betrayed, and executed. In 1798 a fresh disturbance took place among the Kolís. The leaders of this outbreak were three Koli brothers Govindjí, Manájí, and Válojí Bhángria, popular men round whom a large body of followers quickly gathered. Govindjí was soon taken and Manájí fled and died. Válojí was more successful. He led a gang of over a thousand men and with drums and flags raided into the Deccan and Konkan and caused widespread terror and misery. He was at last taken by Hirájí Náik, Jávjí Bomle's son and was blown from the mouth of a cannon at Rájur. After Válojí's death his nephew Rámjí, who was an abler and more daring leader even than Válojí succeeded in baffling all the efforts of the Government officers to seize him. As force seemed hopeless the Government offered Rámjí a pardon and gave him an important police post in which he did excellent service.¹

In 1762, to gain the Nizám's help in his quarrels with his nephew Mádhavráv Peshwa, Raghunáthráv agreed to restore the rest of the districts which had been ceded under the Udgir treaty in 1760. A treaty to this effect was passed at Pedgaon, but as the quarrels in the Peshwa's family were settled Raghunáthráv's promise was not carried out. In revenge, in 1763, the Nizám marched on Poona and burnt it. As he retired he was overtaken by the Maráthás, part of his army was attacked at Rakisbon on the Godávári and cut to pieces, and the Nizám was forced to come to terms and confirm the former cessions. In 1767 fresh quarrels broke out between Mádhavráv and his uncle Raghunáthráv who levied troops in the Gangthadi. The war ended in 1782 by the treaty of Salbai, and Raghunáthráv retired to Kopargaon on the Godávári where he soon after died. His family remained at Kopargaon till 1792 when they were moved to Ánandveli close to the west of Násik town.

Battle of Kharda,
1795.

In 1795, in consequence of the Peshwa's exorbitant demands, war broke out between the Peshwa and the Nizám. Nána Fadnavís the minister at Poona collected a great army. Since Mahádjí Sindia's death in 1794 Nána's power had greatly increased, and the prospect of sharing in the gains from a victory over the Nizám brought to his standard all the leading Marátha chiefs. Daulatráv Sindia and Tukoji Holkar were already in Poona; and the Rája of Berár had set out to join the army. Govindráv Gáikvár sent a detachment, the Patvardhans and Rástiás from the Bombay Karnátak, the Bráhma holders of Málegaon and Vínchúr in Násik, the Pratinidhi and the Pant Sachiv from Sátára, the Marátha *mánkaris*, Nimbálkar, Ghátge, Chavhán, Daffe, Povár, Thorát, and Pátankar, with many others of less note obeyed the summons.

¹ Trans. Bom. Geog. Soc. I. 256-258.

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For the last time the Maráthha chiefs met under the authority of the Peshwa. Nizám Ali was first in the field and slowly advanced from Bedar, along the banks of the Mánjra, towards the Maráthha frontier. The Peshwa quitted Poona in January, and his army marched at the same time, but by different routes for the convenience of forage. The Maráthha army contained over 130,000 horse and foot besides 10,000 Pendhárís. Of this force more than one-half were either paid from the Peshwa's treasury, or were troops of *jágirdárs* or estate-holders under his direct control. Though the greater part of his army was in North India and Málwa, Daulatráv Sindia's force was the largest and most efficient, including 25,000 men, of whom 10,000 were regular infantry under Perron, De Boigne's second-in-command; Raghuji Bhonsla mustered 15,000 horse and foot; Tukoji Holkar had only 10,000, but of these 2000 were regulars under Dudrenec, and most of the Pendhárís were followers of Holkar. Parashurám Bháu had 7000 men. Nána Fadnavis consulted the chief officers separately and appointed Parashurám Bháu commander-in-chief. The Pendhárís and some other horse were ordered ahead to plunder round the Moghal camp, and spoil their forage. The heavy baggage, properly protected, remained one march in the rear, and the best of the horse with the regular infantry, supported by upwards of 150 pieces of cannon, were sent forward to attack Nizám Ali, who, with an army 110,000 strong, advanced towards Kharda in Jámkhed about fifty-five miles south-east of Ahmadnagar and descended the Mohori pass. A body of the Peshwa's household troops under Bábáráv, son of the deceased Haripant Phadke, attacked the Moghals when descending the pass. The Maráthás were driven off with loss. And on the same evening Nizám Ali sat in state and received presents and congratulations on his victory. Next day, when the Moghals were on their march from Kharda to Paránda, the Maráthás appeared in great force on their right, Nizám Ali halted his elephant, sent his baggage to the left, and directed Asad Ali Khán with the cavalry, supported by 17,000 regular infantry under Raymond, to attack the Maráthás. Parashurám Bháu rode forward to reconnoitre, supported by Bábáráv Phadke and Káshiráv, the son of Tukoji Holkar. He had advanced only a short distance when he was suddenly charged by a body of Patháns, under a Beluchi named Lál Khán, who cut down several men, and, with his own hand, unhorsed and wounded Parashurám Bháu. Haripant Patvardhan, the Bháu's eldest son, seeing his father fall, attacked the Beluchi and killed him on the spot. In spite of the loss of their leader the Patháns, supported by Alif Khán the son of the Nawáb of Karnaul, and Salábat Khán the son of Ismáel Khán, Nawáb of Elichpur, pressed on till the advanced party of the Maráthás gave way, and were driven back in such confusion that a large section of the army were panic-stricken and thousands fled. Even Bábáráv Phadke in charge of the Golden Streamer or *Jari Patka*, was turning to fly when he was stopped by Jivba Dáda Bakhshi, who, upbraiding him for cowardice, told him if he wanted to be safe he might get behind Sindia's troops. By this time the regular battalions on both sides had approached within

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territorial cessions, stretching along the frontier from Paránda on the south to the Tápti on the north, including the fort of Daulatabad and the part of those districts conquered by Sadáshivráv Bháu in 1760, which had been restored to Nizám Ali in 1761 and three millions sterling (Rs. 3 *krors*) were promised on account of arrears of revenue and war expenses. Besides this, by a separate agreement, in lieu of Raghuji Bhonsla's claims for *ghás-dána* in the Gangthadi, Nizám Ali ceded territory yielding £31,800 (Rs. 3,18,000) a year. Nizám Ali likewise promised to pay arrears due to Raghuji Bhonsla amounting to £290,000 (Rs. 29 *lákhs*) and to collect their respective shares of revenue in Berár, according to ancient usage, for all which the Peshwa afterwards became Raghuji's guarantee. Nizám Ali was extremely unwilling to surrender his minister. Mushir-ul-Mulk urged him to the measure, as he thought the other conditions more moderate than might have been expected. The minister was delivered to a party of 200 Maráthás, by whom he was escorted to their camp. The Peshwa met him at the outskirts, and received him with distinction, but his person was carefully guarded. The Marátha delight at their triumph knew no bounds. A grievous sign of decay, said the young Peshwa, that Maráthás should boast of a victory won without danger and without honour. In the battle both sides together scarcely lost 200 men, though a considerable number of Moghals were killed during the night of panic and the two days' exposure to the Marátha fire. For long, to have been present at the glorious field of Kharda, was one of the proudest boasts of old Marátha horsemen.¹

With the death of Mádhavráv II. in October 1795, a time of confusion and trouble began which lasted till the country was conquered by the English in 1803. In 1797, as the price of his support of the claims of Bájrav to be Peshwa, Sindia, who had already obtained large grants of land in Ahmadnagar, had the fort of Ahmadnagar and some other lands ceded to him. At the end of the year Sindia seized and imprisoned Nána Fadnavis in the Ahmadnagar fort. In 1798 disputes broke out between Daulatrav Sindia and the two elder widows of his adoptive father Mahádji Sindia, which resulted in the war known as the war of the Ladies or Báis. The ladies' troops ravaged Sindia's parts of the Deccan and the country round Ahmadnagar suffered severely. From Ahmadnagar the ladies retreated north to Khándesh, and in 1800 were defeated by Yashvantrav Holkar and retired to Mewád. Nána Fadnavis was released in 1798 and died in 1800.

In the latter part of 1802 Yashvantrav Holkar, who was enraged

distance, the war was extremely popular among the Moghals. The grand army under Nizám Ali's personal command was assembled at Bedar and the camp was full of bustle and life. Vaunting threats were in the mouths of the ill-appointed disorderly soldiery. Poona was to be pillaged and burnt; the dancing girls already sung the triumphs of their army; and even the prime minister declared in a public assembly that the Moghals should now be freed from Marátha encroachments; that they should recover Bijápúr and Khándesh, or they would never grant peace until they had despatched the Peshwa to Benares with a cloth about his loins and a pot of water in his hand, to mutter incantations on the banks of the Ganges. Grant Duff's Maráthás, 514.

¹ Grant Duff's Maráthás, 514-517.

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31st December
1802.

with Bájiráv for the murder of his half-brother Vithoji, passed south to Poona laying the country waste. After Holkar's victory at Poona (25th October 1802) Bájiráv fled to Mahád in Kolábe and from Mahád to Bassein, where, on the 31st of December 1802, in return for cessions of territory, the British government bound itself to defend the Peshwa from all attacks. Bájiráv was escorted to Poona and restored to the throne on the 13th of May 1803. Soon after accounts reached the British government that Daulatráv Sindia had combined with Raghuji Bhonsla the Rája of Berár to make war on the British.¹ The treaty of Bassein was communicated to Daulatráv Sindia on the 27th of May and he was called on to state his objections if he had any. He was also desired to make known the object of his negotiations with the Rája of Berár and other chiefs, and if his designs were not hostile to the British government or its allies he was called on to retire with his troops to their usual stations. Daulatráv Sindia, in answer, declared to the British Resident that until he had a meeting with the Rája of Berár he could not decide whether there should be peace or war, but that the British Resident should be made acquainted with the determination of the united chiefs as soon as they met. On the 3rd of June Sindia and the Berár chief met near Malkápur in Shevgaon, and from that day, though they were shown that the treaty of Bassein was purely defensive, they evaded giving any answer till the 8th of July 1803. Both Sindia and the Rája of Berár then declared that they had no intentions to attack the British or their allies or to obstruct the execution of the treaty of Bassein, provided the British would not prevent the execution of the treaties subsisting between the Peshwa and themselves. At the same time they continued to advance towards the Nizám's frontier. On the 14th of July General Wellesley, who was in command of the British forces and in charge of the negotiations, told Sindia by letter that unless he separated his troops from those of the Rája of Berár, and both retired from the Nizám's borders, he could not consider their actions consistent with their declaration; when the united chiefs retired he promised that the British troops should also retire to their usual stations. If Sindia and the Rája of Berár kept their troops close to the Nizám's frontier, the British troops would attack Ahmadnagar. Sindia admitted the justice of General Wellesley's demand that their troops should retire. But instead of retiring they kept to their position on the Nizám's frontier and wrote to General Wellesley advising him to withdraw to Madras, Seringapatam, or Bombay.²

¹ The contracting parties to the treaty of Bassein had a full right to enter into the treaty which was purely defensive. It contained an express stipulation that the British troops should not be employed to attack the great Maráthá Jagirdárs unless they should first commit hostilities against the allies. Daulatráv Sindia had called upon the British government to give assistance to the Peshwa to recover his throne; subsequently when informed that the relations between the British and the Peshwa had been improved he had expressed his satisfaction at that event, and in his camp on the 2nd March had formally declared to the British Resident that he had no intention of obstructing th

² Bassein or of committing hostilities
"Gton's Despatches, I. 291.

² Wellington's Despatches, I. "

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General Wellesley had offered an equal and honourable peace, the chiefs preferred war.¹ General Wellesley was stationed at Válki six miles south of Ahmadnagar.² It was his intention to seize Ahmadnagar so soon as he heard that Sindia and the Berár chief refused to withdraw from the Nizám's border. A very heavy fall of rain defeated his plans. News that the chiefs refused to retire reached him on the 3rd of August. But from the third to the sixth such constant rain fell that the six miles between Válki and Ahmadnagar were impassable. On the 7th of August General Wellesley issued a proclamation declaring that he would make no war on the people and that all officers and others were required to remain in their stations and obey the orders they should receive; that if they did no harm to the British armies, no harm would be done to them; and that any one who either left his dwelling or did any harm to the British army or to their followers, would be treated as an enemy. On the seventh the country was still impassable, but the weather cleared and General Wellesley reached Ahmadnagar on the eighth. On the morning of the eighth General Wellesley sent a messenger to the commandant or *killedúr* of Ahmadnagar requiring him to surrender the fort. On arriving near the town or *petta* he offered terms or *kaul* to the people. As the town was held by Arabs, supported by a battalion of Sindia's regular infantry and a body of horse encamped in an open space between the town and the fort, the terms were refused. General Wellesley immediately attacked the town in three places, in one place with the piquets of the infantry reinforced by the flank companies of the 78th Regiment under the command of Lieutenant-Colonel Harness, in a second with the 74th Regiment and the 1st battalion of the 8th under the command of Lieutenant-Colonel Wallace, and in a third with the flank companies of the 74th and the 1st battalion of the 3rd Regiment under the command of Captain Vesey. The town wall was very lofty and was defended by towers. It had also no rampart, so that when the troops had climbed to the top they had no ground to stand on, and the Arabs who held the towers defended their posts with the utmost obstinacy. At length they were forced to quit the wall and fled to the houses, from which they continued to pour a destructive fire on the troops. Sindia's regular infantry also attacked the British troops after they entered the town. Still in a short time, after a brisk and gallant contest, the British were completely masters of the town with the loss of four officers. From the

¹ Wellington's Despatches, I. 291-92.

² The forces under the immediate command of Major-General Wellesley consisted of: Cavalry, H. M. 19th Light Dragoons, 384; 4th, 5th, and 7th Regiments native cavalry 1347, total 1731; artillery 173; infantry, H. M. 74th and 78th Regiments, 1368; 1st battalion 2nd Regiment native infantry, 1st and 2nd battalions 3rd regiment native infantry, 1st battalion 8th regiment native infantry, 2nd battalion 12th regiment native infantry, and 2nd battalion 18th regiment native infantry, 5631; total 6999; grand total 8903. Beside these there were European artillerymen and 653 Pioneers of the establishment of Fort St. George, 2400 cavalry belonging to the Rája of Maisur and about 3000 Marátha horse. Two battalions of sepoys were detached in July with a large convoy of treasure, bullocks, and grain from the army under the command of Lieutenant-General Stuart to the division under Major-General Wellesley. Wellington's Despatches, I. 293.

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1759-1817.*Famine,*
1803-4.*Bhils.*

which it was crowded.¹ General Wellesley proposed at once to cross the Godávári and intended to secure for the use of the British troops the resources of Sindia's possessions south of the Godávári depending on Ahmadnagar.²

General Wellesley appointed Captain Graham to take charge, for the use of the British government and the Peshwa, of all the territories belonging to Daulatráv Sindia depending upon the Ahmadnagar fort, and he called on all officials and others to attend to and obey Captain Graham's orders and those of no other person.³

General Wellesley then crossed the Godávári and the war was brought to a close by the great victory of Assaye on the 23rd of September. By the treaty concluded with Sindia by General Wellesley, on the 30th of December 1803, the territories near Ahmadnagar, the ancient family lands of Sindia were restored to him, under a particular stipulation that no armed men were ever to be kept in them.⁴ The fort of Ahmadnagar together with the district taken possession of at the time of the capture of the fort remained with the British by whom they were soon after given to the Peshwa.⁵ At this time two freebooters, Malva Dáda and Syed Sultán Ali, are mentioned as committing great depredations. Malva Dáda took Shrigonda and defeated Captain Graham's peons sent against him⁶ and it was a condition in Sindia's treaty that he should cause Malva Dáda to withdraw with the banditti that were breaking daily from the district across the Godávári into Khándesh, Syed Ali was tried, and found guilty and was sentenced accordingly.⁷ The war against Holkar still continued and his districts in the Deccan were taken by the English. In 1805 he came to terms when his Deccan possessions were restored to him except Shevgaon which also was given up within two years.

In 1804 to add to the miseries of the country which had been ravaged by Holkar's troops in 1802 the late rains of 1803 failed and a fearful famine followed. Whole districts were depopulated and the survivors sought refuge in the forts built in the larger villages. At Ahmadnagar more than 5000 persons were employed by General Wellesley in making a glacis or bank round the fort.⁸ In his march from Ahmadnagar to the Godávári (24th August 1803) General Wellesley trembled for the want of the common country grains for the followers and cattle. The country was completely exhausted and the villages empty and large tracts of rich land waste.⁹ The Bhils and other wild tribes taking advantage of the confusion gathered in large bands and completed the ruin of the land. They

¹ Wellington's Despatches, I. 310.² Wellington's Despatches, I. 299-301.

³ General Wellesley's instructions to Captain Graham were: To keep the country quiet, to secure its resources and a free communication through it to Poona and Bombay. These were objects of far greater importance than to collect large revenue. Captain Graham was to refrain from pressing the country with a view to raising the collections. Wellington's Despatches, I. 303, 307.

⁴ Wellington's Despatches, I. 569.⁵ Wellington's Despatches, I. 412.⁶ Wellington's Despatches, III. 356, 423, 466 and I. 464.⁷ Wellington's Despatches, III. 556.⁸ For details see Agriculture chapter.⁹ Wellington's Despatches, I. 335.

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pillaged and murdered without mercy and no mercy was shown them in return. To put down the Bhil rising Bájiráv invested Báláji Lakshman the Sarsubhedár or governor of Khándesh with full powers. At the instigation of Manohargir Gosávi one of his captains Báláji Lakshman invited a largo body of Bhils to a meeting at Kopargaon on the Godávári, treacherously seized them, and threw them down wells. This restored order for a time. But in 1806 disorder was as general as ever and Trimbakji Denglia who was then in charge of the district caused another massacre of Bhils at Ghevri-Chándgaon in Shevgaon. He commissioned Nároba Tákit Pátíl of Karambha to clear the Gangthadi; and 5000 to 6000 horse and a large body of infantry were given him. Nároba butchered the Bhils and all who had any connection with them wherever he found them. During fifteen months 15,000 human beings are said to have been massacred.

After the transfer of Ahmadnagar to the Peshwa the land revenue was farmed to the highest bidder. The farmer had not only the right to collect the revenue, but to administer civil and criminal justice, and so long as he paid the required sum and bribed the court favourites no complaints were listened to. Justice was openly sold and the mámlatdár of a district was often a worse enemy to the husbandmen than the Bhils. In 1816, Trimbakji who had been imprisoned at Thána for the murder of Gangádhār Shástri the Gáikvár's ambassador, escaped and wandered about the hilly country of Sangamner, rousing the wild tribes, and, in concert with his master Bájiráv, making preparations for war. The Pendháris also began to make raids into the district. In June 1817 under the treaty of Poona the Peshwa ceded the fort of Ahmadnagar to the English.¹

Battle of Kirkee,
1817.

After his defeat at the battle of Kirkee (5th November 1817) the Peshwa fled (17th November) past Junnar to Utur and then to Bráhmaváda about ten miles north in the Akola subdivision up the Lál pass, and thence to Lingdev about nine miles. Between these three places he spent the time from the 17th to the 27th of December. As the eastern passes were difficult for guns General Smith who had arrived at Sirur on the 17th of December moved to the Nimbedehera pass. He left Sirur on the 22nd and on the 25th reached Hanvantgaon nearly on the direct road from Ahmadnagar to Kopargaon. From Hanvantgaon he made a long march to Sangamner and on the 27th he marched further west to Thugaon. The Peshwa sent his tents to the Vásir pass on the 27th as if he intended to cross the valley of the Pravara near Akola and proceed by the great road to Násik, but on hearing of General Smith's approach to Sangamner he changed his route and moved to Kotul on the more western side through Rájur. When General Smith reached Thugaon the Peshwa, thinking that he could not pass to the north without the risk of being entangled in the hills and overtaken by the British troops, retraced his steps on the 28th and arrived on the

¹ Grant Duff's Maráthás, 635.

same day at Utur a distance of nearly twenty miles through hills from whence he proceeded southwards.¹

After his defeat at Ashti in Sholapur on the 20th of March 1818 Bájiráv marched by Nevása to Kopargaon, and proceeded north towards Chándor in Násik. But the approach of Sir Thomas Hislop drove him back to Kopargaon whence he fled north-east towards Dholkot near Asirgád where he finally surrendered on the 3rd of June 1818. Meantime Holkar and the Pindháris had been defeated, and by the treaty of Mandeshvar in January 1818, Holkar surrendered to the English all his possessions south of the Sátputás including Shevgaon. The forts of Harishchandragad and Hunjilgad were taken possession of between the 4th and the 8th of May 1818 by a detachment under Captain Sykes despatched by Major Eldridge from Chávand in Poona.²

On the 27th of April 1818 a body of horse entered Nevása and excited considerable alarm. Within three days they were dispersed and returned to their villages. Dharmáji Pratápráv committed great depredations and cruelties in Shevgaon.³ Before General Smith's arrival a detachment, commanded by Major Macleod of the Auxiliary Horse, had marched from Ahmadnagar at the requisition of Captain Pottinger against Dharmáji Pratápráv, the only individual who remained in arms on the south side of the Godávári. The insurgent dispersed his banditti, and disappeared; but General Smith sent out a sufficient reinforcement to Major Macleod, to enable him to reduce Dharmáji's forts and to cut off the means of renewing the rebellion.⁴ The whole of the dominions of the Peshwa and those of the Holkar in the Deccan were taken possession of by the British government. Sindia had held half of Shevgaon and the Shrigondapargana. The greater part of the Korti pargana, including the present sub-divisions of Karjat and part of Shrigonda was under Ráv Rambha Nimbálkar till 1821 when it was given to the English. Ahmadnagar with the country between the Chándor hills and the Bhima was placed under Captain Pottinger. Little difficulty was found in restoring order. The country was exhausted, and the people willingly obeyed any power that could protect them. The Peshwa's disbanded soldiers settled in their villages, the hill forts were dismantled, and their garrison gradually reduced. Near the Sahyádris the country was in the hands of the Koli Náíks. They and the Bhil Náíks were sent for, and allowances and villages which they already held were confirmed to them on the understanding that they should keep the neighbouring country quiet. Ahmadnagar very soon enjoyed more complete rest than it had known for years.

When the British government took possession of Ahmadnagar much of it was almost ruined. According to Mr. Elphinstone the east of Gangthadi, though open and fertile, was almost entirely uninhabited since the famine of 1803 and 1804 in which years out

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¹ Pindhári and Marátha Wars, 177-180. ² Pindhári and Marátha Wars, 274.

³ Pindhári and Marátha Wars, 273.

⁴ Mr. Elphinstone, 24th May 1818; Pindhári and Marátha Wars, 343.

by Rámji Bhángria from the Konkan. In January 1829, in consequence of news that there were several hundred Kolis in the Akola hills and that the people were in great alarm, Captain Mackintosh went with a detachment of police to the Sahyádris. At first, though almost no village had not its two or three representatives in the gang, no information could be got. The Bráhmau *kulkarnis*, some of whom were abetting the rising, advised that troops should not be sent after the Kolis but that some arrangement should be made to redress their grievances. Captain Mackintosh for a time took little notice of the gang beyond sending them word that no letters or petitions could be attended to till they had laid down their arms. He busied himself in accustoming his men to the roughest tracts which the Kolis used, and gathered information regarding the strength of the outlaws, the names of their leaders, the people who were likely to help them, and the places where they were in the habit of meeting. He also took pains to gain the goodwill and co-operation of a number of the people. When his information was completed a detachment from Bhiwandi was stationed at the bottom of the passes leading into the Koukan, and other detachments from Málegaon, Ahmadnagar, and Poona were posted in the most suitable places, and lightly equipped parties kept constantly searching the Kolis' haunts and lurking places. A few days before the troops came the insurgents had plundered three villages. The insurgents had soon to break into small parties. Many of the insurgents finding how all the ways were blocked and guarded, fled, and the rest were greatly perplexed by finding guards posted over their favourite ponds and drinking places. The people gave great help and officers and men worked with unceasing zeal. In two months the two chiefs and over eighty of their followers were marched into Ahmadnagar. Though the chiefs were secured the rising was not at an end. Ráma Kirva, one of the leaders in the rising, a stout and powerful man with an extremely fine figure and good features noted for excelling all the Kolis in agility, had escaped south before the final success against the gang. In July 1830 he was joined by Bhils and he and his gang gave great trouble plundering both above and below the Sahyádris. The troops under Captain Laykin of the 17th Regiment N. I., Lieutenant Lloyd of the 11th Regiment, and Lieutenant Forbes of the 13th worked with the greatest energy. The people gave the troops important help and the thorough knowledge of the hills which two years' experience supplied enabled the troops to give the insurgents no rest. A number of prisoners were taken to Poona and Thána, and Ráma Kirva and several other notorious leaders were taken to Ahmadnagar where Kirva was executed.¹

In 1845 the Kolis were again troublesome. One Koh outlaw whose name is still fresh in the district was Rághoji Bhangria of Násik. He made a raid on some Márwari Vánis who applied to the police. During the investigation the police asked Rághoji's mother where her son was hiding; and when she refused to tell she was put

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to torture. Enraged at this outrage Rághoji gathered a band of Kolis and wandering through the Násik and Ahmadnagar districts cut the nose off of every Márwári he could lay hands on. Almost all village Márwáris fled in terror to the district towns and the pursuit of the police was so hot that Rághoji had to break his band and disappear. He avoided capture for many years. At last in 1847 he was caught at Pandharpur by Lieutenant afterwards General Gell. As some of his raids had been accompanied with murder, he was hanged and many of the leading men punished.¹

Bhágóji Náik,
1857-1859.

²During the 1857 mutinies Ahmadnagar was the scene of considerable disturbance. The rebels were about 7000 Bhils of South Násik and North Ahmadnagar. Detachments of troops were stationed to guard the frontier against raids from the Nízám's dominions, and to save the large towns from the chance of Bhil attacks. The work of scattering the Bhil gatherings and hunting the rebels was left almost entirely to the police who were strengthened by the raising of a special Koli corps and by detachments of infantry and cavalry. The first gathering of Bhils was under the leadership of one Bhágóji Náik. This chief, who had been an officer in the Ahmadnagar police, in 1855 was convicted of rioting and obstructing the police and was sentenced to imprisonment. On his release he was required to find security for his good behaviour for a year. Shortly after the year was over, in consequence of the order for a general disarming, Bhágóji left his village of Nándur-Shingote in the Sinnar subdivision of Násik, about five miles to the north of the Ahmadnagar boundary. Being a man of influence he was soon joined by some fifty of his tribe and took a position about a mile from his village, commanding the Poona-Násik road. After a few days (4th October 1857) Lieutenant J. W. Henry, the Superintendent of Police, arrived at Nándur-Shingote and was joined by his assistant Lieutenant now Colonel T. Thatcher, and Mr. A. L. Taylor inspecting postmaster. The police force under Lieutenant Henry consisted of thirty constables and twenty revenue messengers armed with swords. Lieutenant Henry told the mámlatdárs of Sangamner and Sinnar to send for Bhágóji and induce him to submit. Bhágóji refused unless he received two years' back pay and unless some arrangement was made for his maintenance. On receiving this message, the police were ordered to advance against his position. The first shot killed a man immediately behind Lieutenant Henry. The officers dismounted, but before they had advanced many yards were met by a volley, and Lieutenant Henry fell wounded. He regained his feet, and, pressing on, received a mortal wound in the chest. The attack was continued under Lieutenant Thatcher and the Bhils retreated. This unfortunate engagement excited the whole Bhil population. A fresh gang of about 100 Bhils was raised by Patharji Náik in the Ráhuri sub-division, but it was soon dispersed by Major now Lieutenant General Montgomery, the new superintendent of police. On the 18th of October an engagement

¹ Details of Rághoji Bhángria's capture are given in the Thána Statistical Account.² Major H. Daniell, formerly Superintendent of Police, Ahmadnagar.

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brought to an end.¹ The Nizám Bhils who were awaiting Bhágoji's arrival dispersed, and on the 20th, in falling back from the British frontier with a loss of forty killed were attacked and routed by a detachment of the Haidarabad contingent under Lieutenant Pedler. On the 12th of November a large party of Bhils, under an influential chief, a relative of Bhágoji's, left Sonai in Nevása to join Bhágoji. On hearing of his death they turned towards Khándesh where they were caught. As they had committed no crimes they were pardoned and allowed to return to their homes. Though disturbances were at an end posts of regular troops were maintained till 1860. When the regular troops were withdrawn their places were taken by detachments of the Koli corps. The Koli Corps continued to perform this outpost duty till March 1861, when they were disbanded, and all, except a few who entered the police, returned to their former life of tillage and field labour. The wisdom of raising the corps had been proved. Instead of heading disturbances, as had often happened before and has happened since, the disciplined Kolis were a powerful element in repressing disorder. Under Captain Nuttall's patient and kindly care, and by the example of his dashing bravery and untiring energy, they proved a most orderly, well disciplined, active, and courageous force. They showed themselves superior to the Bhils in strength and spirit, and, in their two and a half years of active service five times earned the special thanks of Government.

Honya Bhágoji,
1873.

1874.

In 1873, one Honya Bhágoji Kenglia, an influential Koli of Jamburi in Poona, at the head of a well trained gang began a series of attacks on the moneylenders who habitually cheat and oppress the hill tribes and at intervals drive them into crime. Honya's robberies extended over the western parts of Poona Ahmadnagar and Násik and the eastern sub-divisions of Thána. They became so numerous and daring that in 1874 a special police party of 175 armed men under Colonel Scott and Mr. W. F. Sinclair C. S. was detached for his arrest and proclamations were issued offering rewards of £100 (Rs. 1000) for Honya and £20 to £60 (Rs. 200-600) for any of his followers. In spite of these measures Honya managed to evade pursuit till July 1876 when he was caught by Major H. Daniell then superintendent of police. In 1875 the spirit of disorder spread from the Kolis to the peace-loving Kunbis of the plain country and between May and July chiefly in Páner, Shrigonda, Nagar, and Karjat twenty-two cases of assaults on moneylenders by bands of villagers were committed. Troops were called to the aid of the police and the disturbance was put down.

¹ Details are given in the Násik Statistical Account, 203-4.

CHAPTER VIII.

THE LAND.¹

SECTION I.—ACQUISITION AND STAFF.

THE lands of the district of Ahmadnagar have been gained by conquest, cession, and exchange. Most of the country fell to the British on the overthrow of the Peshwa in 1818. In 1822, His Highness the Nizám, by a treaty dated the 12th of December 1822, ceded 107 villages, sixteen in Nagar, five in Jámkhed, twenty in Shrigonda, sixty-five in Karjat, and one in Shevgaon. In 1861, His Highness Sindia, by a treaty dated the 12th of December 1860, in exchange for other lands, ceded 120 villages, ten in Nagar, thirteen in Párner, fourteen in Shrigonda, one in Karjat, two in Nevása, seventy-seven in Shevgaon, and three in Kopargaon. In 1868, His Highness Holkar, under Government Resolution 4157 dated the 30th of December 1867, in exchange for other lands, ceded three villages in Shrigonda, and under Government Revenue Order 4470 dated the 28th of November 1868, in exchange for other lands, ceded one village in Kopargaon. In 1870, His Highness the Nizám, under Government Resolution 3519 dated the 22nd of July 1870, in exchange for other lands, ceded two villages in the Nagar sub-division.

The revenue administration of the district is entrusted to an officer styled Collector on a yearly pay of £2160 (Rs. 21,600). This officer, who is also the chief magistrate and executive head of the district, is aided in his work of general supervision by a staff of four assistants, of whom three are covenanted and one is an uncovenanted servant of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £1080 (Rs. 6000—Rs. 10,800);

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¹ Materials for the Land History of Ahmadnagar include, besides elaborate survey tables prepared in 1879 by Mr. Fforde of the Revenue Survey, Mr. Elphinstone's Report dated the 25th of October 1819 (Ed. 1872); Mr. Chaplin's Report dated the 20th of August 1822 (Ed. 1877); East India Papers, III. and IV. (Ed. 1826); the Collector Mr. Boyd's Report 203 dated the 26th of November 1828 (Lithographed Papers); Manuscript Selections 157 of 1821-29; Mr. Williamson's Report 2610 dated the 23rd of November 1838; Mr. Vibart's Report 311 dated the 24th of February 1842; Survey Reports in Bom. Gov. Sel. CXVII. CXXIII. and CXXX. and in Bom. Gov. Rev. Rec. 207 of 1848, 212 of 1848, 204 of 1849, and 207 of 1849; Annual Jamábandi and other Reports and Statements in Bom. Gov. Rev. Rec. 47 of 1822, 50 of 1822, 68 of 1823, 72 of 1823, 74 of 1823, 117 of 1825, 123 of 1825, 156 of 1827, 207 of 1828, 351 of 1831, 352 of 1831, 406 of 1832, 482 of 1833, 548 of 1834, 625 of 1835, 691 of 1836, 692 of 1836, 769 of 1837, 968 of 1839, 1092 of 1840, 1235 of 1841, 1339 of 1842, 1448 of 1843, 1564 of 1844, 9 of 1845, 11 of 1847, 10 of 1848, 13 of 1849, 13 of 1850, 11 of 1851, 12 of 1851, 11 of 1852, 13 of 1856, 17 (Part 1) of 1856, 10 of 1857, 11 (Part 2) of 1857, 18 (Part 2) of 1858, 18 (Part 5) of 1859, 9 of 1860, 11 of 1861, 236 of 1862-1864, Gov. Res. on Revenue Settlement Reports for 1873-74, Rev. Dept. 6092 dated the 27th of October 1875, and Bom. Pres. Genl. Adm. Reports since 1872-73; Season Reports in Bom. Gov. Rev. Rec. 90 of 1861, 235 of 1862-1864, 75 of 1866, 57 of 1867, 59 of 1868, 65 of 1869, 95 of 1871, 81 of 1872, 89 of 1873; and the printed Acquisition Statement of the Bombay Presidency.

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the salary of the uncovenanted assistant is £720 (Rs. 7200) a year. For fiscal and other administrative purposes the lands under the Collector's charge are distributed among eleven sub-divisions, all of which are generally entrusted to the three covenanted assistant collectors. The fourth assistant, styled the head-quarter or *huzur* deputy collector, is entrusted with the charge of the treasury. These officers are also assistant magistrates, and those of them who hold revenue charges have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

Sub-Divisional
Officers.

Under the supervision of the Collector and his assistants the revenue charge of each fiscal division is placed in the hands of an officer styled *mámlatdár*. These functionaries, who are also entrusted with magisterial powers, have yearly salaries varying from £180 to £300 (Rs. 1800 - 3000).

Village Officers.

In revenue and police matters the charge of the Government villages is entrusted to 1352 headmen, all of whom are hereditary. The headmen are nearly all Maráthás or Kunbis. A few Máli, Bráhmaṇ, and Musalmán headmen are scattered over the district, and in the west of Akola many villages are under Kolis and one or two are under Thákurs. Of the 1352 headmen 125 attend to matters of police only, while 1227 perform both revenue and police duties. Their yearly endowments depend on the village revenue, varying from 6s. 3d. to £18 9s. 1½d. (Rs. 3½ - 184½) and averaging £3 6s. 4½d. (Rs. 33½). In many villages, besides the headman, members of his family are in receipt of state grants representing a yearly sum of £496 (Rs. 4960), of which £493 (Rs. 4930) are met by grants of land and £3 (Rs. 30) are paid in cash. Of £4983 (Rs. 49,830), the total yearly charge on account of the headmen of villages and their families, £493 (Rs. 4930) are met by grants of land and £4490 (Rs. 44,900) are paid in cash. To keep the village accounts, prepare statistics, and help the village headmen, a body of 991 village accountants or *kulkarnis* are employed. Of these fifteen are stipendiary and the rest hereditary. All of them are Bráhmans. Every village accountant has an average charge of 1½ villages containing on an average 780 people and yielding a yearly revenue of about £133 (Rs. 1330). The *kulkarni's* yearly pay varies from 13s. 3d. to £25 9s. 1½d. (Rs. 6½ - 254½) and averages £6 10s. 7½d. (Rs. 65½). The total yearly charge on account of village accountants amounts to £6473 (Rs. 64,730), of which £6429 (Rs. 64,290) are paid in cash and £44 (Rs. 440) in land.

Village Servants.

Under the headmen and accountants are 8694 village servants who are liable both for revenue and for police duties. They are either Mnsalmáns or they are Hindus of the Máng, Koli, Rámoshi, Bhil, Mhár, Kunbi, and Kaikádi castes. The total yearly cost of this establishment amounts to £3035 (Rs. 30,350), being 6s 11½d. (Rs. 3 as. 7½) to each man, or a cost to each village of £2 9s. 8½d. (Rs. 24 as. 13½). Of the whole amount, £1830 (Rs. 18,300) are paid in cash and £1205 (Rs. 12,050) are met by grants of land.

The average yearly cost of village establishments may be thus summarised:

Ahmadnagar Village Establishments.

	£	Rs.
Headmen ...	4953	49,530
Accountants ...	6473	64,739
Servants ...	3035	30,350
Total ..	14,491	1,44,619

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This is equal to a charge of £11 17s. 4½d. (Rs. 118½) a village or about eleven per cent of the district land revenue.

SECTION II.—HISTORY.

HISTORY.

Early Hindu.

The earliest revenue settlements of which traces remained at the beginning of British rule, seem to be the division of the land into plots or estates known as *munds*, *kás*, and *tikás* or *thikás*. These names seem to be of Dravidian that is of southern or eastern origin.¹ They need not date from times further back than the northern element in Maráthi, as, among the great Hindú dynasties who ruled the Deccan before the Musalmán invasion in 1294, perhaps the Ráshtrakutás (760-973) and the Chálukyás (973-1184) and probably the Devgiri Yádavs (1150-1310) were of southern or eastern origin. The *mund* or large estate was the aggregate of many fields or *tikás* together or separate, or part together part separate. The assessment on the *mund* was a fixed lump sum for all the lands in the estate or *mund*, good, fair, and bad. In the settlement of *kás* or small estates the division of the village lands was into smaller parcels than *munds*, and, unlike the assessment on *tikás* or *shets*, the assessment on each *kás* in a village was the same.

Mahí Ambar.

The next system of revenue management of which traces remained was Malik Ambar's. This was introduced at the beginning of the seventeenth century by the Ahmadnagar minister Malik Ambar (1600-1626). It was a new system based on the system introduced in the Moghal territories in Upper India and partially in Gujarát and Khándesh by Akbar's (1556-1605) minister Todar Mal. According to Major Jervis,² Malik Ambar's chief change was to make the settlement direct with the village instead of with the district hereditary revenue superintendents and accountants, the *deshmúlls* or *desáís* and the *deshpándes*. His next step was, by careful measuring and classing, which however seem to have been confined to a portion only of the arable area,³ to find the yield of the land, and to fix one-third of the yield as the government share. When some years of experience had shown the average amount of grain due to government and the average price of grain, the grain share was changed into a money payment. The village headmen were made hereditary and responsible for the village rental. An average or normal payment called the *tankha* was fixed for each plot of land surveyed and for each village. Unlike Todar Mal's settlement this average money payment was not fixed permanently. It represented the sum due in a normal year. The actual collections varied from

¹ See Thána Statistical Account, Bombay Gazetteer, XIII. 570.

² Jervis' Konkan, 66. See Thána Stat. Acct. Bombay Gazetteer, XIII. 573-574.

³ East India Papers, IV. 732-733; Poona Statistical Account (Bombay Gazetteer) Chapter VIII. 317-319.

1717 the Marátha claim to the one-fourth or *chauth* and the one-tenth or *sardeshmukhi* of the revenue was acknowledged by the Moghal general Husain Ali Khán.¹ About 1720 the Maráthás made many assignments of revenue to individual chiefs and others for whom it was politic to make provision. Besides these grants of portions of the revenue, many proprietors held and collected the rents of various estates. The whole system was complicated and confused. Uncertainty as to the amount of revenue due and as to the persons to whom it should be paid caused the people constant suffering.

About 1769 (*Fasli* 1179), during the administration of Peshwa Mádhavrát Ballál (1761-1772),² a rate of assessment was introduced,

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¹ Kháfíkhán (Muntakhabu-l-Lubáb in Elliot's History of India, VII. 467-468) gives the following details for the year 1718. The Moghal government agreed that there was to be paid to the officers of Rájá Sháhu a fourth part of what the *amins*, *kroris*, and *shekhdaars* collected as land revenue and as *sayar* from the government lands and from the *jágirdárs*. It was also settled that in addition to the fourth share which they were to get from the receipts of the *jágirdárs*, they were to receive from the *rayats* ten per cent as *sardeshmukhi*. Altogether they were to receive thirty-five percent upon the total collections, (and also) upon the *abwabs* called *faujdhari*, *shekhdari*, *ziyafat*, and other charges, as shown in the gross account of the collections. According to this account they were to receive nearly half the total revenue recorded in the government rent-roll, and the collections were thus shared by the domineering collectors of Rájá Sháhu. This arrangement, by which they were to collect all taxes, fell very hard on the *rayats*, and on the government officers and *jágirdárs*, for in every district there were two collectors, one called the *kamaviendar* the other the *gumasta* of *sardeshmukhi*. On the roll of the collections the signature of the *shrawastidar* of the *sardeshmukhi* was first placed, and what was required by the rules on that account was to be taken separately. The position and life of the officers of government and of the *jágirdárs* became irksome. Besides these there were two separate collectors of the *rahldari* or road duties in each district. In consequence of the negligence of the *faujldars* and the power of the enemy, these had for some time taken their positions in different places, and exacted half a rupee or one rupee for each bullock and cart from merchants, and whatever they pleased from other persons. They exacted twice or three times more than the most tyrannical *faujldars*. Now also, since the days of the peace, the former grievance remained but it was aggravated by more taking part in it. In the present state of things there were in each district three regular collectors of Rájá Sháhu, with parties of horsemen and footmen stationed at the office, the guard-house where the land revenue, the *sayar*, and the tolls were collected. Besides this, there were in many places villages which had been laid waste by the Maráthás, and which had been again brought into cultivation, under special agreements, such as the districts about Nandurbár in Khándesh, in Berár, and in other places. They paid no heed to the special contracts made by Husain Ali Khán; but concealing the third share belonging to the *jágirdár*, they made the following arrangement. They recognized three shares; one was for the *jágirdár*, one they took themselves, and the third they left to the *rayats*. In revenue and civil matters the order, and the action of the enemy prevailed over the authority of the *faujldars* and *jágirdars*. At the time of the peace Husain Ali Khán determined and issued strict injunctions that the *rahldari* should not be exacted, as in the days before the peace, from merchants and travellers at the rate of three rupees or four upon each bullock and cart, as if *faujldar* and harsh officials were acting. But it was no good. In several districts there was no longer any plundering of villages and caravans; but, as in former days, travellers and wanderers paid the *rahldari*, and went on in peace without interruption. Villages which had been ravaged by plunderers or made completely desolate by the tyranny of rapacious managers were now restored to cultivation. Husain Ali delivered a *sanad* containing the conditions of peace under his seal to the agents of Rájá Sháhu, and made no delay in writing for a royal grant confirming this document. He introduced the agents of Rájá Sháhu everywhere and he settled that Baláji Vishvanáth and Januaji, two of the highest officers of Rájá Sháhu, should stay with a suitable escort in Aurangabad as deputy and agent or *rakul* of the Rájá, so that all civil and revenue matters might be settled through them.

² The Collector gives the date 1769 and the name Mádhavrát Náráyan, but his administration was between 1774 and 1796. The name of Mádhavrát Ballál is therefore given in the text and the date left unchanged.

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The Maráthás.

known as the *kamál* or total. The period when it was imposed was one of much greater agricultural prosperity than prevailed for many years either before or after the British accession.¹ The *kamál* settlement is generally supposed to have been undertaken to ascertain the exact value of the soil, and the highest rent it would bear consistent with the prosperity of the country.² Great pains are said to have been taken to employ intelligent and upright officers. After a short trial, in the Sinnar sub-division now (1884) in Násik, the *kamál* assessment was found not to bear equally on the soil, and in its place, with the sanction of Nána Fadnavis, an older settlement known as the *kásbandi bigha* was introduced. In some sub-divisions, probably because they were already sufficiently highly assessed, the *kamál* rental was never introduced.³

During the time of Nána Fadnavis (1774-1800) the village rental was divided into three parts. First the village expenses were paid and the claims of village servants met; second the state revenue was set apart; third the remainder was divided among officers and chiefs to whom it was advisable to give a local interest and local authority. Provision for the state share of the revenue seems to have been made in three ways. By allotting to the state the rents of certain whole villages or groups of villages; by deducting from the full village rent a share for the state and distributing the balance of the rent among chiefs and officers; by nominally dividing the whole village rents among chiefs and by crediting certain of these allotments for the use of the head of the state. When as much of the revenue of a tract of country as was required, or as seemed advisable, had been taken for the state, the remainder, in some villages the whole net rental, in other villages part of the net rental, was distributed in claims or *amals* to state officers and chiefs. The system by which these shares were allotted and collected was elaborate and uncertain. It differed greatly even in neighbouring villages of the same district. The usual plan was to divide the available rental into a certain number of shares of £11 5s. (Rs. 112½) each. From each share of £11 5s. (Rs. 112½) £1 5s. (Rs. 12½) were deducted for *sardeshmukhi* that is for the overlord's share which was sometimes set apart for the head of the state and sometimes allotted to the Pratinidhi or Premier. Of the remaining hundred a half to two-thirds was set apart for the proprietor of the estate or *jágir* to which the

¹ Mr. Harrison, Collector, 28th September 1836, Rev. Rec. 692 of 1836, 33-34.

² It is a question whether *Lamal* meant the highest rent the whole arable land of the village could bear or the highest rent that could safely be levied from the area under tillage when the settlement was made. The latter seems the more probable meaning. In 1820, Captain Robertson, the Collector of Poona, wrote (East India Papers IV. 426-427): In 1757-58 an attempt was made to introduce a general revenue settlement by measuring the land and by classing and arranging its quality and fixing an average rate for each village. This settlement was introduced in great part of the Junnar district between 1758 and 1768 and in the country round Poona at a later date. The result was termed the *kamál*. The *kamál* as it existed in Poona in 1820 seemed to be the assessment on the land actually occupied and paying rent at the time of the settlement, together with the *shiráya* or extra revenue. In Capt. Robertson's opinion the *Lamal* varied with the increase or decrease of cultivation and of the extra revenue.

³ Capt. Pottinger, 31st July 1822, East India Papers IV. 731.

village belonged. The distribution of the remaining half or one-third varied greatly. Four to thirty per cent were set apart as cess or *bābti* for some officer or chief; one to two per cent to another officer as *sahotra* literally six per cent; eleven to thirty-two per cent to some one else as *mokāsa* or military service grant; one to three per cent as *nim-chauthāi* literally half a fourth that is an eighth or twelve and a half per cent; and twenty-five per cent as *svarāj* that is originally the part due to government. As an example of the distribution of shares Captain Pottinger quotes the case of Mekhri village. In Mekhri, of every £11 5s. (Rs. 11½), £1 5s. (Rs. 12½) were set apart as *sardeshmukhi* or the overlord's share, £7 10s. (Rs. 75) as *jāgīr* or the proprietor's share, and £2 10s. (Rs. 25) as *svarāj* or the government share. Of the twenty-five per cent government share or *svarāj* 18½ were allotted under the head of *mokāsa* or reward for military service and 6½ under the head of *bābti* or cesses. In the 18½ *mokāsa* were included sixteen of original and 1½ of extra *mokāsa* and 1½ of *sahotra* at six per cent. In the 6½ *bābti* were included 4½ of original or *ain bābti* and 1½ of *nim-chauthāi* that is half a fourth or twelve and a half per cent. The proprietor or *jāgirdār* who in most cases had much the largest share, generally made the revenue settlement for the year, representatives of the other claimants being present and each collecting his employer's share. The village officers generally settled the share to which each claimant had a right. If the amount was doubtful the local records were consulted, and if the correctness of the local records was questioned, an appeal lay to the central records at Poona.¹

The management of a district was entrusted to an officer styled *subhedār* whose charge was divided into sub-divisions each under the management of a *kamāvisdār* or *māmlatdār*.² The authority of the *subhedār* closely corresponded to the authority of a Collector under the English Government. He was vested with general control over the heads of sub-divisions or *kamāvisdārs*. He had power to punish theft, peculation, and other offences not amounting to capital crimes. He superintended the conduct of all grades of government officers, and, if he discovered malpractices, he suspended the delinquents and reported the matter to government. His authority was of great use in adjusting boundary disputes between villages or quarrels concerning the right of hill pasture and waste lands, the division of the water of streams, and similar matters. The *māmlatdār* or *kamāvisdār* decided suits that were submitted to him by the consent of both parties, or he ordered village councils or *panchāyats* to sit and settle them. He could not inflict any severe punishment without the *subhedār's* sanction. *Subhedārs* and *kamāvisdārs* were paid by assignments on the revenue of their charge. The assignments

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¹ Captain Pottinger, 31st July 1822, East India Papers IV. 741-743.

² Captain Pottinger, 31st July 1822, East India Papers IV. 753. The Ahmadnagar papers styled the officer in charge of a district *sarsubhedār*. The word *subhedār* has been used in preference, as, according to the usual practice, *sarsubhedār* is applied to a higher officer, the head of a province such as Khāndesh or Gujarāt. For the relative authority of *subhedār* and *kamāvisdār*, see Captain Pottinger's Report of 15th January 1819 quoted in East India Papers IV. 755.

The Maráthás occasionally measured the land which happened to be undercultivation, but as these measurements were made only to answer the purpose of the hour there was no specification of the names or of the position of the surveyed fields; consequently, even where they were preserved, the rough records gave no useful information. Under the Maráthás the *subhedárs* attended merely to the aggregate revenue which the different sub-divisions could yield. They left the interior fiscal management to the *kamávísárá*s who every year settled with the heads of each village what rental the village was to pay.¹ If tillage had spread or if the village showed any other sign of prosperity the government demand was raised. On the other hand if the people were so poor that the levy of the whole of the former demand would be followed by the throwing up of land a temporary abatement was sanctioned. In very favourable seasons extra cesses were introduced professedly for that year only; once exacted these cesses were generally included in subsequent settlements as part of the regular rental. When the total rental for the year was settled the village community apportioned the sum to the different holdings according to established practice, generally by fractional shares.²

The revenue settlement or *jamábandi* was by villages. There was no instance on record of the settlement being by *maháls* or districts, or by *amals* that is by the shares of the different revenue claimants. Whole villages lying within foreign territory were sometimes farmed to save the expense of establishments. The rest of the country was under direct or *amáni* management. When the *kamávísárá* of a sub-division moved from his head-quarters to begin the yearly rent-settlement or *jamábandi*, he summoned the headmen and the accountants of a certain number of villages. With the help of the local hereditary revenue officers, the accounts of these villages were carefully examined by the *kamávísárá* and his clerks. The receipts of former years were referred to and the cause of the absence of old landholders, whether from death or emigration, was closely scrutinised. The cause of any change in the revenue, whether increase or decrease, was also closely examined. When these points were settled, the village statement or *patta* was drawn out and given to the headman; and a written agreement was taken from the headman to pay the sum mentioned in the village statement. After this agreement was recorded, neither the *kamávísárá* nor his assistants interfered with the village except to realize the rental of which a large share was sometimes taken in advance. Though he did not make an individual or *kulvár* settlement, a *kamávísárá*, who did his duty, was always ready to attend to the complaints of landholders whom the heads of villages might have forced to pay more than their share. On the other hand where

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on extortion and abuse ceased. When the system of farming the revenue was introduced by Bájiráv, the friendship of some court favourite secured the revenue farmer against any local complaints of extortion. East India Papers, IV. 745, 746.

¹ Captain Pottinger, 31st July 1822, East India Papers IV. 745; Mr. Goldsmid 1st November 1840, Bom. Gov. Sel. CXXX. 13-14.

² Mr. Goldsmid, 1st November 1840, Bom. Gov. Sel. CXXX. 13-14.

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He then deducted the amount due to him as interest and premium from his first or second remittance. In a few parts of the district there was a *shirasta batta*, that is a fixed or special local exchange, of two per cent.¹ This special rate was seldom necessary; for at that period the great number of base rupees, which afterwards came into circulation (1822) were unknown. When the *tusār* or early crop was ready, a rough estimate was framed of the area under pulse and a portion of the revenue equal to that estimate was collected. The same was done with the middle or *khari* crop, when the rent settlement or *jamābandi* of the season was finally made. When the late or *rabi* crops were ripe or nearly ripe, it was usual to store the grain in the village thrashing floor or *khala*, and to set on them a seal or *thāpti* made of cowdung and clay. The grain was not allowed to be moved till security was given. In some cases the security of a neighbouring village was required, and in all cases the headman and the landholders of the village became responsible for each other. The delay that took place before the people were able to take their grain from the village thrashing floor, often made them lose opportunities of disposing of their crop.²

In most cases village expenses were included in the revenue settlement. But in some villages expenses formed a separate head. There was little check on village charges. The *kamāvisdār* seldom interfered and the headmen and accountants fixed the amount on no regular system or scale.³ When the people of a village required advances they applied through the headman to the hereditary revenue officers who made arrangements for the requisite security and got the *kamāvisdār* to advance the amount. As a rule, the hereditary revenue officers became responsible for the village headman, the headman for the village, and each landholder for his neighbour. Except in special cases those advances were repaid within the season.⁴ In parts of the district where bodies of horse were stationed, waste land was often reserved as meadow or *kuran*. These meadows were set apart in the most convenient villages and a corresponding deduction was made in the village rent. The practice proved the unqualified power of government over the land.⁵

In spite of the exactions of the revenue farmers, under the peace which the supremacy of the British preserved in the Deccan, the cultivating classes recovered considerably from their desolate state in the beginning of the century. Population was scanty and land abundant and much of the people's wealth consisted of flocks and herds, the produce of which was less exposed to the greed of the taxgatherer than the produce of cultivated land.⁶

¹ This special local exchange was also known as the *patti chāl batta* or current exchange cess. Captain Pottinger, 31st July 1822, East India Papers IV. 748.

² East India Papers, IV. 744, 748.

³ Captain Pottinger, 31st July 1822, East India Papers IV. 751.

⁴ Captain Pottinger, 31st July 1822, East India Papers IV. 757.

⁵ At the same time when *mirds* land was included in the grass land set apart for state horses, the owners of it got an equivalent. Captain Pottinger, 31st July 1822, East India Papers IV. 744.

⁶ Deccan Riot Commissioners' Report, 1875, para 32 pp. 17-18.

twenty-one sub-divisions with a total of 2155 villages and 554 hamlets.¹ In the following year (1820-21) the number of sub-divisions was nineteen composed of forty-five *pargandás* and *tarafs*.² Each sub-division was placed under a *mámlatdár* or *kamávísár*, and exclusive of alienations yielded an average yearly revenue of £3100 (Rs. 81,000).³

The salaries⁴ of the *mámlatdárs* were regulated as nearly as possible so as to give them £120 (Rs. 1200) a year for every £10,000 (Rs. 1,00,000) they collected. Their clerks and assistants were paid according to the situation and importance of their charges. Some *kamávísárs* had charge of one *pargana*, others of two, and some of even three. In these large divisions respectable clerks had to be

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¹ The sub-divisions were, Ahmadnagar including Ránjangaon; Karda; Párner including Gánjibhoyra and Nigoji; Ráhnri including Belápur, Bárgaon-Nándur, and Vávrád; Sangamner including Dhándarphal; Akola including Kotal and Rápnr; *pránt* Júnar; Nevása including the *phutgaons* or outlying villages of Bijápur and Gondápur; Shevgaon including the town or *kasba* of Mámrádaund; Jámkhed including Kada and Amalner; Bársi including Agalgaon, Rátanjan, Pángri, Pángaon, and outlying villages of Dhoka; Bhosa including outlying villages of Vángi, Mandrup, Mhola, and Karkamb; Indápur including Rásm; Ambar; Érur including outlying villages of Sirur and Dhondalgaon; Násik including Trimbak and Vághera; Sinnar including Daipur; Kumbhári including Kothála and the towns or *kasbas* of Ráhátá and Vávi; Chándor; Pátoda; and Vani including Dindori. Captain Pottinger, 29th May 1821, Bom. Gov. Rev. Rec. 50 of 1822, 161-162; Extract Revenue Letter from Bombay 27th November 1822 in East India Papers III. 795.

² Captain Pottinger, 31st July 1822, East India Papers IV. 725-729. In the first thirteen years of British rule territorial changes were very frequent. The *pránt* of Júnar and the *pargana* of Indápur were transferred to Poona in the beginning of 1820-21 (Fasli 1230) and the districts of Ambar, Ehura, Seur, Dhondalgaon, and some detached villages were made over to the Nizám in April 1821 (Captain Pottinger, 1st October 1821, Bom. Gov. Rev. Rec. 47 of 1822, 250). Bársi, Pángaon, Pángri, Rátanjan, and Agalgaon were attached to the sub-collectorate of Sholápur. In return for Ambar, Ehura, and others ceded to the Nizám, Ahmadnagar received the *parganda* of Karmála and Korti and a number of detached villages, with probably as many people. (Captain Pottinger, 31st July 1822, East India Papers IV. 727-728). In 1822-23 that (Captain Pottinger, 31st July 1822, East India Papers IV. 727-728). In 1822-23 that part of the Sholápur sub-collectorate which lay to the north of the river Bhima was transferred to Ahmadnagar (Bom. Gov. Rev. Rec. 50 of 1822, 501). In 1824-25 the Ahmadnagar collectorate included the ten sub-divisions of Ahmadnagar, Karda, Akola, Sangamner, Nevása, Pátoda, Násik, Sinnar, Vani-Dindori, and Chándor. It also included the Sholápur sub-collectorate consisting of Sholápur, Mohol, Bársi, Karmála, and Korti (Bom. Gov. Rev. Rec. 123 of 1825, 8, 15, 17). During the next three years (1825-1828) the Sholápur sub-collectorate was abolished and three of its sub-divisions, Bársi Karmála and Korti, were added to Ahmadnagar (Bom. Gov. Rev. Rec. 207 of 1828, 501, 503, 505). At the close of 1828 Ahmadnagar included thirteen sub-divisions stretching from Vani-Dindori to Bársi, a distance of 225 miles with a breadth of sixty to 125 miles. It had the Chándor range on the north, the Sahyádris on the west, and the Nizám's territory on the south and east (Mr. Lloyd, Collector, 203 of 26th November 1823, Lithographed Papers, 3). In October 1829 Sholápur was added to Ahmadnagar, and in March 1830 Ahmadnagar was made a principal collectorate with a sub-collector at Sholápur (Mr. Robertson, 12th July 1830, Bom. Gov. Rev. Rec. 352 of 1831, 2). The sub-divisions were Ahmadnagar, Akola, Bársi, Chándor, Karda, Karmála, Korti, Násik, Nevása, Pátoda, Sangamner, Sinnar, Vani-Dindori, and Sholápur. In January 1831 the sub-divisions of Sholápur and Bársi were transferred to Poona. Principal Collector, 5th August 1831, in Bom. Gov. Rev. Rec. 406 of 1832, 235.

³ Captain Pottinger, 31st July 1822, East India Papers, IV. 723-729; Mr. Chaplin, 20th August 1822 (Edition 1877, 58); Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 811.

⁴ The salaries of the *mámlatdárs* amount to less than two per cent of the revenue they collect. Extract Revenue Letter from Bombay, 5th November 1823, in East India Papers III. 811.

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Hereditary,
Officers,
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placed in charge of each petty division.¹ Between May 1820 and December 1821 the expenditure on this branch of the service was reduced by more than one-half.²

Under the Peshwás, during times of good administration, the hereditary revenue officers were carefully watched and attempts were often made to curtail their authority. But under the lax government of the last Peshwa hereditary officers were left in the free enjoyment of their grants, the only service that was expected of them being information of the state of their districts, the registration of grants, and attendance on the *mámlatdárs* of their districts. When the farming system was introduced they became ready instruments of exaction under the revenue farmers. When this farming system was in vogue the revenue farmers used sometimes to withhold part of the share due to the district officers, and in some instances they levied contributions from those district officers or *zamindárs* who were men of little weight or position and were afraid to complain of the exaction. On the other hand in some parts of the district by usurping authority the district officers were enabled to make large sums of money.³ On the British accession the hereditary district officers lost much of the influence and power which had belonged to them as the revenue farmers' chief engines for carrying their exactions into effect. As regards their regular emoluments they were fully as well paid as formerly, and their claims, which, exclusive of some immunities, varied from three to ten per cent, increased with the prosperity of the country.⁴ Still they probably did not actually receive so much as they had made during the last twenty years of Marátha rule. In that period, exclusive of their acknowledged rights, they had various means of obtaining money and grain from the landholders who were led to submit to their demands either from fear of their power or by a wish to secure their interest with the *mámlatdárs*. With these exceptions, the hereditary district officers were perhaps better off under the British than they were under Bájiráv. Under Bájiráv they were liable to be called on to pay cesses and fines for a continuance of their office or on some other pretence, whereas under

¹ The Collector, 20th December 1821, Ahmadnagar Collector's Outward File 10 (1821-22). The size of all the sub-divisions and the salaries of *mámlatdárs* in charge of those sub-divisions had been lately increased, the increase in the salaries being made up by the consolidation of the petty districts. Mr. Chaplin, 20th August 1822 (Ed. 1877, 58).

² The Collector, 20th December 1821, in Ahmadnagar Collector's Outward File 10 (1821-22).

³ The exactions of the *deshmukhs*, *deshpánides*, and other revenue officers who were continued by the British proved so great that most of them had to be dismissed. They lost no opportunity of plundering both government and the landholders. They could not at once be dismissed, for in certain places they possessed considerable influence and the *mámlatdárs* on first taking charge required their help. Where this was the case the authority of Government was enfeebled and abuses were multiplied. Mr. Chaplin, 20th August 1822 (Ed. 1877, 58-59).

⁴ On the introduction of British rule the claims of the *zamindárs* or hereditary revenue officers were preserved according to the ancient custom as far as the custom could be ascertained. Where that was not possible an average of receipts for a series of years was taken, and the percentage laid down in proportion to the revenue of those seasons. Captain Pottinger, 31st July 1822, East India Papers IV. 756.

fixed quantity or a varying share of each landholder's crop; in other places the watchmen were paid in money, and the charge was included under village expenses; and in a third class of villages plots of land were allotted to them. The chief duty of the Bhil and Rāmoshi watchmen in the pay of the British Government was to apprehend criminals and to maintain order. The landholding militia or *shetsanadis* were men who performed the duties of field police or *mahāl shibandis* under the British Government and received an allowance on this account. These field police or messengers were found only in Pārner where there were fifty-eight who received a grain allowance equal to £174 (Rs. 1740) or an average yearly pay of £3 (Rs. 30).¹

Besides the owners of alienated estates landholders belonged to two leading classes, hereditary holders or *mirásdárs* and non-hereditary holders or *upris*.² Hereditary holders were also called people of the place *thalkaris* and *vatandárs*. The term *mirásdár* was used to mark that the landholder belonged to the village rather than to show that he held his land under any special tenure. The *mirásdár* could dispose of or mortgage his land when he liked.³ He could not be ousted from his lands if he refused assent to the terms proposed.⁴ He was not allowed to throw up his land without the Collector's leave.⁵ In 1823 the hereditary rights and privileges of *mirásdárs* seemed occasionally to be the result of long possession and regular uninterrupted payment of the same assessment. Under the name of *watan* or *mirás* the existence of hereditary rights was admitted from the Krishna to the hills which divide the Gangthadi from Khándesh. This practice was of considerable antiquity. Traces were discovered (1818-1823) in accounts of one hundred and fifty years standing, but nothing certain was known of its institution. Immediately before the British accession the heads of villages had commonly exercised the privilege of granting lands on *mirás* tenure. The *mirás* deed or *patra* was delivered on payment of a *biga* fee varying from 2s. to 5s. (Rs. 1-2½). These deeds invariably conferred possession from generation to generation, so long as the grantee or his heirs continued to pay the government assessment according to the established usage of the village. Though not drawn up with much precision or uniformity the *mirás* deeds were attested by the village

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Village Staff,
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Landholders,
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¹ Captain Pottinger, 31st July 1822, East India Papers IV. 740, 741, 743, 752, 753, 754, 757.

² East India Papers IV. 735. Only one village was held on the *icāfat* or special service tenure. It was granted to the *deshmukhs* of that place by the Emperor of Delhi, and Captain Pottinger believed all other *icāfat* villages in the Deccan were enjoyed under the same authority. They were rent-free villages granted to hereditary revenue servants of the crown in addition to their other emoluments. East India Papers IV. 743-744.

³ East India Papers IV. 735.

⁴ If ground was cultivated by a yearly tenant or *upri*, and another man offered to pay more, the yearly tenant might be turned out provided he did not hold the land under a lease or *kaul* particularly specifying that he should hold it as long as he pleased. Captain Pottinger, 31st July 1822, East India Papers IV. 747.

⁵ Captain Pottinger, 31st July 1822, East India Papers IV. 740.

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managers and servants as witnesses and the new *mirásdār* used to make them a present on the occasion. Hindu law authorities and the practice which had obtained showed (1823) that the heads of villages had not an exclusive right to dispose of lands in perpetuity, but the government had often been obliged to connive at the practice. The fees, or part of the fees, were sometimes paid to the government or to propitiate the government officers or to make up the loss in the village rental. Most frequently they were laid out in improving the village or in repairing the temple or public rest-house. Hereditary or *mirás* land was often sold, given, or mortgaged, without the leave of government, though government sometimes interfered. The purchaser was bound to discharge the public dues according to the village rates, whether the land was cultivated or waste; remission was granted only in case of a general failure of crops or of some other serious calamity. A *mirásdār* would sometimes let his land for half, a third, or a fourth of the produce. This did not invalidate his right; but while present, and retaining his right on the land, he was responsible for the assessment. When the *mirásdār* was absent the cultivator to whom he let the land paid the government dues. The assessment on hereditary land was seldom lower than that paid by a yearly or *upri* tenant. When hereditary land was thrown up it was often tilled by a yearly or *upri* tenant at a reduced rent, or on a lease for a term of years. The interest felt by an hereditary holder in his land often enabled him to get twenty-five per cent more from his land than it would have yielded to a yearly tenant. The rent supposed to have been originally fixed at one-half fell to a smaller portion of the produce as the land grew richer from careful tillage. The rent paid by the yearly tenant was less than half of the produce. Having only a precarious interest in the soil, he had to be compensated by a higher immediate profit. An hereditary holder seldom abandoned or disposed of his land except from extreme necessity. If want of money forced him to part with his land, he met with great forbearance, and could regain possession at the close of any temporary lease. If from long absence the land had been granted to another in *mirás* the grantee would not be ejected. But hereditary land was never granted in hereditary possession unless the original holder had for many years ceased to have any connection with it. After the original holder's connection had been broken for many years, government could dispose of the land, or, if the owner refused to sow his land or to pay his rent, he might be compelled to pass a deed of renunciation. *Mirás* was also forfeited by treason or rebellion, provision being usually made for the family. Under the Hindu law of inheritance *mirás* land was liable to be split into very minute shares. But though divided it sometimes remained in the name of the original holder. This seemed (1823) a trace of the *jatha* or federal system which carried a mutual responsibility for the payment of the public revenue and for the maintenance of the widows and families of deceased members of the clan. This system was beneficial and was encouraged by Government. Unless it had been greatly improved hereditary land did not fetch more

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than two or three years' purchase, apparently showing that the assessment left but little to the proprietor. In 1823 the value of *mirás* was said to have decreased under the British as the yearly tenure was almost as valuable. The privileges of an hereditary holder were, in the western districts, freedom from certain cesses, a voice in the village councils, the right of pasture on the village common, and the right of building and of selling a house. In the eastern parts of the district, in addition to these privileges and some further exemptions, the hereditary holder and his wife were entitled to precedence in village ceremonies and meetings, and his social position, especially in the matter of marriages, was higher than the position of a yearly tenant. These immunities and privileges made his condition better than that of a yearly tenant. He had some personal consequence, and, not being liable to ejectment, was animated to exertion and enterprise in the sure prospect of enjoying the fruits of his labour. In some places it was usual for Government to share in improvements. A tax of four or five rupees was laid on each well, or garden rates were levied on dry land when it was turned into garden. This practice, except where it was the established custom, was forbidden as tending to discourage improvements. In some parts on the sanction of long prescription, a special hereditary holder's cess was levied once in three years. In 1823, Government remarked that though this may originally have been an encroachment, the hereditary holder's deed seldom mentioned anything regarding the terms of assessment except that they should be the customary rates.¹

In 1823 the number of hereditary and of yearly tenants in Ahmadnagar was computed to be nearly equal. To the north beyond the Godávri and to the north-east of the hills which divided the highland of Nagar from the lowland of Shevgaon, the existence of hereditary right was less general and the difference between hereditary and yearly tenure was fainter. In the Pátoda districts of the Gangthadi, the special hereditary rights were so far impaired that the practice of buying and selling hereditary land had become obsolete. If poverty prevented an hereditary holder tilling land, he was allowed a partial or a total remission of rent. Indeed throughout Ahmadnagar the grant of remissions to hereditary holders was common though the practice was opposed to the theory of the tenure.² In Akola and probably in other places it was usual to reserve the option of purchase to the relations of the hereditary holder. If the relations of the seller declined the land it was offered to the headman of the village, and after the headman to the chief hereditary holders. This limitation of the right of alienating hereditary property had the effect of maintaining a unity of interest among the members of the village community. In Mr. Chaplin's opinion the custom ought not to be interfered

¹ Extract Revenue Letter from Bombay, 5th Nov. 1823, paras 403-425, East India Papers III. 808-810.

² Mr. Chaplin, 20th Aug. 1822, Ed. 1877, 43-44, notices the case of a *mirás* village being recommended for remission without any special hardship or general failure of crop.

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In consequence of the troubles through which the district had passed in the beginning of the century the Collector, Captain Pottinger, found the utmost difficulty in procuring authentic accounts. None could be obtained showing the collections during a series of years before the introduction of the British Government.¹ The hereditary revenue officers, who should have been able to supply the information, were so ignorant and so jealous of inquiry that it was most tedious and irksome to extort answers from them.² In many cases when the answers were readily given, they were so obviously imperfect that they were of no use for the Collector's purposes.³

Revenue
Settlement,
1818-1822.

The modes of fixing the assessment varied greatly.⁴ In many villages the hereditary holders, like those of Poona, paid one nominally uniform rate of rent, holding more or less land in proportion as it was bad or good. In other villages rates were established for each particular class of land, varying with its quality and situation. A *makta* or fixed rent in some places was also established for parcels of land without reference to any given *bigha* rate. In Ahmadnagar, hereditary holders occupying garden land usually paid garden rates, though only the dry-land rate may have originally been imposed. In Poona, the dry-land rate more commonly obtained, even though the land may have subsequently been turned into garden.⁵ About 100 Dindori villages, formerly paid a plough-cess, a pair of bullocks paying ten, fifteen, or twenty

cultivators. By the *mundbandi* or *kasbandi* system men are induced to fix to particular spots, and scope is allowed for the improvement of the farms or estates, while the amelioration of the condition of the holders of such lands goes hand in hand with the more certain realization by Government of its revenues.⁶

¹ Captain Pottinger, 31st January and 31st July 1822, East India Papers IV. 723, 724, 731, 732; and Mr. Harrison, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 31-32.

² The hereditary district officers and village headmen, even where they had preserved some old accounts, were at first very backward in producing them. Latterly as they saw our actions agreed with our declarations, they did not hesitate to show them. Captain Pottinger, 31st January 1822, East India Papers IV. 723-724.

³ Captain Pottinger, Collector, 29th May 1821, Rev. Rec. 50 of 1822, 160.

⁴ They were much the same as in Poona. 'The rates of assessment vary in different parts of Poona. In villages where hereditary *miras* land is found there is commonly one uniform *dar* or rate for all lands. This rate is adapted to the different qualities of soil by assigning a larger or smaller quantity of land to the *bigha*, according as the ground is bad or good. In some villages separate rates, supposed to be those established by Malik Ambar, are fixed for each class of land. Little dependence is to be placed on the *Lulkarni's* records or the traditions of the old rates, and those levied by the Maratha *madmalddars* have been variable. In the villages where hereditary or *miras* land is found, the holders usually apportion the land among themselves with reference to its known produce; in other villages each holder pays according to an established classification. In some villages, under the *mundbandi* plan, the land is divided into parcels, paying a *makta* or fixed rent, the data for which are not now known. When relinquished the parcels are rented out at or below the *makta* as may be offered, or at an *idra* rising by degrees to the full rent. In such villages extra assessments are levied on the holders in proportion to their respective rents. The *mund* rent is considered permanent, and should not be exceeded; to tenants-at-will *supra* the rate is sometimes reduced. In a few villages each field pays a fixed rent and this method, which is the *mundbandi* plan more in detail, is called *tika*.' Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 467; Mr. Chaplin, 20th August 1822 (Id. 1877, 27) and in Bom. Gov. Rev. Rec. 68 of 1823, 156.

⁵ Ext. Rev. Letter from Bombay, 5th Nov. 1823, East India Papers III. 806,

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to have prevailed for any considerable period, only a small increase was laid on, to be raised yearly till the rents should reach the old *kamál* standard.¹

The chief changes introduced by Captain Pottinger in the Maráthi revenue system were that revenue farming was abolished and a settlement with individual landholders was made either by himself or by his *kamávísádrs* in conjunction with the *pátíls*. The legitimate authority of the *pátíls* of villages was substituted for much arbitrary power. Captain Pottinger never allowed the rents of deceased or deserted husbandmen to be levied on the village except with his own sanction. He found that the only object of the *deshmukhs* and other hereditary officers was to mislead and to plunder both the Government and the landholders, and he therefore acted as much as possible without their help. He forbade, under the severest penalties, the levy of any kind of assessment beyond the amount shown in the Government accounts. When the rent settlement or *jamábandi* was going forward, he admitted all landholders into his office and made all arrangements public. When a landholder represented to him that he was paying for more ground than he tilled, his land was measured and either the rent was lowered or the landholder was shown that he was not charged too much.² Regular collections of rents were made directly from the landholders instead of through the village moneylender. The landholder enjoyed greater security of property, and he was not burthened with extra or irregular cesses.³ The landholder received a paper or *patta* defining his rent and obtained a receipt for all payments. If in distress, he got an advance which had seldom been done by the former government. He paid his instalments at regular periods in any good coin he liked, without being compelled to discharge them in a particular currency.⁴

Captain Pottinger's mode of settlement was as follows: About a week before he expected to arrive at a sub-division, he sent orders to the *kamávísádr* to summon the village headmen and accountants, and to obtain from them statements of the cultivation of their villages. These cultivation statements were made out according to a given form, and showed the increase and decrease of tillage with the causes. On his arrival at a village, these statements were submitted to the Collector through his head clerk or *shirastédár*; and inquiries were set on foot by sending clerks to the different groups of villages to test the correctness of the returns. If the returns were found to be correct, the *patta* or lease was prepared, and, where any difference was discovered, the required alterations were made, and the headmen were occasionally fined or suspended

¹ Ext. Rev. Letter from Bombay, 27th Nov. 1822, East India Papers III. 795.

² Captain Pottinger, 31st January 1822, East India Papers IV. 720-721. Some of these rules were in force in particular places under the Maráthás. But they were certainly not carried to the extent they were in Captain Pottinger's time, and the satisfaction and confidence of the smaller landholders was increased in proportion.

³ One species of exaction was the giving of provisions and forage by the public for the use of themselves or of government, payment being postponed or more or less exacted. Mr. Chaplin, 20th August 1822, Ed. 1877, 63.

⁴ Mr. Chaplin, 20th August 1822, Ed. 1877, 63-64; and Extract Revenue Letter from Bombay, 5th November 1823, East India Papers III. 812.

for a time. These investigations usually took eight or ten days, which was the longest time a Collector could spare to this portion of his duties in any sub-division. The landholders of a certain number of the nearest villages were then brought and an individual or *kuldar* settlement was made. After this the papers or *pattis* were publicly made over to the headmen and to the individual landholders and all were allowed to return to their homes. Each headman furnished an agreement binding himself to see the rent discharged and each landholder in like manner gave a ticket on which his name was written and the amount he was to pay. In cases where the *kamavisdars* made the individual settlement,¹ they first prepared the leases and sent them to be sealed by the Collector. After this they were sent back and distributed to the landholders whose receipts were taken and recorded.²

Captain Pottinger abolished all sorts of restrictions as to the period of removing and disposing of the crops. He was satisfied that had he not done so there would have been heavy balances outstanding against every sub-division in the collectorate.³ Under the British the rent was paid in six instalments or *kists*. The proportion the different instalments bore was out of a hundred, ten parts in November, ten in December, and twenty in each of the four months from January to April. About one-fifth of the revenue was usually unpaid on the 30th April. This indulgence, while it made little difference to Government, was of the greatest consequence to the landholders as it gave them time to pay the last instalment without borrowing from moneylenders or *sarkars*. Further, the concession tended to the realization of the total revenue. In no part of the country were the balances of the Government dues so small as in Ahmadnagar. As regards the coin in which the revenue was paid it was collected at certain fixed rates with reference to the *ankushi* rupees.⁴

Like the *kamavisdars* of the late government, the British *maimlatdars* had the general superintendence of village expenses.

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years. When waste land was turned into garden land, five years of gradually rising rents were generally allowed.¹

No non-hereditary or *upri* holder, whether he held for a year or on a lease for a term of years, was forced to keep his land when he was anxious to give it up. At the same time he was never allowed to give up land that was covered with brushwood. At the close of a lease the non-hereditary holder was seldom able to keep his holding. This was due to the jealousy of the head of the village who feared that by making improvements the non-hereditary holder might gain hereditary rights. The headman was also anxious to get new holders for the lands held by *upris* on the expiry of the lease, in the hope that he might indirectly gain the *mirás* rights for himself. The village authorities put every difficulty in the way of non-hereditary holders and discouraged improvements.² For this reason Captain Pottinger took the power of granting leases from the village authorities and gave it to the *mámlatdárs*.³

In the arrangements for granting leases on rising or *istára* rents Mr. Chaplin found several defects. He thought that the conditions of the lease did not ensure the headman's granting waste lands according to fixed rules. The people were not secure from exactions; nor was there any provision to enable the Collector to ascertain what leases were granted and how far their provisions were carried out. In some places the settlement was made on a lease not conformable to the regular rules. The term of reduced rental varied from three to seven years. The lease laid down a loose classification and assessment of the land, in conformity to which the heads of villages agreed to pay the increase. But the system accorded neither with a village lease nor with an individual or personal settlement; and the rules were indefinite and vague. The system failed either to secure the husbandman against exactions or the Government against misappropriation. In the villages subsequently transferred from Ahmadnagar to Poona leases had been granted to the heads of villages and could not be superseded without breach of faith. Besides there were several conditions in the leases which were often abused, sometimes to the injury of the husbandman and sometimes to the injury of Government. Though the rent of hereditary or *mirás* land should strictly be unvarying, hereditary land was occasionally granted on leases with rising rentals. Considering these defects, Mr. Chaplin proposed the following changes in the provisions for the grant of leases on rising rentals: That in all *istáras* or leases on rising rent there ought to be a clause binding the renter to keep separate registers of the fields for which the holders paid the full rent and of those which were to be held on leases or *kauls*. That the distinction between these two classes of fields should be marked in the landholders' deeds or *rayatár pattás*. That in enumerating the fields held on lease or *kaul*, their area in *bighás* and the amount of rent to be paid till the expiry of the lease should be specified.

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¹ Mr. Chaplin, 20th August 1822, para 96, Ld. 1877, 29. Bom. Gov. S.L. CXXIII.
² Mr. Chaplin, 20th August 1822, Ed. 1877, 30.
³ Captain Pottinger, 1822, East India Papers IV. 740, 744.

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Survey,
1825-1828.

And that registers of all individual leases should be kept and furnished to the head-quarters or *huzur kacheri* and all changes should be noted at the time of settlement.¹

Among the earliest measures suggested to acquire a better knowledge of the country was a survey.² The survey known as the old Deccan survey was introduced into part of Ahmadnagar between 1825 and 1828, but the measurements and classifications then made were never put to any use.³

Alienations.

The amount of alienated or *inām* land in Ahmadnagar was small. Up to 1822 there was no special inquiry. The Collector during his tour examined recent alleged grants. Many were found to be invalid, but he believed that few false alienations had escaped notice.⁴

Cesses,
1818-1826.

Under the Peshwās many cesses had been added to the original assessment. These cesses, of which a list is given in a footnote, were levied both on hereditary and on non-hereditary landholders. All of these cesses were not levied from any one village, but there was no village that had not to pay several of them. Under the British the most oppressive were abolished and the rest continued.⁵ In 1822, thirty-six cesses were levied from the holders of land, some of which were collected from the land, some from the village, and some from the landholder. Under the British most of these cesses were paid in cash instead of in kind.⁶

¹ Mr. Chaplin, 20th August 1822, Ed. 1877, 10-11.

² In 1821 (October 1), Captain Pottinger observed, 'Some of the arrangements proposed by Mr. Crawford can be brought about only very progressively and perhaps cannot be introduced till the whole country is surveyed, measured, and the ground classed according to the plan adopted in the ceded districts.' Bom. Gov. Rev. Rec. 47 of 1822, 257.

³ Mr. Stack's British India Land Revenue Settlement Memorandum (1880), 469. East India Papers III. 813.

⁴ Mr. Chaplin, 20th August 1822, Ed. 1877, 56.

⁵ Mr. Chaplin, 20th August 1822, Ed. 1877, 24.

⁶ These thirty-six cesses were: (1) *galla patti* or *kharedi galla*, that is grain taken from the husbandmen at less than the market price for the supply of forts or of the government horse; (2) *kadba*, originally straw levied as forage: this cess or *bāb* was (1826) found only in the sub-divisions of Nagar Karda and Sangamner, and amounted to Rs. 1997; (3) *ambādi*, originally horse-ropes, amounted in 1826 to Rs. 16 in Nagar, Rs. 43 in Karda, and Rs. 41 in Sinnar, or Rs. 100 in all; (4) *garat katāi*, originally cut grass for the government cattle and horse, amounted in 1826 to Rs. 1369 in Nagar, Rs. 1599 in Chāndor, Rs. 356 in Karda, Rs. 60 in Sangamner, Rs. 670 in Akola, Rs. 4 in Nevāsa, Rs. 100 in Sinnar, and Rs. 308 in Pātoda, or Rs. 4466 in all; (5) *kharch patti*, a money cess to meet village expenses, amounted in 1826 to Rs. 21,257 in Nāsik, Rs. 7749 in Chāndor, Rs. 47 in Dindori, Rs. 230 in Nagar, Rs. 666 in Karda, Rs. 99 in Akola, and Rs. 428 in Nevāsa, or Rs. 30,476 in all; (6) *til sankrant*, an offering at the *sankrant* (January 12th) originally in sesame seed, amounted to Rs. 29 in Kumbhāri and Rs. 10 in Nagar; (7) *charmi joda*, originally a pair of shoes taken from the Chāmbhār, afterwards a money claim on landholders; (8) *bazār batta* and (9) *shirasta batta*, exchange on coins; the *shirasta batta* was in Nagar at two and three per cent Rs. 2139, in Pārner at three per cent Rs. 2165, in Karda at three per cent Rs. 202, in Kotul at two per cent Rs. 291, and in Nāsik at one per cent Rs. 1367, total Rs. 6164; (10) *tup patti*, originally a levy of clarified butter, amounted in 1826 to Rs. 876; (11) *gurhal patti*, originally a levy of unrefined sugar, chiefly in Pārner amounted to Rs. 70; (12) *kulkarni mushāhira*, originally a claim of the *kulkarnis*; (13) *pān tattya*, a particular leaf used in thatching; (14) *sut*, originally horse ropes; (15) *ghugri* and *havildāri*, the threshing floor watcher's cess, amounted to Rs. 22,908, Rs. 17,797 being on account of *ghugri* and Rs. 5111 of *havildāri* or charge; (16) *dasara bhet* or *dasara bakra*, originally a goat sacrificed on Dasara Day (September-October), amounted in 1826 to Rs. 146 in Akola, Rs. 144 in Sinnar, and Rs. 59 in Kumbhāri, or Rs. 349 in all; (17) *mirās patti*, an irregular cess levied once in three years on *mirāsdaars* in the Junnar

Besides cesses levied from landholders, some non-agricultural or professional taxes were brought under *sāyar* or miscellaneous revenue. Of these the chief was the *mohtarfa*, which included house and shop taxes, loom taxes, taxes on traders, taxes on professions, and a house-tax collected from a few landholders. The Ahmadnagar traders had little to complain of in the matter of taxation. The taxes were lighter than either in Poona or in Khândesh, and the traders were much better off than in Dhárwār.¹ The traders were divided into several classes and the different persons in each class were assessed at a very arbitrary estimate of their wealth. The highest payment made by moneylenders or *sāvkhars* was £4 (Rs. 40) a year; by moneychangers or shroffs about £3 18s. (Rs. 39); by first class grocers £5 (Rs. 50); by grain-dealers 6s. to £3 (Rs. 3-30); by petty moneychangers and the sellers of vegetables fruit and tobacco, $\frac{1}{2}$ a. or a half-penny a day. This last was the heaviest compared with the profits. All of the others, though irregular, were light. A great objection to the system was that many wealthy traders paid nothing. The cesses on craftsmen varied from 2s. to £3 (Rs. 1-30) a year. They were very unequal and were lighter in the country than in large towns. Some craftsmen were exempted on the ground that they worked for government.²

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Cesses,
1818-1822.

villages transferred to Ahmadnagar; (18) *bhel*, originally a present at the time of fixing the rental; (19) *bār patti*; (20) *ghugri*, originally a trifling cess in grain belonging to the *pūtil*; (21) *māl kdtui*, originally a fine of Re. 1 for leave to cut the crops, amounted in 1826 to Rs. 60 in Akola, Rs. 49 in Sinnar, and Rs. 29 in Kumbhāri, or Rs. 135 in nil; (22) *pūndal*, originally a cess in green *jadri* for horses in the Nagar subdivision, amounted in 1826 to Rs. 5; (23) *kalad patti*, a tax on the growth of turmeric; (24) *kalā pāyli*, an undefined impost in grain; (25) *hurda*, originally a present of toasted ears of corn; (26) *tabarrak patti*, a cess paid by an endowed Muhammadan; (27) *rui khor*, a cess collected from the village of Devi Bhojra on account of charcoal, formerly supplied by it for the manufacture of gunpowder, when the village was assigned to the arsenal or *tofkhdna*: in 1826 it amounted to Rs. 15; the Collector remarks (1826), 'this appears to be an extra assessment on this village and on that ground might be remitted'; (28) *kharēdi tota*, this cess was on account of supplies of fine rice in kind, which villages were obliged to make at lower than the *bazār* rates and in cases where the rice was not supplied this difference of price was exacted, from Nagar Rs. 15 and Akola *mahāl* Rs. 111, total 126; the Collector remarks (1826) 'the amount of this cess should be transferred to the revenue, and not kept as a separate item in the accounts; the rice assessed is particularly fine'; (29) *sut senta*, cotton thread supplied by Devi Bhojra gratis for the purpose of making matches while the village was under the arsenal or *tofkhdna*; the amount was only Rs. 7 and the Collector thought it might be remitted; (30) *Lakshmi Nārdyan patti*, this was a cess collected for this temple, and the allowance was (1826) paid from the treasury, the cess was (1826) credited to Government; (31) *guru vanchardī*, this was a collection from strangers who grazed to Government; (32) *guru vanchardī*, this was a collection from sheep and goats, it was (32) *mendi vanchardī*, this was a similar collection from sheep and goats, it was generally farmed and amounted to Rs. 8500; (33) *inām chitnāval*, this was a cess from *ināmdars* according to an established rate, Ahmadnagar Rs. 917, Karda Rs. 10, Akola Rs. 16, Nevāsa Rs. 110, Nāsik Rs. 40, total Rs. 1093; (34) *ālhar hadola*, this was an old established cess on *ināms* held by *Mhārs* at different rates on the *chāhur* of 120 *bighās*; it amounted to the following sums: Ahmadnagar Rs. 1305, Karda Rs. 1757, Sangamner Rs. 2125, Akola Rs. 1477, Nevāsa Rs. 1,439, Nāsik Rs. 4495, Rs. 1568, Chāndor Rs. 1767, Pātoda Rs. 1522, Dindori Rs. 1989, total Sinnar Rs. 19,634; (35) *halavatti*, this was a cess on land held on condition of drawing water for the village cattle in Nevāsa; it amounted to Rs. 4; (36) *mohoruna*, which was similar to *inām chitnāval* in Sangamner, amounted to Rs. 241. Mr. Chaplin, 20th August 1822 (Ed. 1877, 141-142), and Collector, 28th September 1826.

20th August 1822 (Ed. 1877, 141-142), and Collector, 28th September 1826.

¹ Mr. Chaplin, 20th August 1822, Ed. 1877, 54-55.

² Ext. Rev. Letter from Bombay, 5th November 1823, East India Papers III. 810.

wrote, 'If it had not been for the cholera the change would have been quite surprising.' During the first year the whole of the great area of freshly tilled land was held free of rent, and the full rental would not be levied for five or six years. Along with the spread of tillage and the increase in the rental, the state of the husbandmen was improving. The Kunbis were gradually freeing themselves from their embarrassments with moneylenders and the number of suits for debt had greatly fallen.¹ Want of rain at the close of 1821 (1820?) (November-December) caused a failure in the late or *rabi* crop, and considerable remissions were granted.² The rainy season of 1821 (June to October) was favourable, and except in Kumbhāri, Korhāla, Rāhūri, and Belāpur, where the fall was short and large remissions (£1900) were granted, the crops were fine. On the whole, 1821-22 was a prosperous year. Grain prices were still fairly high. The labour and capital of the country were strained to the utmost.³ The area of waste land brought under tillage had risen to 500,000 *bighās*; nineteen villages had been repeopled; all the disbanded soldiery had become husbandmen and numbers had come from the neighbouring Nizām and Sindia villages.⁴ During the four years ending 1821-22 the Collector met with no important difficulty in realizing the revenue. In no case where the cultivator was present was distraint necessary.⁵ This was partly due to Captain Pottinger's leniency in not pressing for payment as soon as the instalment fell due. To force payment of the instalments as soon as they fell due would have driven the people to the moneylender and they would have been impoverished by the extortion of a rapacious and usurious

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being the first year, free of rent and that in some districts they will not be called on to pay the full amount of rent for five or even for six seasons more. It is a highly pleasing reflection that by this great encouragement, while we are bettering the circumstances of thousands of our distressed and impoverished subjects, the resources of the country and the just dues of Government are improving and increasing as rapidly as the most sanguine expectations could have looked for.' Collector's Outward File 10 (1821-22).

¹ Captain Pottinger thought (East India Papers IV. 724) that the cause of the fall in the number of suits for debt was that the parties had begun to see the wisdom of coming to terms without going to court. Mr. Chaplin (20th August 1822, Ed. 1877, 105) thought Captain Pottinger's view a little highly coloured. In his opinion moneylenders had ceased to press their claims because many of them had been declared inadmissible.

² Ex. Rev. Letter from Bombay 27th Nov. 1822, East India Papers III. 796.

³ Mr. Lumsden, Collector, 14th March 1823, Rev. Rec. 207 of 1823, 506.

⁴ Captain Pottinger, 31st January and 31st July 1822, East India Papers IV. 724, 726, 744; Mr. Chaplin, 20th August 1822 (Ed. 1877, 107). The Nizām was forced to grant his people easier rents and win them back by the offer of leases (Mr. Chaplin). On the 31st of January 1822, Captain Pottinger wrote: 'The tillage of waste land augmenting every month. In the two districts received (1820-21) from the Nizām, the quantity of ground already ploughed exceeds 30,000 *bighās*. I am at present making arrangements for classing and fixing the rent of all that was formerly under cultivation, as well as that which has been recently tilled or remains to be tilled.' East India Papers IV. 724.

⁵ 'It is frequently requisite to write to the *māmlatdārs* strong injunctions and even to stop their pay and threaten them with dismissal if they do not send in the revenue in proper time.' Beyond this I have not had occasion to go. In 1821-22, a landholder absconded with rent unpaid. As he had a large stock of cattle which he left with his son, I ordered the *māmlatdār* to have as many of the bullocks sold as would discharge the Government dues. The *patils* and others of the village bought in the cattle for the boy, and the absentee afterwards returned to his house.' Capt. Pottinger, 31st July 1822, East India Papers IV. 730-731.

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1818-1822.

1822-1825.

Márwári.¹ About one-fifth of the settlement remained to be annually collected at the close of the official year of accounts. The balances due up to the 30th of April 1822 for 1820-21 (*Fasli* 1230) were £80 (Rs. 800) on account of land revenue and £6666 (Rs. 66,660) on account of customs revenue, and for 1821-22 (*Fasli* 1231) £40,785 (Rs. 4,07,850) on account of land revenue and £18,236 (Rs. 1,32,360) on account of customs revenue.²

With 1821-22 the period of rapid progress came to a close. Over a great part of the country similar causes had produced the same effects as in Ahmadnagar. Settled government and the disbandment of troops had thrown on the land large bodies of people who had formerly been otherwise employed. None of them were men of capital. They grew only the commonest crops. There was no demand for the produce and the grain could not be stored as it had to be sold to pay the money rental. The effect was disastrous. If the harvest was good grain had little or no value, and the people had to dispose of the whole crop to the moneylender or grain-dealer to meet the Government rent. If a failure of crops followed the landholders benefited nothing by the rise in prices as all the stores were in the moneylenders' and grain-dealers' hands. The effect of the fine harvest of 1821 was not noticed till the close of the year. Then, on the 31st of July 1822, Capt. Pottinger warned Government that grain was becoming so cheap that he feared there would be great difficulty in realising the revenue. So plentiful was grain that landholders found it difficult, almost impossible, to sell their produce.³ The fall in prices was unprecedented. Indian millet or *javari*, the staple grain of the district, fell from thirty to ninety *shers* the rupee. A fine cold-weather harvest affected pulse as well as grain.⁴ This fall in the price of field produce was followed by a shrinking in the tillage area from *bighás* 2,154,396 in 1821-22 to *bighás* 1,981,182 in 1822-23; by a fall in gross revenue from £235,053 (Rs. 23,50,530) in 1821-22 to £220,359 (Rs. 22,03,590) in 1822-23; and by a rise in remissions from £9742 to £29,640 (Rs. 97,420 - Rs. 2,96,400).⁵ The plenty of 1821 and 1822 was followed by two years of scarcity.⁶ In 1823-24 the rainfall was short and the harvest was poor; 1824-25 was worse. The failure of rain was so complete that in September Captain Pottinger spent £20 (Rs. 200) in performing

¹ Captain Pottinger, 31st July 1822, East India Papers IV. 731.

² These outstandings were chiefly due to the ravages of cholera. The rest was partly owing to the return to their homes of people who had come from other parts of the country. Captain Pottinger, 31st July 1822, East India Papers IV. 729.

³ Captain Pottinger, 31st July 1822, East India Papers IV. 730.

⁴ Mr. Chaplin, 20th August 1822 (Ed. 1877, 61); the Collector, 5th December 1822; Mr. Harrison, 28th September 1836 in Bom. Gov. Rev. Rec. 692 of 1836, 35-37. *Javari* fell from thirty-four *shers* the rupee in 1818 to about ninety in November 1822; *tajiri* from twenty-five to about seventy; wheat from twenty-five to about thirty-three and gram from twenty-four to about thirty. Collector, 5th December 1822 and Bom. Gov. Rev. Rec. 17 part 1 of 1836, 200. In December 1822 the prospects of a large cold-weather crop brought gram down from thirty-two to forty *shers*. Collector, 5th December 1822.

⁵ Mr. Lumsden, 14th March 1825, Bom. Gov. Rev. Rec. 207 of 1828, 503-505.

⁶ Mr. Harrison, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 37-38.

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1826-1828.

number of bad seasons remembered by the people was much greater than either in Gujarát or in the Konkan. The people struck him as curiously averse from mercantile pursuits. Almost the only moneylenders and shopkeepers were foreigners, Márwáris or Gujarátis. These men came as needy adventurers, usually beginning as servants to one of their countrymen. They soon set up for themselves and in a few years went back to their country to get married in very different circumstances from those in which they left their homes. Some were satisfied with little and stayed but a short time. But many returned and settled in the Deccan where, Mr. Dunlop expected, they would soon form a numerous body.¹ Mr. Dunlop saw no reason to expect any improvement in the state of the people. Almost all were husbandmen. There was no local demand sufficient to dispose of the produce of a good or even of a fair harvest and the distance from water-carriage and from markets rendered the surplus grain of little value. Some good, he thought, might be done by encouraging horse-breeding.² Poverty was the great evil. The people were too poor to grow anything but the cheapest grains. These in seasons of plenty were almost valueless, and the landholders had to go to the moneylender or the grain-merchant in order that the rent might be paid in money. When a failure of rain came they had no stores and gained nothing by the rise in prices. Either way there was trouble, the crops were bad or the prices were bad.³ The poverty of the people was not without some advantages. Unlike the Gujarát cultivators, the Deccan Kunbis were nearly free from the folly of contracting debts on the occasions of marriages and deaths. Their feast expenses were moderate and to a great extent were met by the presents made by the guests. The Nagar peasants were also strictly sober and free from the consequences of debauchery which were so injurious to the lower castes of Hindus on the coast. The climate was healthy and there was little danger to life or property either from wild beasts or from gang robbers.⁴

A system of village accounts was introduced by Mr. Dunlop in 1825. It was sanctioned in 1825, and in 1828 had proved a useful reform.⁵

In November 1828 the Collector, Mr. Boyd, furnished Government with a detailed statistical account of the district and of the revenue system. The Ahmadnagar Collectorate stretched from Vani-Dindori to Bársi, a distance of 225 miles, with a breadth varying from sixty to 125 miles. The district was bounded on the north by the Chándor range, on the east by the Nizám's territories, on the south by the Nizám's territories and the Poona collectorate, and on the west by the Poona collectorate and the Sahyádrí hills. It was divided into thirteen revenue divisions each under an officer styled

¹ Mr. Dunlop, Collector, 8th Dec. 1826, Bom. Gov. Rev. Rec. 156 of 1827, 23-24.

² Mr. Dunlop, 8th December 1826, Bom. Gov. Rev. Rec. 156 of 1827, 16.

³ Mr. Lumsden, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 572.

⁴ Mr. Lumsden, 14th March 1828, Bom. Gov. Rev. Rec. 207 of 1828, 565-566.

⁵ Mr. Dunlop, 8th December 1826, Bom. Gov. Rev. Rec. 156 of 1827, 3; Mr. Lumsden, 14th March 1828, Rev. Rec. 207 of 1828, 563. Bom. Gov. Sel. VI. 62.

kamāvisdār or *māmlatdār*. Of these the divisions of Násik, Vani-Dindori, Chándor, Sinnar, Pátoda, Nevása, Sangamner, Bársi, and Korti were on the whole level; while Ahmadnagar, Karmála, Karda, and Akola were hilly. There were three leading varieties of soil, black *káli*, whitish *maul*(?), and stony *barad*. Watered lands, both black and white, yielded sugarcane, groundnuts, red pepper, wheat, gram, turmeric, and vegetables. Dry black land was sown with wheat, gram, Indian millet, and oil-plants. Dry white land produced *bájri*, *juári*, pulse, and a variety of small grains. The stony land was similar to the white land but very rocky and hilly; it gave the same crops of a poorer quality. In Sinnar, Akola, and Násik, a good deal of rice was grown especially in the villages near the Sahyádrí hills. - The harvest began in September and ended about March. It contained three divisions, an early crop known as *tusár*, a middle crop known as *kharif*, and a late crop known as *rabi*. The early or *tusár* crop was sown in June and reaped in September; it chiefly consisted of pulse, *mug* and *udid*, and millet. The middle crop or *kharif* was sown in July and August and reaped in October and November; like the early crop it chiefly consisted of millet and pulse. The late crop or *rabi* was sown in September and October and reaped in February and March. This crop included wheat, gram, *juári*, and oil-plants.

The cultivating classes were Marátha Kunbis, Vanjáris, and a division of Kolistermed Hindu Kolis. In Bársi, about one-fourth were Lingáyats and Musalmáns. The chief land tenures were *mirás* or hereditary tenure in which Government had not the right to deprive the holder of his field unless he failed to pay the rent. The hereditary holder was not supposed to pay less for his land than the non-hereditary holder or *upri*. The chief advantages he gained were higher social position, under the former government freedom from forced service, and the satisfaction of knowing that so long as he paid the rent due to Government he could not be driven from his paternal fields. Even if he left his hereditary land unclaimed or *gatkul* for sixty or a hundred years, he might claim it though it had meanwhile been granted to some one else as an hereditary property. The non-hereditary landholder or *upri* had formerly differed little from a yearly tenant. Under the British system he had all the substantial benefits of the hereditary holder. So long as he paid his rent he was as secure in his lands as his *mirási* neighbour; this change had so far lowered the value of the *mirás* tenure that a sale of the hereditary right, which had been common under the former government, was scarcely heard of. To encourage the redeeming of waste bush lands to tillage, leases or *kauls* had been granted on rentals gradually rising till they reached the full rent which was known as *sosti* or *bharkas*. These leases of waste arable land varied in length from one to seven years. Mr. Boyd noticed with approval the estate or plot tenure called *kis-bandi*. This tenure, he thought, was profitable both to Government and to the holder. The interests of Government were guarded as the risk of giving up bad land and tilling only the best was prevented and the rent of the poorer lands secured, whether they were tilled or waste.

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The holder found the estate system beneficial as Government accepted a moderate assessment and as the estate or *kás* contained a share of different kinds of lands as well as rights to watercourses, firewood, and grazing grounds.¹ The estate or *kás* tenure was found in only four villages. In a few parts of the district the rent was collected by a plough or *aut* cess. This cess varied from 8s. to £1 12s. (Rs. 4-Rs. 16) on what was supposed to be the area which one pair of bullocks could till. In the wild hilly or *dáng* villages in the west, where the soil was poor, the land was cropped for three years and then given up. This was known as the throwing up or *ulta* system. In the first year the land was assessed at 6d. (4 *as.*) a *bigha*; in the second year the *bigha* rate rose to 1s. (8 *as.*), and in the third year it again fell to 6d. (4 *as.*). After the third year fresh lands could be taken on the same terms. Of *inám* that is alienated or freehold tenures there were seven varieties: *inám* or alienated land free from all demand from Government and in general subject to the rights and perquisites of *haldárs* that is hereditary district officers and village claimants; *pásodi*, land held rent-free by the heads of villages; *devasthán*, land set apart for the support of religious establishments; *saranjám*, land held for service; *ját saranjám*, land held in personal grant for which service was not expected; *shetsanadi*, land granted for special local service as divisional police; and *náikvádi*, lands granted to village watchmen.

The revenue was collected under three chief heads, *jámin báb* or land revenue, *sáyar báb* or miscellaneous taxes, and *jakát* or customs. Under the general head of land revenue came *nagdi báb* or a cash payment not included in the regular rent; *van charái* or grazing farms, *ghugri* a payment in grain commuted to money, and an infinite variety of similar taxes originally in grain but changed to cash. *Sáyar* revenue included, besides minor items, the *mohhtarfa* or town tax on professions, *baluta* or a tax levied on hereditary craftsmen, *rábta* or a commuted payment into cash for service levied upon the *Mhárs*, and *ábkári* or a tax on the distillation and sale of liquors. Under customs came *rahdari* or transit duties; *thal bharit*, a tax levied on leaving the place where merchandise was first packed or carted; *thal mod*, a tax on the sale of merchandise; and *nakás* or a tax on animals. These sources of customs revenue were farmed yearly to the highest bidder.

There were four hereditary revenue officers, the *deshmukh*, *deshpánde*, *pátíl*, and *kulkarni*. The *pátíl* performed revenue duties of high importance. He attended to the general management of the village lands, prevented the throwing up of land, and the desertion or idleness of landholders. He collected the revenue and carried into effect the orders of Government. The *kulkarni* was the village

¹ Mr. Boyd gives the example of an estate or *kás* 14½ *bighás* in area. In this plot there were: first class garden land ½ *bigha* at Rs. 5, Rs. 2½; second class garden land one *bigha* at Rs. 3, Rs. 3; good dry land 4 *bighás* at 12 *as.*, Rs. 3; and poor dry land 9 *bighás* at 2 *as.*, Rs. 1½; total 14½ *bighás* assessed at Rs. 9½. This gives an average of *as.* 10½ the *bigha*.

accountant and general helper of the *pâtîl*. His records contained registers of all the village lands, their divisions and qualities, the names of the holders of land, and a record of sales of land and of rents. He entered all revenue payments in a simple and useful day-book and ledger. What the headman and the accountant were to a village, the *deshmukh* or superintendent and the *deshpânde* or accountant were to a sub-division or group of villages. Under the elaborate system of village records introduced by the British, the importance of the *deshmukh* and *deshpânde* had greatly declined. All the duties which the *deshmukhs* had still to perform were occasionally to produce their records and attend at the settlement of a boundary dispute. The *deshpânde* was more useful. He kept up a set of books on the new principle, and examined the *kulkarnis'* records and countersigned their balances.

The yearly rent settlement or *jamâbandî* was begun as soon as possible after the close of the rainy season. The *kamâvisdâr* or head sub-divisional officer was instructed to travel through his districts as soon as the state of the crops enabled him to form an estimate of the produce. In each village he called for tillage lists or *lâvni patrahs*. These lists were made out by fields or *tikevâr*. It was the *kamâvisdâr's* duty to ascertain the correctness of the statements and to examine any fields in which the holders complained that crops had failed. When the *pâtîls* reported that the crops were good, no examination took place unless the *kamâvisdâr* had reason to suppose that increased tillage had not been brought to account. Frauds of this sort had formerly been committed but were rapidly decreasing. When the Collector came on tour to any part of the district, the headmen and accountants of the neighbouring villages attended at the Collector's camp, and clerks from the Collector's establishment were sent to examine villages whose loss of crops or decline in cultivation pointed them out as requiring special investigation. This examination afforded a check both on the *kamâvisdârs* and on the village statements. It guarded the landholders from the mistaken zeal of public servants anxious to increase the revenue, and it protected Government from loss by district and village officers joining to keep back a share of the revenue. In addition to this inquiry by the clerks on his staff, the Collector himself examined several villages in each group and visited every field attended by its owner. This practice was particularly agreeable to the people and this sample or *nimtâna* system threw much light on the way in which the sub-divisional officers had prepared the settlement. When the testing was completed and the amount of remissions fixed, the village statement or *ijâra patta* was prepared showing the revenue due to Government, the remissions, and other particulars. This statement was delivered to the headman who presented an acknowledgment or *muchalla* agreeing to the settlement and binding himself to make good the amount. The *kamâvisdâr* then drew up individual agreements or *ayatvâr pattâs*. The individual agreements were as a rule not delivered for one or two months after the revenue settlement. They could not be made out before the settlement, and the *kamâvis-*

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men who occupied unsown lands or who reaped no crops were in most instances too poor to fulfil their obligations. Compared with the year before, the collections showed a fall of £40,735 (Rs. 4,07,350).¹

The season of 1830-31 promised well but turned out unfavourable. In Sinnar the early grain or *kharif* crops of about twenty villages were very poor, and there were serious failures of the late or *rabi* harvest in Pátoda, Chándor, Sinnar, Sanganner, and Karmála. Remissions were sanctioned amounting to £26,735 (Rs. 2,67,350). In spite of the necessity of these large remissions, in Mr. Robertson's opinion the state of the people was no worse, perhaps it was slightly better than in the previous year.² The price of grain continued very low. The total outstandings on account of former years were as high as £58,512 (Rs. 5,85,120), and there was no increase of tillage.³

In 1831-32 the early and late crops suffered a little from scarcity of rain, and the revenue showed a fall of about £8022 (Rs. 80,220).⁴

This was followed in 1832 in some places by a partial and in other places by a total failure of rain which caused severe distress. There was so little grass that the shepherds quitted the country. Want of water and scarcity of forage interfered with the carrying trade and considerably diminished the collections on the transit of goods. The net revenue for collection fell from £102,493 (Rs. 10,24,930) in 1831-32 to £64,811 (Rs. 6,48,110) in 1832-33, and remissions increased from £35,069 to £73,396 (Rs. 3,50,690 - Rs. 7,33,960).⁵

The next season 1833-34 was very favourable. In spite of the long continued cheapness of grain⁶ remissions were reduced to £28,101 (Rs. 2,81,040) and the net revenue for collection rose from £64,811 to £139,960 (Rs. 6,48,110 - Rs. 13,99,600), a higher sum than had been collected during the ten preceding years. The following statement gives the leading revenue details for the eleven years ending 1833-34:⁷

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¹ Bom. Gov. Rev. Rec. 352 of 1831, 1-2, 4-6.

² Mr. Robertson, Principal Collector, 5th August 1831, Bom. Gov. Rev. Rec. 406 of 1832, 231-235.

³ Mr. Reid, Rev. Comr. 8th February 1832, Bom. Gov. Rev. Rec. 406 of 1832, 226.

⁴ Bom. Gov. Rev. Rec. 482 of 1833, 185-186, 193.

⁵ Gov. Rev. Rec. 548 of 1834, 23, and Rec. 625 of 1835, 197, 199, 204, 205, 228, 229.

⁶ The details are:

Ahmadnagar Grain : Shers the Rupee, 1810-1834.

Crop.	1810-1822.			1822-1834.		
	Kar-mála.	Jám-khed.	Kortl.	Kar-mála.	Jám-khed.	Kortl.
Jadri ...	29	20	31	43	28	44(?)
Bijri ...	23	19	21	35	20	31
Wheat ...	17	14	17	23	10	23
Oram ...	18	10	22	26	23	24

Bom. Gov. Rev. Rec. 968 of 1839, 31.

⁷ In 1833-34 the Ahmadnagar district included twelve sub-divisions, Nagar, Akola, Chándor, Karda, Karmála, Kortl, Násik, Névás, Pátoda, Sanganner, Sinnar, and Diudori. Bom. Gov. Rev. Rec. 625 of 1835, 162, 200, 205.

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Ahmadnagar Revenue, 1823-1834.

YEAR.	Settle- ment.	Charges.	Remis- sions.	Revenue for Collection.
	Rs.	Rs.	Rs.	Rs.
1823-24	17,55,144	2,53,043	3,31,608	11,69,593
1824-25	17,10,428	1,27,303	9,61,884	6,01,241
1825-26	18,18,686	2,90,822	1,88,778	13,39,086
1826-27	18,40,417	2,64,577	2,45,393	13,10,467
1827-28	17,20,071	2,43,253	3,86,348	10,90,465
1828-29	17,45,142	2,00,644	3,64,404	11,21,094
1829-30	18,84,943	1,58,037	7,67,321	6,59,035
1830-31	16,91,013	2,42,588	2,67,517	10,80,908
1831-32	16,05,313	2,20,603	3,60,680	10,24,030
1832-33	16,30,243	1,57,170	7,33,960	6,48,107
1833-34	19,34,611	3,03,067	2,81,030	13,90,605

1834-35.

Unlike the previous year the season of 1834 was unfavourable. In some parts the early crops suffered from too much rain and the late crops from too little rain. Extreme cold set in about the middle of January, and a quite incalculable number of rats infested many of the sub-divisions for a considerable time. The effect of the frost, which was more intense than had ever been remembered by the oldest inhabitants, was wholly to destroy the crops on many lands which a few days would have brought to maturity, while the swarms of rats seldom failed to destroy almost entirely the crops of such fields as they attacked. The remissions, which were chiefly due to the severe frost and the rats, amounted to £19,685 (Rs. 1,96,850), and the total remissions amounted to £26,942 (Rs. 2,69,420). Compared with 1833-34 the net revenue of 1834-35 showed a fall of £20,188 (Rs. 2,01,880). At the same time, in spite of the bad season, the revenue of 1834-35 compared favourably with the average of the ten years ending 1833-34, the increase amounting to £19,245 (Rs. 1,92,450).¹

1835-36.

In the next year 1835-36 the rains set in favourably in the beginning of June, but for a period of six weeks from the latter part of June to the first week of August scarcely a shower fell and great alarm prevailed. In addition to the deficiency of rain early in the season and to an excessive fall towards its close, on the 26th of December the district was again visited by a severe frost which did incredible damage. In spite of these drawbacks the results of the revenue settlement of 1835-36 showed a gross land revenue of £143,692 (Rs. 14,36,920) being an increase on the preceding year of £3559 (Rs. 35,590). Of this the net land revenue was £116,920 (Rs. 11,69,200) showing an increase of £2742 (Rs. 27,420). Remissions amounted to £24,516 (Rs. 2,45,160) of which £14,926 (Rs. 1,49,260) were granted on account of failure of crops; £5588 (Rs. 55,880) on account of land agreed for by cultivators but left unsown; £3121 (Rs. 31,210) on account of injury to crops by frost; and £499 (Rs. 4990) on account of garden and rice lands cultivated with dry crops, or a total of £24,134 (Rs. 2,41,340) in connection with crops and £382 (Rs. 3820) on account of fires and other causes. Of the net land revenue £106,432 (Rs. 10,64,320) were collected by

¹ Bom. Gov. Rev. Rec. 691 of 1836, 181, 195-196, 198-202.

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for the next two or rather three years the financial results of the administration of Ahmadnagar would be less favourable than in better placed districts.¹

In the next year 1837-38 the land customs which in the previous year had yielded £16,400 (Rs. 1,64,000) were abolished.² During the fourteen years ending 1836-37 more than £40,000 (Rs. 4,00,000) were written off the district books on account of remissions in the rent settlement or *jamābandi*. With these deductions the land and *sāyar* revenue of 1837-38, £126,506 (Rs. 12,65,060), compared favourably with that of the best of the fourteen previous years, and of a rent settlement fixed at £125,866 (Rs. 12,58,660) no more than £1832 (Rs. 18,320) remained outstanding on the 1st of August 1838.³ The season of 1837 was good. The very large increase, £18,581 (Rs. 1,85,810), in the land revenue over the previous year

¹ Mr. Harrison, Collector, 9th Sept. 1837, Rev. Rec. 769 of 1837, 144-145.

² Bom. Gov. Rev. Rec. 968 of 1839, 16, 124.

³ Mr. Harrison, 26th Sept. 1838, Bom. Gov. Rev. Rec. 968 of 1839, 20-22. The most remarkable circumstance attending the settlement of 1837-38 was the unprecedented smallness of the balance (Rs. 18,318) outstanding on account of that year. The abolition of numerous vexatious taxes, the remission of transit duties, and the reduction of the land tax where excessive, had all contributed to this result. Mr. Harrison, 26th September 1838, Bom. Gov. Rev. Rec. 968 of 1839, 40-41. The following statements show the reduction in outstandings and the proceeds of taxes lately abolished:

Ahmadnagar Land Revenue and Outstandings, 1829-1840.

YEAR.	Net Land Revenue.	Outstandings.	YEAR.	Net Land Revenue.	Outstandings.
	Rs.	Rs.		Rs.	Rs.
1829-30 ...	7,58,536	1,25,495	1835-36 ...	13,65,843	37,524
1830-31 ...	12,15,093	1,76,191	1836-37 ...	12,03,937	28,591
1831-32 ...	11,33,489	1,75,627	1837-38 ...	14,51,694	13,871
1832-33 ...	7,45,273	1,32,834	1838-39 ...	10,72,225	5915
1833-34 ...	15,59,857	1,71,644	1839-40 ...	14,46,142	6020
1834-35 ...	13,19,280	57,468			

Bom. Gov. Rev. Rec. 1235 of 1841, 47.

Ahmadnagar Cesses, 1818-1833.

YEAR.	Nevāsa.	Karda.	Nagar.	Korti.	Shevgaon.	Jāmkhed.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1818-19 ...	3631	3331	9130	483	2236	1129
1819-20 ...	4031	6765	9519	464	2508	498
1820-21 ...	4084	8156	9404	1020	2543	392
1821-22 ...	5112	9521	6795	304	2468	456
1822-23 ...	4310	8255	7608	949	2103	229
1823-24 ...	8239	7790	5684	945	1864	450
1824-25 ...	3368	5695	7281	392	1743	1203
1825-26 ...	3977	7482	6434	572	2370	505
1826-27 ...	4984	5607	4937	483	2653	530
1827-28 ...	4337	4430	4792	654	2647	511
1828-29 ...	4203	5998	4263	633	1989	255
1829-30 ...	3529	4308	5322	325	1816	504
1830-31 ...	8865	7248	5224	880	1867	392
1831-32 ...	3617	5710	2467	312	2114	295
1832-33 ...	2767	4335	6523	457	1704	449
1833-34 ...	4899	8690	6194	612	2511	807
1834-35 ...	4073	8857	5429	1	2136	749
1835-36 ...	3534	6057	5985	...	2025	352
1836-37 ...	3573	6180	...	...	2243	353
1837-38 ...	10	13	...	...	207	...

Bom. Gov. Sel. CXXIII. 213, 223, 235, 245, 253, 261.

was, in the opinion of the Collector and of the Revenue Commissioner, due chiefly to the reduction of oppressive rates and to the abolition of vexatious taxes and transit duties.¹

The following statement shows the land and *sāyar* revenue of the district for the fifteen years ending 1837-38:²

Ahmadnagar Land and Sāyar Revenue, 1823-1838.

YEAR.	Revenue.	YEAR.	Revenue.
	Rs.		Rs.
1823-24	11,60,693	1835-36	12,06,802
1824-25	6,38,601	1836-37	10,79,361
1825-26	13,39,086		
1826-27	13,10,267	Total	1,43,57,394
1827-28	10,99,464	Average	10,01,242
1828-29	11,21,004	Ditto excluding	
1829-30	8,69,036	bad years :	
1830-31	10,66,007	1824-25	11,32,796
1831-32	10,24,931	1826-27	
1832-33	6,48,007	1828-29	
1833-34	13,09,003	1830-31	
1834-35	11,79,061	1832-33	
		1837-38	12,65,065

In 1837 the land revenue was reduced by £2116 (Rs. 21,160) in certain villages where it was proved to be oppressive. This raised the permanent reductions in the Government demand to not less than £13,154 (Rs. 1,31,540).³

In 1837-38 the price of grain fell, and chiefly in the Korti Karmāla and Jāmkhed sub-divisions much land passed out of tillage. In these three sub-divisions of a total rental of £26,876 (Rs. 2,68,760), £6462 (Rs. 64,620) were remitted.⁴

The six years between 1832 and 1838 show no rise in produce prices. Still so much had been done to lighten the Government

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¹ Bom. Gov. Rev. Rec. 968 of 1839, 2. In the opinion of the Revenue Commissioner Mr. Williamson, 18th Oct. 1837, the injustice and over-exaction from which the people suffered a few years ago were nearly put down, under the improved system of village accounts and European superintendence introduced during the last few years. The spirit of rapine which was so universally diffused had met with a severe check, and the people were no longer exposed to the pillage and oppression which was gradually deteriorating the country. Bom. Gov. Rev. Rec. 769 of 1837, 120-121.

² Bom. Gov. Rev. Rec. 968 of 1839, 19-20.

³ The necessity for these reductions had been brought to the notice of Government and fully admitted. Bom. Gov. Rev. Rec. 968 of 1839, 19-20; see also Rev. Rec. 769 of 1837, 133-134.

⁴ Mr. Bell, First Asst. Collector, 19th July 1838, Rev. Rec. 968 of 1839, 57-60. The details of grain prices are:

Ahmadnagar Grain Prices, 1810-1839.

YEAR.	SHEARS THE RUTEE.											
	Karmāla.				Jāmkhed				Korti.			
	Jwār.	Edjri.	Wheat	Gram.	Jwār.	Edjri.	Wheat	Gram.	Jwār.	Edjri.	Wheat	Gram.
1810-1822 ...	26	23	17	18	26	19	14	15	31	21	17	22
1822-1834 ...	48	35	28	26	28	20	19	23	44(7)	31	23	24
1834-1838 ...	48	30	20	32	32	29	29	32	44	32	20	32

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demand that the landholders were able to wipe off a large amount of outstandings.¹ Though no general change was introduced either in the revenue system or in the rates of assessment, experience enabled the district officers and Government to suggest and to carry out changes which did much to relieve the distress caused by the continued cheapness of field produce. The chief subjects to which the attention of district revenue officers was drawn during this period may be grouped under five heads: Introducing petty division officers or mahálkaris subordinate to mámlatdárs, lowering the rates of dry-crop assessment, increasing the area under irrigation, stopping the practice of employing a moneylender or banker as a surety or *hawála* between the landholder and Government, and improving the system of village records and accounts. As regards the strengthening of the staff of superior revenue officers in 1836 Mr. Williamson, the Revenue Commissioner, brought to the notice of Government the necessity of appointing a Sub-Collector at Násik, and in 1837-38 Násik was made a sub-collectorate subordinate to Ahmadnagar. About 1835 petty division officers styled mahálkaris were introduced. For a year or two the mahálkaris from want of proper establishments were of little value. When this defect was remedied, the change did much to improve the revenue management of the Deccan. As regards the reduction of dry-crop rates, in 1834 Mr. Mills the Collector drew the attention of Government to what seemed to him the excessive rates levied on dry-crop or *jirayat* land. He suggested that part of the Government demand should be held over or left *tahkub* till it was seen whether the landholder was able to pay the full assessment.² Mr. Williamson the Revenue Commissioner disapproved of Mr. Mills' proposal of keeping part of the assessment suspended till it was seen whether or not the landholder could pay the whole demand. He agreed with the Collector that in many villages the rates were too high. He was satisfied that there would be no real improvement in the district till rents were so greatly reduced that yearly remissions ceased to be necessary.³ These opinions satisfied Government that the dry-land rates in Ahmadnagar required to be lowered. They vested the Collector with power to reduce the rates, wherever, after inquiry by himself and his assistants, he was satisfied that reduction was urgently needed. An immediate reduction to a proper standard was the only cure for the evils of over-assessment.⁴ In accordance with these orders, in certain parts of the district the Collector

¹ In June 1835 the outstandings amounted to Rs. 7,54,173 of which Rs. 3,69,357 were realized by the end of May 1836. Bom. Gov. Rev. Rec. 692 of 1836, 44.

² Mr. Williamson, Rev. Comr. 2610 of 23rd November 1838; 18th Oct. 1837, Bom. Gov. Rev. Rec. 769 of 1837, 122-123. ³ Bom. Gov. Rev. Rec. 625 of 1835, 182.

⁴ Mr. Williamson, 30th April 1835, Bom. Gov. Rev. Rec. 625 of 1835, 182: 'I am now examining the condition of some villages myself and find over-assessment to be the chief cause of the neglected state in which I find their lands. In some cases that have lately come to my knowledge, our high rates have forced landholders at the expense of our revenue to carry their industry to the Moghaláí, though in going to those villages our subjects are exposed to the inconvenience of taking their ploughs far from home, and to the unjust treatment of the Nizám's native officers.'

Mr. Williamson, 12th February 1836, Bom. Gov. Rev. Rec. 691 of 1836, 188-189.
⁵ Gov. Letter of 7th September 1835, Bom Gov. Rev. Rec. 625 of 1835, 441-442.

made a close inquiry into the productive powers of the land, the rates prevailing on similar soils in neighbouring villages, the ease with which the existing rates were paid, and the changes which had taken place in the prices of fold produce. The result of this inquiry was a permanent reduction of £822 (Rs. 8220).¹

In the following year (28th September 1836) the Collector Mr. Harrison expressed his opinion that such partial reductions did not meet the wants of the case. The Collector had not time to devote to an elaborate revision. Existing rates, whether or not originally too high, had since 1822 been doubled by the fall in produce prices. The rates were causing serious and widespread suffering. Sufficient and prompt relief could be given only by lowering the rates of whole sub-divisions. If Government sanctioned a large and general lowering of assessment the loss of revenue would be temporary. With increased means the holders of land would bring a larger area under tillage and would devote a larger proportion of the tilled area to the growth of the better class of produce.² These views were carried into effect; and a systematic reduction of twenty to twenty-five per cent was made in the assessment of several sub-divisions between 1834 and 1837.³ Another object which the district officers strove to gain was the increase of the area of watered land. In October 1834 Mr. Mills the Collector drew attention to the fact that in a large number of villages the whole of the garden land was not cultivated, partly owing to the poverty of the holders and partly to the high rate of assessment. Of *bighás* 102,389 of garden land assessed at £32,829 (Rs. 3,28,290), *bighás* 23,203 or nearly one-fourth assessed at £7848 (Rs. 78,480) were waste. The only measure to ensure the steady cultivation of these garden lands was to reduce the assessment one-half.⁴ Government referred the Collector to orders issued in November 1832 for the reduction of garden rates in villages where they were too heavy, which they directed him to carry out without further delay.⁵ With the same object of increasing the area under irrigation, Mr. Mills pleaded for the remission of the water cess or *panbharit*. This water cess was an extra levy on dry-crop or *jiriyat* land made into garden land and watered from wells. It was assessed in an arbitrary way according to the crop produced and the ability of the landholder to pay. In the Collector's opinion it was a direct tax on industry. The cess prevented much dry land from being watered, and in 1833 it yielded only £916 (Rs. 9160). The Collector recommended its abolition by proclamation.⁶ This suggestion was supported by the Revenue Commissioner, and the

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¹ Other reductions in the garden and dry-land rates of assessment made by the Collector and the Revenue Commissioner amounted to £1824 (Rs. 18,240); these were to come into operation in the next year (1836-37). Bom. Gov. Rev. Rec. 692 of 1836, 27-29.

² Mr. Harrison, 28th Sept. 1836, Bom. Gov. Rev. Rec. 692 of 1836, 29, 35-37, 42-44.

³ Mr. Stack's British India Land Revenue Settlement Memorandum (1880), 469.

⁴ Mr. Mills, Collector, 30th Oct. 1834, Bom. Gov. Rev. Rec. 625 of 1835, 284-286.

⁵ Government Letter of 7th September 1835, Bom. Gov. Rev. Rec. 625 of 1835, 440;

⁶ Government Letter of 7th September 1835, Bom. Gov. Rev. Rec. 625 of 1835, 440-441.

Mr. Vibart, Rev. Comr. 9th Nov. 1839, Rev. Rec. 1092 of 1840, 10-11.

⁷ Mr. Mills, Collector, 30th Oct. 1834, Bom. Gov. Rev. Rec. 625 of 1835, 287-288.

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water-cess or *pānbharit* was abolished.¹ The result of this concession was in one year to double the area of watered land.² In April 1834 Government agreed with the Revenue Commissioner that land watered from new wells should be free from extra garden assessment and that one-fourth of the special assessment should be remitted on land watered by wells repaired by the people at their own expense.³ In 1833 it was brought to the notice of Government that the revenue was to a great extent recovered not from the landholders but from sureties or *harālās*, usurious moneylenders who swarmed and threw at the people's expense on the resources on which the Government revenue depended. In May 1833 Government ordered that the practice of recovering the assessment from moneylenders as sureties for the landholder should cease. But there was difficulty in carrying out this order, and in 1835 the practice was still continued.⁴

To preserve the landholders from demands made by the village authorities in excess of the Government assessment, a more complete system of village records was introduced. The village forms which had been introduced by Mr. Dunlop in 1825 provided for the record of the amount of revenue due by each landholder and of the amount and date of the payments made.⁵ In 1833 Mr. Williamson introduced a more elaborate form of village record. Each field was numbered and its name, number, area, holder's name, tenure, and rent were recorded. The information was obtained by scrutinies and by occasional measurements. The record could not at once be correct, but it gradually improved, and in 1835 formed a valuable basis on which Government could rely with much greater safety than on the vague statements formerly furnished.⁶ Another subject connected with village accounts to which care was given was the distribution and preservation of landholders' receipt books. Though village accounts were not yet correctly kept a great advance was made between 1833 and 1835.⁷ A change from which much

¹ Mr. Williamson, Rev. Comr. 30th April 1835; Government Letter of 7th September 1835; Bom. Gov. Rev. Rec. 625 of 1835, 181, 441.

² Mr. Harrison, Collector, 28th September 1836, Bom. Gov. Rev. Rec. 692 of 1836, 26. Mr. Harrison adds, 'I have no doubt myself that when the liberal views of Government respecting the wells termed *budki* become more generally known, there will scarcely remain a stream in the country that will not be rendered available for purposes of irrigation.'

³ The Rev. Comr. 706 of 14th April 1834 and Gov. Letter 1109 of 29th April 1834. The effect of this concession was that of 29,398 *bighas* of waste garden land in 1831-32, 9737 *bighas* or about one third had been brought under irrigation by the end of 1838-39. Mr. Harrison, Collector, 8th Oct. 1839. Bom. Gov. Rev. Rec. 1092 of 1840, 10-11, 40.

⁴ Mr. Williamson, Rev. Comr. 30th April 1835; Gov. Letter of 7th September 1835; Rev. Rec. 625 of 1835, 172, 438.

⁵ In 1825-26 Mr. Dunlop, the Collector, sent the person in charge of the *māmlat-dār's* office two forms, after which returns were to be prepared, showing the name of each *tikka*, its contents in *bighas*, the portions which were *mirās* and *gaitul*, cultivated and waste, the *bigha* rate, the aggregate assessment, and whether the holders of the cultivated portions were *mirās-dārs* or *upris*. By order of Mr. Dunlop which the Government accounts were kept. 'Of late years,' Mr. Goldsmid wrote in 1841, 'the method of keeping these books has from time to time been considerably improved by the Revenue Commissioner.' Bom. Gov. Sel. VI. 52.

⁶ Mr. Williamson, Rev. Comr. 30th April 1835, Rev. Rec. 625 of 1835, 173.

⁷ Mr. Mills, Collector, 16th June 1834, Bom. Gov. Rev. Rec. 548 of 1834, 40. Gov. Letter of 7th September 1835, Bom. Gov. Rev. Rec. 625 of 1835, 436-437.

hand in a single group of ten villages in Pátoda £4096 (Rs. 40,960) in 1838-39 and £3438 (Rs. 34,380) in 1836-37 had to be remitted. If they could be sunk at a reasonable cost he was strongly in favour of sinking wells in those villages.¹ The Revenue Commissioner, Mr. Vibart, agreed with Mr. Harrison that in a district where the landholders were so entirely destitute of capital it was not enough for Government to reduce garden rates. Government must make advances and he asked to be allowed to place £2000 (Rs. 20,000) at the Collector's disposal to be advanced to landholders willing to make or to repair wells.² Government, considering the importance of spreading irrigation and the poorness of the people, approved of Mr. Vibart's proposals and sanctioned a grant of £2000 (Rs. 20,000) in the Ahmadnagar principal division and £1000 (Rs. 10,000) in the Násik sub-collectorate.³

At the close of 1838 (November 23) Mr. Williamson drew the attention of Government to the land assessment in Ahmadnagar. It had for many years been complained of as excessive, and heavy reductions had been made with the best effect. Still from the vagueness of the measurements and other points connected with the assessment some kind of survey was necessary before the land tax could be placed on a satisfactory basis. A survey would alone furnish materials for framing accurate land registers.⁴ In spite of large yearly remissions, the exemption of the uncultivated portions of holdings, triennial or quadrennial leases at reduced rates, and a systematic reduction of rates by twenty to twenty-five per cent, the unequal incidence of the revenue demand continued to be severely felt. The people were generally depressed and impoverished.⁵ A plan of survey and settlement prepared by Mr. Goldsmid was laid before Government and received their approval. Ahmadnagar was one of the first districts taken in hand by the Deccan Survey. Operations were begun in 1839 in the north in Niphád now in Násik, but so large was the district that no survey settlement was introduced in the present (1834) district of Ahmadnagar till 1848. This survey was carried on by two distinct departments. The Assistant Collector Mr. Tytler of the land revenue department was placed in charge of the *dáng* or hill survey, and the regular revenue survey department under Mr. Goldsmid and Lieutenant Davidson was in charge of the survey of the *desh* or plain parts of the district. By 1847-48 the settlement was brought to a close in the part of the old collectorate which is now included in Násik. As the *dáng* or hill portion mostly lies in Násik, its details have been given in the Statistical Account of that district.⁶ The survey details of the remaining portion of the old Ahmadnagar collectorate are given in order of time, after the yearly season and revenue details for the nine years ending 1848.

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1838-52.

Survey,
1838-1848.

¹ Mr. Harrison, 8th October 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 54-55.

² Mr. Vibart, 9th November 1839, Bom. Gov. Rev. Rec. 1092 of 1840, 10, 16.

³ Gov. Letter of 30th May 1840, Bom. Gov. Rev. Rec. 1092 of 1840, 204-208.

⁴ Mr. Williamson, Revenue Commissioner, 2610 of 23rd November 1838.

⁵ Mr. Stack's British India Land Revenue Settlement Memorandum (1850), 462.

⁶ The only portion of *dáng* or hill-land in Ahmadnagar is in Akola. The details of its settlement are given below.

These seasons of favourable or at worst of fair harvests were followed by three years of scanty rainfall and distress amounting almost to famine.

In 1813 the rains were so unfavourable that arable land yielding a revenue of £11965 (Rs. 1,19,650) was not brought under the plough. In addition to this, chiefly in the principal division of the collectorate, so large a proportion both of the early and of the late crops was destroyed that remissions amounting in the whole district to £34,918 (Rs. 3,49,180) or 21 per cent of the revenue had to be granted. In the Násik sub-collectorate the season was better, but remissions had to be granted on account of the ravages of locusts.¹

The season of 1844 was most unfortunate; it was more unfavourable even than 1843. In the beginning of the rains the fall was so scanty that much of the early or *kharif* crop area remained unsown, and of what was sown little came to maturity. In many places the late or *rabi* crop was also a complete failure. This and a terrible epidemic, apparently of cholera though the disease is not stated, drove many of the people from their villages. In six sub-divisions remissions amounting to £40,684 (Rs. 4,06,840) were granted; in Karda £11,301 (Rs. 1,13,010), in Korti £8561 (Rs. 85,610), in Pátoda £6897 (Rs. 68,970), in Nevása £6624 (Rs. 66,240), in Ráhuri £5278 (Rs. 52,780), and in Sangamner £2023 (Rs. 20,230). The total remissions amounted to £49,682 (Rs. 4,96,820).² The grant of abundant remissions was the only chance of keeping the people from leaving their homes, even from starvation. The distress was sharpest in Karda, Korti, and Jámkhed where pasturage was so scarce that to save their cattle the people had to leave their homes. In 152 of the 305 villages of these three sub-divisions the people paid only one-fourth of their rental.³ Mr. Young the assistant in charge of Karda, Korti, and Jámkhed, describes the failure of crops as almost unprecedented. In Jámkhed there was rain enough to allow the early crops to be sown in proper time but in Karda and Korti the early crops were not sown till the end of July. As no rain fell in August, the young crops were almost everywhere totally destroyed and pasture became so scarce that most of the cattle were driven out of the district. In the middle of September a pretty general fall enabled the late or *rabi* crops to be sown. But as no more rain fell much of the seed never sprouted and what did spring up was burnt. The failure of the late harvest was complete. So widespread and so complete was the failure that half of the villages, 152 in 305, did not pay one

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1843-44.

1844-45.

¹ The Collector, 12th December 1844, Bom. Gov. Rev. Rec. 9 of 1845, 51-52, 54-56.

² The remissions in the sub-collectorate of Násik, compared with those of the principal district, were small, amounting to only £1737 (Rs. 17,370). These remissions were chiefly given in the Násik and Sinnar sub-divisions in consequence of considerable losses from the destruction of the late crops by insects. In Sinnar large remissions were granted as with few exceptions the late crops completely failed and the early harvest was at best only middling. The revenues of the sub-collectorate were realized without difficulty. In the three surveyed sub-divisions, Násik Chánder and Dindori, there were no outstandings and the increase of cultivation amounted to no less than 55,290 acres. Bom. Gov. Rev. Rec. 11 of 1847, 68-71, 74, 76.

³ Bom. Gov. Rev. Rec. 11 of 1847, 69-70, 77-78.

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quarter of their rental.¹ Many villages were reduced to a deplorable state. The people left the country taking with them whatever they could remove. The absence of any nourishment for man or beast, their closed gates and tenantless huts, their unfrequented and failing wells, and the parched and waste fields gave large tracts the appearance of worthless and unproductive deserts. The absence of so large a proportion of the people had the advantage of relieving those who were able to remain from any excessive rise in the price of grain. This was helped by the recent improved communications and better commercial and social intercourse with surrounding districts.² In the whole district the net land revenue after deducting remissions amounted to £100,943 (Rs. 10,09,430) showing a fall of £25,326 (Rs. 2,53,260) compared with 1843-44. Of the whole amount all but £804 (Rs. 8040) were collected before the close of July 1845.

1845-46.

Bad as 1844 was, 1845 seems to have been worse. Over the whole of the principal division of the district there was a complete failure of the late or *rabi* crops. Had it not been for the very high price of grain, and that the early or *kharif* harvest in many places was fair, almost no revenue could have been collected. As it was remissions varied from 66·45 per cent in Rāhūri to 13·35 per cent in Akola and averaged 43·16 per cent.³ The state of the people of the eastern sub-

¹ Bom. Gov. Rev. Rec. 11 of 1847, 143-145. The details are :

Karda-Korti-Jāmkhed Revenue, 1844-45.

PROPORTIONAL PAYMENTS.	KARDA.			KORTI.			JĀMKHEO.		
	Villages	Collections.	Remissions.	Villages	Collections.	Remissions.	Villages	Collections.	Remissions.
		Rs.	Rs.		Rs.	Rs.		Rs.	Rs.
Nothing ...	4	...	1697	1	...	905	...	...	...
Less than 1th ...	28	2093	24,310	31	2531	31,617	...	...	...
From 1th - 2ths ...	53	10,132	55,162	35	5849	22,051	...	...	...
" 2ths - 3ths ...	26	10,982	17,164	22	9834	10,078	...	...	...
" 3ths - 4ths ...	16	10,039	9174	12	8497	8905	3	...	...
" 4ths - 5ths ...	3	2490	1808	...	...	...	4	2123	1994
" 5ths - 6ths ...	6	4253	1818	7	3982	2715	21	4643	2947
" 6ths - 7ths ...	6	3796	607	...	...	...	22	15,099	5650
" 7ths - 1st ...	2	864	42	...	...	...	3	23,261	3902
				...	...	...	3	1536	65
Total ...	144	54,275	1,11,278	108	30,643	85,171	53	47,562	14,667

² Mr. Young, First Assistant Collector, 6th November 1845, Bom. Gov. Rev. Rec. 11 of 1847, 146-147.

³ Bom. Gov. Rev. Rec. 10 of 1848, 20, 67. The details are :

Ahmadnagar Remissions, 1845-46.

PRINCIPAL DIVISION.				SUB-COLLECTORATE.	
Sub-Division.	Remissions.	Sub-Division.	Remissions.	Sub-Division.	Remissions.
	Per Cent.		Per Cent.		Per Cent.
Nagar ...	41·09	Pātoda ...	48·23	Nāsik ...	1·25
Akola ...	13·33	Sangamner ...	32·23	Chāndor ...	0·57
Jāmkhed ...	31·43	Rāhūri ...	66·45	Sinnar ...	3·63
Karda ...	36·12	Shevgaon ...	31·18	Dindori ...	0·02
Korti ...	61·15	Average ...	43·16	Kāvnai ...	1·97
Nevāsa ...	52·18	Grazing ...	37·43	Average ...	1·60



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were comparatively small owing to the neighbourhood of the hills and because the early crops were its chief harvest. In Akola, because of its hills, good rainfall, and early crops, the losses were less than in any other sub-division, the remissions being little over one-eighth of the rental. Akola with its warlike Kolis, who were just beginning to settle and give up their bad courses, was very unlike the rest of the district. Of its 175 villages only fifty were in the plains and 125 were *dáng* or *dongar* that is hill villages. The assessment of the plain or *desh* villages had been revised in 1845 by Lieutenant Day of the revenue survey. The new rates were throughout moderate, and the crops were better than elsewhere. The rental was easily levied and the outstandings were small. In the 125 hill or *dáng* villages three modes of assessment were all light and gave rise to no complaint. The chief of them was the plough rate or *aubandi*, which much resembled the plough tax of the neighbouring Konkan sub-division of Kolvan in Thána. It was a fixed sum varying from 8s. to £1 10s. (Rs. 4-15) on the pair of bullocks according to the capability of the land which varied in area from thirty to fifty *bighás*. This was chiefly sown with the smaller grains, and here and there where the means of watering allowed, small patches of rice ground were tilled. When from their steepness hill or *dáng* lands could not be ploughed, they were brought under tillage by the pickaxe and the holders paid a poll tax of about 1s. (8 *as.*) a head or 2s. (Re. 1) on each family. In addition to these a third system went by the name of *nakta chál* or cash rate. Under it holdings were assessed at a fixed yearly sum varying from 10s. to £2 (Rs. 5-20). For this amount the holders were allowed to till certain fixed tracts of outlying land. The mass of the hill cultivators were Kolis. During 1845, owing to the great activity and success of Captain Simpson the Bhil Agent and Commandant of the police corps, the Kolis were particularly quiet, and since Rághoji Bhángria's rising or *band* had been crushed and many of the leading men punished, few sub-divisions were freer from crime than Akola. In four of the five sub-divisions included in the Násik sub-collectorate a better rainfall and moderate assessment made much smaller remissions necessary than in Ahmadnagar. The only Násik sub-division in which large remissions were given was Sinnar. In the distressed parts of Ahmadnagar the people made much less use than was expected of the offer of advances to sink or repair wells. Most of them left the district in search of fodder for their cattle. Many were employed by the Collector of Poona in making roads and some useful local relief was given by opening a pass near Sinnar. Towards the close of the season some two hundred destitute persons were employed in the town of Nagar in clearing milk-bush (*Euphorbia tirucalli*) which had overgrown parts of the town and harboured disease.¹

During 1845-46 Captain Davidson had completed the survey of

¹ Mr. Langford, 13th Oct. 1846, Bom. Gov. Rev. Rec. 10 of 1848, 99-100.



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Rs. 16,52,560).¹ Tillage showed an increase of 62,565 acres, 32,118 of them in the principal division and 30,447 in the sub-collectorate. During this season the highest proportion of remissions (9.76 per cent) was granted in Akola. The reduced survey rates were not yet in force and in those outlying parts the abundant harvest had been followed by so serious a fall in the value of grain that in some places it was almost unsaleable at any price.² Though to a less extent than in Akola, in other parts of the principal division of the district the abundant harvest by making grain ruinously cheap caused much loss to the husbandmen. All the people were husbandmen, and all the husbandmen grew coarse bulky grain. The local markets were glutted and there was no outside demand. Collectors had tried to lessen the production of grain by persuading the people to grow cotton, sugarcane, or mulberry trees; or to turn their attention to stock and improve the breed of sheep cattle and horses. These attempts had met with no success. The district was far from markets; the only hope was in improved communications, roads, and railways.³ Great reductions had of late been granted in the Government share of the produce of the land; and further sacrifices were being made in almost all places where the new survey rates were being introduced. It was doubtful under the existing law and court practice in the matter of debtor and creditor, whether the landholders would benefit by the remissions. It was a matter of dispute whether the village Váni or professional moneylender was a blessing or a curse to the people. Mr. Spooner the Collector was satisfied that the present system and the practice of the civil courts left the moneylender too many opportunities for enveloping the needy landholder in a web of fictitious indebtedness and too much power in enforcing his nominal claims even to the extent of ruining his debtor. The Váni lends the landholder a small sum of money at a high rate of interest and the borrower passes a bond for the amount. The borrower cannot pay the interest, and interest and capital joined form the subject of a fresh bond. By this process the original small sum rapidly swells until the borrower is in the lender's hands. A suit is filed, a decree passed, and the debtor's property is sold. Care is taken that part of the claim remains outstanding, and that like the original sum the balance should rapidly grow to a large amount. If the season

¹ Bom. Gov. Rev. Rec. 13 of 1850, 54, 70, 79. The details are :

Ahmadnagar Remissions, 1847-48.

PRINCIPAL DIVISION.				Sub-COLLECTORATE.	
Sub-Division.	Remissions.	Sub-Division.	Remissions.	Sub-Division.	Remissions.
	PerCent		PerCent		PerCent
Nagar ...	4.71	Nevsa ...	6.42	Nāsik ...	1.02
Akola ...	9.76	Pátoda ...	0.77	Chāndor ...	0.63
Jamkhed ...	3.41	Sangamner ...	4.97	Sinār ...	0.23
Karda ...	5.32	Rāhūrī ...	0.31	Dhōdūr ...	0.17
Kort ...	3.04	Shēvgaon ...	2.40	Kāvnāl ...	2.22

² Bom. Gov. Rev. Rec. 13 of 1850, 120, 206.

³ Mr. Richard Spooner, 11th Nov. 1848, Bom. Gov. Rev. Rec. 13 of 1850, 91-93.

is good and the landholder has put something by and increased his farm stock, a fresh action is filed and a fresh decree granted. The landholder's property is sold, his bullocks are gone, and he has to throw up his land. To remedy these abuses Mr. Spooner proposed that no court should be allowed to issue a decree in a lender's favour without inquiring into the debt and into the borrower's means of paying the debt. All decrees should provide for the payment of such amount as the court thought fit by easy instalments. In no case should a debtor's bullocks or other means of earning a living be liable to sale for debt.¹

The following statement shows the tillage, land revenue collections, and remissions during the thirty years ending 1850-51 for the sub-divisions of Nevása, Kharda, Ahmadnagar, Korti, Shevgaon, and Jámkhed²:

Ahmadnagar Land Revenue, 1821-1851.

YEAR.	Vil- lages.	Land given for Cultiva- tion.	Asses- ment.	Tillage.		Asses- ment.	Remis- sions.	Collec- tions.	
				Bighds.	Acres.				
		<i>Bighds.</i>	<i>Rs.</i>	<i>Bighds.</i>		<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	
1821-22	...	584	1,033,620	6,80,318	1,033,620	820,275	6,85,318	10,878	6,75,440
1822-23	...	679	951,096	6,65,876	849,052	766,911	6,59,567	50,743	5,48,519
1823-24	...	682	725,614	5,26,485	688,035	625,622	4,92,667	67,843	4,34,764
1824-25	...	586	788,888	6,63,318	769,494	676,714	5,48,164	2,96,302	2,87,532
1825-26	...	687	766,028	5,57,821	736,043	636,621	5,39,787	42,812	4,97,113
1826-27	...	588	769,847	5,72,035	746,856	681,967	5,64,062	82,130	5,31,794
1827-28	...	683	709,146	5,34,381	671,864	583,360	6,10,347	1,61,967	3,63,380
1828-29	...	603	696,111	5,15,909	668,531	597,189	4,96,256	65,693	4,00,698
1829-30	...	600	682,096	4,87,180	599,057	539,678	4,32,114	1,63,860	2,68,254
1830-31	...	606	696,987	4,78,498	671,086	615,187	4,57,420	68,035	3,99,335
1831-32	...	605	693,525	4,96,207	676,601	609,831	4,53,603	68,765	4,14,533
1832-33	...	604	668,123	4,98,664	697,911	513,343	4,41,229	2,41,725	1,09,504
1833-34	...	607	790,844	6,09,014	705,250	637,169	5,45,622	45,771	4,99,751
1834-35	...	606	707,604	5,07,346	681,153	614,348	4,83,354	82,436	4,00,918
1835-36	...	608	768,221	5,15,124	736,722	658,993	4,91,007	1,12,463	3,95,763
1836-37	...	609	876,979	5,27,337	830,194	738,532	5,25,465	70,423	4,65,160
1837-38	...	609	984,477	5,62,316	910,050	804,317	5,25,578	1,16,615	4,54,117
1838-39	...	614	1,048,600	6,04,610	985,396	868,020	5,70,772	1,30,081	5,01,785
1839-40	...	614	1,076,444	6,08,758	1,011,235	892,142	6,01,516	1,54,143	5,62,495
1840-41	...	614	1,068,812	7,08,012	1,046,502	921,244	6,05,033	1,68,630	5,45,011
1841-42	...	614	1,056,870	7,90,072	1,035,977	903,232	7,10,445	77,830	6,16,694
1842-43	...	614	1,022,267	7,11,693	1,019,921	804,937	6,25,935	1,94,075	4,22,930
1843-44	...	614	909,918	6,26,487	809,124	810,739	6,25,935	3,27,674	3,14,694
1844-45	...	614	930,016	6,37,679	930,000	811,150	6,42,563	3,17,664	3,63,201
1845-46	...	616	997,275	6,65,946	997,160	835,431	6,85,865	1,24,578	6,22,596
1846-47	...	610	1,091,907	7,47,781	1,089,148	974,607	7,45,374	38,514	6,97,006
1847-48	...	616	1,069,911	7,37,881	1,065,987	964,778	7,35,310	1,53,093	4,45,335
1848-49	...	617	978,598	6,76,418	863,777	793,815	6,00,447	1,25,023	3,81,389
1849-50	...	617	836,064	5,85,396	717,033	652,676	5,14,413	85,260	4,79,424
1850-51	...	619	851,975	6,02,685	763,697	695,493	5,64,594		

In 1848 Mr. Tytler's Násik hill or *dáng* survey was extended to the Akola *dángs* or hill lands in Ahmadnagar.³ The Akola hill survey group formed the most western portion of the district. It had little level land and was composed of mountains, hills, ravines, and stream beds. Within its limits were the two highest mountains in the Deccan, Kalsubái and Harishchandragad. The soil was poor,

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¹ Mr. Spooner, Collector, 11th Nov. 1848, Bom. Gov. Rev. Rec. 13 of 1850, 121-124.
² Bom. Gov. Sel. CXXIII.

³ Mr. Tytler, 7 of 10th January 1848 and 108 of 22nd August 1848; Gov. Letters 2065 of 8th April 1848 and 6043 of 6th October 1848; Bom. Gov. Rev. Rec. 212 of 1848 and 207 of 1849; Gov. Letter 419 of 23rd January 1849.

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the rain plentiful, and the torrents numerous and fierce so that to prevent the soil being washed away dry-crop land was often banked like rice land. The chief products were rice, *khurási*, *nágl*, and *bájl*. Only rice and *khurási* were exported, rice to the inner Deccan and *khurási* to the coast for oil. The people, except the *kulkarnis* or village accountants, were poor. The average pressure was fifty-five people to the square mile and the proportion of husbandmen five to one. There were only two weekly markets. The exports were rice, *khurási*, clarified butter, and a few cattle. The imports were common cotton stuffs, sugar, salt, and the most ordinary necessities of life. Four weavers made turbans and a few shepherds made blankets. Interest was high, because the borrowers were poor and the risks of the lender great. Owing to the absence of roads, the stagnation of trade and manufactures, there was nothing to relieve the pressure of the people on the single and insufficient resource the soil. The advantages enjoyed by the hill people were never-failing rain, abundance of grass, and wood. The disadvantages were bad climate, the specially hard labour entailed by rice cultivation, and the necessity of clearing new dry-crop or *jirayat* land every three or four years. Fires were frequent, and the people had no village walls or other means of protection against robbers other than the payment of blackmail. Of a total of 25,536 people, Kolis numbered about 12,250, Kunbis 5545, Vanjárs 621, Thákurs 1160, Kánadás 442, and other castes 5518. The Kolis were careless thoughtless and improvident. They were generally in debt and of plundering habits. Whenever the hill passes were disturbed by gang robbers, the Akola hills supplied a full share of the men and gave the gangs strong and choice retreats against the police. Rághoji Bhángria (1845), and his equally notorious father Rámji Bhángria, both belonged to the Akola hills. The Kunbis were quieter and harder working. The Thákurs and Kánadás were remarkably well behaved and were rarely seen in courts either as witnesses, prisoners, or defaulters. The Thákurs though poor were rarely in debt; the Kánadás, a shepherd tribe, were as seldom in debt and were generally in easy circumstances.

In no part of Ahmadnagar did the land rates stand in more need of revision than in the Akola hills. In 1829-30 Captain Robertson had tried to bring matters into form, but stopped till a regular survey should be introduced. Since his time the question had passed unnoticed. Including four alienated villages the Akola hills contained 116 villages yielding a yearly gross revenue of about £3490 (Rs. 34,900). In the 112 Government villages four different systems of assessment obtained (1848), the *bigha* rate or *bigháni* in forty villages, the plough rate or *autbandi* in thirty-five, the cash rate or *nakta chál* in thirty-seven, and the wood-ash or *dali* rate found in different forms in all the villages. The *bigháni* system professed to divide the land into fields of so many *bighás* each. There was a field register or number *kharda*; but no field measurement of any kind, and no classification according to the capabilities of the soil. The *bigha* was of every size from half an acre to two, three, or four acres. In the forty *bigháni* villages twenty-five rates were in force.

Each village had usually three to six rates. The *kulkarnis* also realized direct from the landholders of these *bighadni* villages six *páyis* of grain and 1s. (8 as.) each on every thirty *bighás*. The plough or *antbandi* system was a tax on ploughs, of which there were four kinds: two-bullock, four-bullock, six-bullock, and eight-bullock. The rates were forty-three in number. Each village commonly had three or four different rates, which were also liable to be halved and quartered. These numerous rates were often changed; the loss or the purchase of a bullock or two, the increase or the decrease of the area held for tillage, any addition to a man's family or establishment, and other causes, would add or take away one-fourth, one-half, or a whole plough, as the case might be or as the *kulkarni* pleased. A yearly assessment took place in these plough villages. The *kulkarni* was sole assessor and the *pátíl* nominally supplied the information. The influences which combined to form the result seemed endless, but there was little uniformity of procedure. The *kulkarnis* gave different accounts of their modes of assessment. Some *kulkarnis* said they took the area of land into consideration, others said a consideration of the area formed no part of the system. In the majority of cases the *kulkarnis* were also *deshpándes*. This plough tax admitted of no test; neither the *mámlatdár* nor any other head officer ever attempted to test it. One *deshpánde* who was also a *kulkarni* told Mr. Tytler that a test was sometimes taken. When asked to describe it he said, 'When I think there is fraud in the matter of any plough, I sleep over-night at a neighbouring village, and surprise the house at dawn, and count the family and bullocks.' Besides the rates on ploughs already specified, each *kulkarni* realized directly three *páyis* of grain and four *annas* cash on every two-bullock plough; six *páyis* and eight *annas* on every four-bullock plough; and twelve *páyis* and one rupee on every eight-bullock plough. Twenty, fifteen, twelve, and ten *bighás* were said to go to a plough; but the land was never measured, and from first to last nothing was certain in this system, except the supremacy of the *kulkarnis*. The third system was called the cash or *nakta chál*. A round sum was fixed on the head of each landholder by the *kulkarni* and *pátíl*; but the *pátíl* took a very secondary place in all these arrangements. The landholder's powers of paying, the number of his bullocks, partners, and family, were said to be the influences which combined to fix the sum charged. But in this as in the plough system the assessors gave most various accounts of their modes of assessment. Some said the land was taken into consideration, others that it was not. The round sum was changed from year to year. On the loss of a son, of a partner, or of a bullock, it fell; when a man's cultivation increased, or his condition improved, it rose. The boundaries of the holdings were unfixed, and neither rates nor records existed, except the landholder's name and the round sum he yearly paid. The system admitted of no test, and no test had ever been attempted. In these cash or *nakta chál* villages the *kulkarnis* levied direct from the landholder half an *anna* in cash and one *sher* of grain on every rupee

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of assessment. The fourth system was the wood-ash or *dali* assessment. Twelve rates were in force for wood-ash, and there were often two, three, or four rates in one village. The *kulkarni* fixed the rates chiefly on a consideration of the landholder's means and powers. A single man paid 8 *annas*, a married man a rupee, and so on; but there was no uniform rule of procedure. The *kulkarnis* levied 1½ *páyis* of grain and two *annas* in cash on each wood-ash holding. Irregularity and uncertainty pervaded all four systems, and the whole tendency of the second, third, and fourth was to tax and check instead of fostering industry and labour. The rates were perhaps not heavy, yet, except the *kulkarnis*, none of the people seemed in easy circumstances.

Mr. Tytler's settlement (1848) of the Akola hills consisted in a minute survey, classification, and assessment field by field of all the better soils whether rice, garden, or dry-crop. Poor and hilly lands which did not admit of measurement were leased in a lump to the people of each village, each individual having his own holding and dues defined by the settling officer and recorded in a separate lease which was signed and given when the rates were fixed. This leasing was confined to lands where field measurements were impracticable or uncalled-for. The field by field survey was conducted on the same principles as the plain survey under Captain Davidson. The size of the rice fields averaged twelve *gunthás* and the dry-crop fields eight acres. Mr. Tytler divided the 110 villages into three groups. The first group contained forty-four villages having, as far as possible, the whole of the arable land measured and classified. The second group contained thirty-three villages in which the rice lands alone were measured and classified. The third group contained thirty-three villages in which the rice lands were, as far as possible, measured into fields but not classified. The rates proposed were of four kinds; *ukti* or round sums imposed on each village on lands incapable of measurement; rice land rates; dry-crop or *jirayat* rates suited for lands capable of being measured; and garden rates. The *ukti* or lump sums were imposed on dry-crop lands incapable of being measured. The term of the lease was limited to five years. The rice lands were divided into eight classes. The highest acre rate was fixed at 5s. (Rs. 2½) and the lowest at 1s. 6d. (12 *as.*). The dry-crop or *jirayat* rates were divided into nine classes. They varied from 2s. 3d. to 6d. (Rs. 1½ - ¼) the acre. They were applicable only to lands capable of being measured, and occurred only in the first group of villages. The area of garden land was small, only 216 acres. Channel-watered garden land was divided into twelve classes and well-watered garden land was divided into five classes. For the channel-watered land the highest acre rate was fixed at 15s. (Rs. 7½) and the lowest at 5s. (Rs. 2½). For the well-watered land the highest acre rate was fixed at 7s. (Rs. 3½) and the lowest at 3s. (Rs. 1½). The average acre rate on channel-watered land amounted to 5s. 4½d. (Rs. 2 *as.* 11½) and on well-watered land to 4s. 11½d. (Rs. 2 *as.* 7½). The average collections of the preceding twenty-nine years were £2230 (Rs. 22,300), and the new total rental amounted to £2748 (Rs. 27,480). The probable collections

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increase. The past system was so irregular that it was difficult to trace the cause of the changes. The rates of villages in both the sub-divisions were from time to time lowered as the excess of the original assessment was forced on the attention of the local authorities. In Sangamner in 1836-37 the rates of forty-four villages were at once lowered, a measure which seems to have been immediately followed by increased cultivation.¹ In Akola the tillage area rose from 52,770 *bighás* in the ten years ending 1827-28 to 55,921 in the nine years ending 1846-47 and the collections from £5167 to £5364 (Rs. 51,670 - Rs. 53,640) ; in Sangamner the rise in tillage was from *bighás* 69,506 to 96,286 and in collections from £5596 to £6103 (Rs. 55,960 - Rs. 61,030). The details are²:

Akola-Sangamner Land Revenue, 1818-1847.

YEAR.	AKOLA.			SANGAMNER.		
	Villages.	Tillage.	Collections.	Villages	Tillage.	Collections.
		<i>Bighás.</i>	<i>Rs.</i>		<i>Bighás.</i>	<i>Rs.</i>
1818-1828	56	52,770	51,666	104	69,506	55,957
1828-1838	56	59,850	43,288	104	61,741	49,904
1838-1847	56	55,921	53,645	104	96,286	61,027
1818-1847	56	63,992	40,390	104	76,130	52,837

Survey operations were begun in 1845 and finished in 1847. As the surface was much cut by ravines, and as the soil varied in depth and quality in almost every field, Akola and Sangamner presented considerable difficulties to the measurer and classer. Of the fifty-six Akola villages twenty-eight were assessed at 4s. (Rs. 2) for the first class and 9d. (6 *as.*) for the lowest class ; twenty-five at 3s. 6d. (Rs. 1½) for the first class and 7½d. (5½ *as.*) for the lowest class ; and three at 3s. (Rs. 1½) for the first class and 6½d. (4½ *as.*) for the lowest class. For garden land the Chándor rates were introduced ; channel-watered, twelve classes with 16s. (Rs. 8) for the first class and 6s. (Rs. 3) for the lowest class ; and well-watered, five classes with 8s. (Rs. 4) for the first class and 4s. (Rs. 2) for the lowest class. Compared with the former total or *kamál* assessment on the entire arable land £8393 (Rs. 83,930) the total survey rental £5517 (Rs. 55,470) of the fifty-six Akola villages showed a reduction of 34 per cent. Compared with the collections £5799 (Rs. 57,990) of 1846-47, the survey rental on the tillage of the same year showed a reduction of £1135 (Rs. 11,350) or 19½ per cent. The relief afforded by the survey rates was considerable ; since the landholders of Akola had until the survey settlement paid an average acre rate of 2s. ½d. (Rs. 1 a. ½) independent of grain levies to *hakdárs*, whereas the average survey rate including *haks* was only 1s. 7½d. (12½ *as.*). Compared with the average of past collections £1939 (Rs. 49,390) and the average value of village officers' *haks* paid in grain £266 (Rs. 2660) or a total of £5205 (Rs. 52,050), the total survey rental on the entire arable land showed a prospective

¹ Captain Davidson, 33 of 26th November 1847 para. 17.
² The Rev. Comr. 453 of 5th February 1848 para. 18.

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Rāhūrī,
1849-50.

From their unprotected position in the plain, and their nearness to the high road leading from Poona towards Mālwa and Hindustān, the Rāhūrī villages had been specially subject to plunder by the numerous marauding armies and bands of thieves by which the country was overrun during the later years of the Peshwā's government. The Rāhūrī sub-division suffered much about 1798-99 in the wars between Daulatrāv Sindhiā and the two Bāis.¹ It was plundered by Holkar's army in 1802-3, and subsequently Bhils and Pendhāris made frequent raids on many of the villages. In 1804 several thousand Bhils were thrown into wells in Kopargaon, but the Pendhāris continued their depredations till 1818. During these unsettled times many villages were deserted, and in 1818 at the time of the British accession the state of the Rāhūrī villages was probably worse than the state of villages nearer the Sahyādri hills.

The nominal land measures and rates of assessment were those of the Muhammadan area or *rakba* and assessment or *tankha*, but they had probably been frequently altered by different governments to meet the demands of the day. The last general settlement of any importance is said to have been made in 1759-60 during the Subhedarship of Nāro Bāpuji Nagarkar. This officer caused the land to be measured and the size of the *bigha* to be adjusted to the different descriptions of soil. For instance the area of an inferior field may have been ascertained by measurement to be forty *bighās*, but it was entered in the accounts as containing only twenty *bighās*, to admit of its being assessed at the same rate as the first class soil in the same village. Throughout the Ahmadnagar collectorate the *bigha* was almost always a measure of quality not of quantity.

Whatever may have been the mode of assessment before the introduction of revenue farming in 1802-3, it virtually ceased from that year until the overthrow of the Peshwa's government in 1818. During the seventeen years ending 1818 no rules were observed regarding the giving out of land for cultivation. The annual collections from a village were limited, not by established rules or rates, but by the degree of extortion exercised by the farmer and his agents and the means of payment possessed by the villagers. When the country passed into British hands in 1818, the land measures and rates of assessment were not only of the most undefined nature, but those which had nominally been preserved in the village accounts or in the minds of the village officers were not applicable to the existing state of affairs. It was therefore impossible to introduce order and fairness in the revenue management on the basis of former settlements. During the first years of British rule, no satisfactory measures were adopted to regulate the land assessment. So far as the imperfect state of village records allowed, the number of *bighās* of the different holdings was ascertained. These village records were not in all cases trustworthy. Even where they were trustworthy, they did not afford, by any means, a correct representation of the actual holdings. The absence of boundary marks, the variable size of the *bigha*, and the great license that had been allowed in taking up land

¹ Details of the Ladies' War are given in the Poona Statistical Account.

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Rádhuri,
1849-50.

(14½ as.). This rate refers to the land in cultivation after deducting the internal waste portions of fields; and it is probable that in many instances the people held more land than was entered in their names in the accounts. The assessment also includes the rental of garden land; so that even making allowances for the claims of hereditary officers which were chiefly collected on cultivated land, the average assessment actually paid by dry-crop soils did not exceed 1s. 7½d. to 1s. 9d. (13-14 as.) the acre.

During the first four or five years of British rule, prices were high, few remissions were granted, and the collections were high. But the people were too poor to stand a year of famine and the failure of crops in 1824-25 reduced the collections to £1500 (Rs. 15,000). In 1825-26 the sub-division in some degree recovered from the effects of the famine of the preceding year; but it was still in an exhausted state, and the serious fall of prices that followed a return of good harvests was followed by six years (1827-1833) of very low collections and decreased cultivation. In 1833-34 a favourable change occurred from the rise in the price of grain that followed the failure of rain in 1832. When prices again fell distress was avoided by the liberal reductions made in 1836 and 1837. A rise of collections in 1842-43 was again followed by a decline. But the decline did not last, and during the four years before the introduction of the survey tillage had somewhat increased. In 1847-48 the harvest was unusually abundant, the collections were very high, and very few remissions on account of failure of crops were granted.

The revenue tillage and remission statistics show that the sub-division was much reduced and impoverished throughout the whole period of British rule (1818-1849). Of about 200,000 acres of good arable land the average area under the plough during the thirty years ending 1848 was about 61,000 acres; even including the internal waste portions of fields, the area of land under tillage in any year never amounted to one-half of the arable land of the sub-division. The great fluctuations in revenue also show that agriculture was never in a healthy state and that there was no available capital to invest in the improvement of the soil.¹

At the time of settlement (1849) Rádhuri was in a more impoverished state than any of the eight previously settled sub-divisions. The people had little capital of any kind. There were only 8475 working bullocks a number, considering the fertility of the arable land, the portion of it under cultivation, and the number of cultivators, proportionately less than that of any other surveyed sub-division. There was also a less extent of garden and other superior cultivation than in any other sub-division except Pátoda. The manufactures were of an inferior description and of very limited amount, and the trade of the subdivision was confined to the export of grain and sheep and the import of the few articles required to supply the moderate wants of the villagers. The cultivators of

¹ Lt. G. S. A. Anderson, 110 of 22th Sept. 1849 para 24. Bom. Gov. Sel. CXVII. 10.

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Rádhuri,
1849-50.

Rádhuri Survey Settlement, 1849-50.

SETTLEMENT.	ITEMS.	PAST COLLECTIONS.		
		1847-48.	1825-1847.	1818-1848.
Former...	Dry-Crop	Rs. 97,210	Rs. 53,890	Rs. 57,023
	Quit-Rent	690	797	802
	Pasture	1262	133	157
	Water Rate ... ..	...	212	339
	Cesses ... ..	...	512	1070
	Total	99,162	55,553	60,201
Survey ... {	Assessment	1,20,000	1,20,000	1,20,000
	Quit-Rent	1465	1465	1465
	Total	1,21,465	1,21,465	1,21,465
	Excess of Survey Rental ...	22,803	65,612	61,174

Nevása,
1851-52.

After Rádhuri the survey settlement was introduced into Nevása, Karda, and Nagar in 1851-52, and into Korti, Shevgaon, and Jámkhed in 1852-53. The country included in these six sub-divisions had an estimated area of 4912 square miles or 3,143,847 acres. Its western boundary was thirty-five or forty miles from the main line of the Sahyádrí hills. Its greatest length from north to south was upwards of 100 miles and its greatest breadth from east to west about ninety-five miles.

In Nevása the work of measurement was begun in October 1846 and was finished in most of the Government villages before July 1848, and in the rest by August 1849; classing was begun about November 1847 and finished in February 1849. The settlement was introduced in 1851-52.¹

Nevása was in the plain of the Godávári to the north of the Nagar chain of hills. On the north it was separated from the Nizám's territory by the Godávári; it was bounded on the east by Shevgaon, on the south by Nagar, and on the west by Rádhuri. Its estimated area was 4,77,138 acres² occupied by 180 villages, 149 of them Government, fourteen partly alienated, and seventeen wholly alienated. The charge of the entire sub-division was divided between a mámlatdár and a mahálkari. Nevása came into British possession in 1818. It then contained 111 Government and sixty-nine alienated villages. In 1822-23 seven of the Government

¹ Col. G. S. A. Anderson, Surv. Supt. 31st Jan. 1854, Bom. Gov. Sel. CXXIII. 1, 27.

² A detailed field survey of the lands of 160 villages was made by the Survey Department, and actual measurement gave 426,825 acres. The lands of fourteen alienated villages were not surveyed in detail, but their areas were computed from the map, the boundaries of each village having been surveyed by the theodolite. Bom. Gov. Sel. CXXIII. 3.

Nevása Area, 1851-52.

	SURVEYED.		COMPUTED.		TOTAL.	
	Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Government	110	333,013	...	...	149	386,013
Partly Alienated	10	21,503	4	13,094	14	37,607
Wholly Alienated	7	18,209	10	37,210	17	51,528
Total	127	426,825	14	50,313	180	477,138

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Nevāsa,
1851-52.

taken from the Peshwa. Novāsa is one of the districts which are supposed to have been settled by Malik Ambar about 1605. Beyond tradition, nothing could be gleaned on the spot regarding Malik Ambar's reforms. It was even doubtful whether the *bighāni* system, which continued till the 1852 settlement, was introduced by him or by the Moghal officers of Shāh Jahān to whom the management of the country was entrusted on the break of the Nizām Shāhi kingdom in 1636. Still Malik Ambar was universally believed by the people to have been the wisest and most benevolent ruler of former times. The highest praise for any popular change was that it was like Malik Ambar's reforms. Under the *bighāni* system, whether or not introduced by Malik Ambar, each village had a fixed total or highest rental. This total rental was known as *tanlha* and also as *kamāl*. The *ralha*, which was the total area in *bighās* in each village, is supposed to have been determined partly by measurement and partly by estimate, the size of the *bigha* varying in different villages and in different parts of the same village. The *tanlha* was said to represent Malik Ambar's highest assessment. The hereditary district officers stated that it was equal to a fourth of the gross produce in kind turned into a money value on data furnished by the cultivation of past years, and the market prices of the different kinds of produce. Subsequently this assessment seemed to have been often changed and the highest assessment of the Marāthās was generally in excess of the *tanlha* and was called *kamāl*. *Taufer* was said to mean the difference between the Musalmān and the Hindu maximum assessments. Marātha rule began about 1759 and Nāro Bābāji, who was soon afterwards appointed governor or *subhedār* of Nagar, and who is said to have remained in office from thirty-five to forty years, introduced many revenue reforms, probably similar to those carried out in other parts of the Peshwa's territories. The number of *bighās* in each holding seems to have been fixed by him in some cases by measurement and in others by estimate. A uniform *bigha* was not adopted. In good soils a small *bigha* of a half to three quarters of an acre (20-30 *gunthās*) was introduced and in poor soils the *bigha* was doubled, trebled, or otherwise enlarged, as was considered expedient. Varying *bigha* rates were also levied on the different kinds of soil. The district was managed directly by government on the individual or *rayatvār* system. The local officers were not often changed. Moro Hari Sangamnerkar had charge of Nevāsa for many years. Under the early Marāthās the country on the whole seems to have prospered. In 1803 Bājirāv's farming system began and the former rates and land measures became nominal. The ravages of Holkar in 1802 and the failure of the late rains in 1803 almost emptied the country. Even when the people returned, no attempt was made to restore the old system. The revenue was farmed to contractors who were anxious only to secure a profit. They left all interior arrangements to the village officers and so long as a good sum was forthcoming from each village, no inquiries were made as to the area under tillage or as to the rent paid by each landholder. The crops when stacked and stored were considered the best criterion of the paying powers of the village. Yearly accounts were continued by the village officers

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1851-52.

have been made. It was generally acknowledged that from the fall in the value of grain the rates at first imposed had become too high, and when any particular outcry was made by the landholders or when much difficulty was found in collecting the revenue a reduction of assessment was allowed. Pending a detailed survey it was not considered expedient to undertake a general revision of the assessment, and Mr. Harrison's reductions were only applicable to real or supposed cases of excessive over-taxation. They were doubtless beneficial, but from their partial and irregular nature they had no material effect on the general prosperity. Other remedial measures tending to lighten the assessment were also carried out about the same time. The water tax or *pánbharit* was abolished in 1835. This tax was nominally leviable from dry-crop lands temporarily watered; in reality many of the lands from which it was collected were garden lands assessed at dry-crop rates and the entire remission of the tax placed them in a much better position than similar lands assessed at garden rates. But the tax was obnoxious and changeable and its abolition probably did good. The abolition of transit and town duties had also indirectly a beneficial effect on the sub-division, and at the same time several claims or *haks* collected on account of Government were abolished. In one village the estate or *mundbandi* assessment was found in force at the time of settlement.¹

In the fall of produce prices the rates adopted in 1819-20 proved much too high. Their burden was considerably lightened by the introduction of a rule allowing the partial cultivation of holdings. And when the new rates were higher than the rates formerly paid, the excess was spread over three or four years. It was also formerly the custom to give out waste lands for cultivation on *kauls* or agreements not to impose the full assessment at once, but by gradual additions ranging over periods of six to eight years. According to the Survey Superintendent this system was not much practised during the first four years of British rule. It afterwards became pretty extensive and continued till 1838 when it was abolished.² Throughout the whole of British management large remissions were made. The assessment of portions of fields left uncultivated by the holders was generally remitted and large reductions were also made for bad crops, poverty, and other causes.³

In 1827-28 the lands of 130 villages were measured in connection with Mr. Pringle's first Deccan survey. But the measurements were not used and the operations caused no change in the revenue management. Up to 1833-34 no complete returns of the fields or *tikás* of each village were prepared. Village registers were then introduced containing the areas in *bighás*, rates of assessment, boundaries, and tenures of the several holdings. But as the boundaries of the holdings were not ascertained by actual inspection in the field, and no measurements were made for the purpose of fixing the area of

¹ P. m. Gov. Sel. CXXIII. 19-20.

² P. m. Gov. Sel. CXXIII. 22. The opinion of the Superintendent that leases were little granted in the first years of British management seems at variance with Capt. Pottinger's account.

³ Bom. Gov. Sel. CXXIII. 22-23.

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out improvements, that there was a decided tendency upwards. Between 1836-37 and 1846-47 the rates of many of the villages were lowered, liberal remissions were granted, and, though 1844-45 and 1845-46 were unfavourable years, the cultivation and assessment rose in 1846-47 higher than they ever were before. In 1847-48 the cultivation still further increased. But the year was one of much over-production and few remissions were granted. Prices, partly in consequence of the excess of produce, and partly on account of the great drain of money to meet the large revenue demands, fell very low and many landholders unable to pay their rent from the profits of the season had to resort to moneylenders, and in many cases to dispose of their farm stock. The cultivation and revenue immediately decreased, and as the following seasons were unfavourable the collections fell from £16,072 (Rs. 1,60,720) in 1847-48 to £8215 (Rs. 82,150) in 1849-50, a decrease of nearly one-half. In 1850-51 according to the Survey Superintendent the anticipated early introduction of the revised rates caused an increase of cultivation and revenue.¹ At the time of settlement the sub-division was still suffering from the over-collections of 1847-48.²

Although Nevása did not suffer from over-assessment in the same degree as Ráhuri, the old rates were in the Superintendent's opinion ruinously and oppressively high. Throughout the whole period of British rule (1818-1852) it had never been possible to collect the full assessment. In addition to the freedom from the assessment of untilled patches in fields taken for cultivation, remissions had averaged £2100 (Rs. 21,000) or about eighteen per cent of the revenue demands. Cultivation had also been most unsteady, and although the land was generally fertile not one-half of it had been under tillage for a long term of years. That the country would have progressed more rapidly under a light assessment was in the Superintendent's opinion shown by the improvement that had resulted from the reforms and modifications of the assessment already carried out. These remedial measures, he adds, merely afforded relief in isolated cases. They were undertaken not so much with the view of placing the revenue system on a permanently sound basis, as of saving the people from ruin and Government from loss of revenue.³

A road from Ahmadnagar to Aurangabad crossed (1848) the sub-division. Just below the Jeur pass a branch of this road turned to the right and went through Shevgaon and Paithan, one of the oldest capitals in the Deccan, and from Paithan passed to the great cotton mart of Umrávti. By this route large quantities of cotton were brought to the coast. Another line of road crossed the sub-division east and west, and, passing a little to the south of the town of Nevása, cut directly through Sangamner. Between the towns of Sangamner and Sinnar it skirted the southern boundary of the Násik sub-division and came upon the Násik and Málegaon road just above the Jeur pass. Bullocks laden with grain generally travelled on this road.⁴ Though the local trade was inconsiderable there was

¹ The rise in produce prices had probably more to do with the increase of area taken for tillage than the progress of survey operations. ² Bom. Gov. Sel. CXXIII. 24-25.

³ Bom. Gov. Sel. CXXIII. 26-27.

⁴ Bom. Gov. Sel. CXXIII. 175-176.

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or thirty bullocks. A good many were free from debt and had grain-pits where they could store their surplus produce and to which they could resort in times of necessity instead of to the Márwáris. Most landholders were deeply involved in debt. Two-thirds were in the hands of the Márwáris, and the average debt of each was not less than £10 (Rs. 100). The landholders had few means of adding to what their fields yielded. A few people of some villages cultivated lands on reduced rates in the neighbouring Nizám's territory and some of the villagers went for a time to Bombay as labourers or porters. Many landholders, when their field work for the season was over, were hired with their bullocks by grain dealers to carry grain and other exports to the coast.¹ Well-irrigation might be very much increased in the Nevása sub-division as, except near the Godávári, in the low grounds of most villages water was plentiful and at moderate depths. Few people were able to afford the £15 or £20 (Rs. 150 or Rs. 200) required for digging a new well. In the existing scarcity of capital a subsistence could be more easily and safely derived from the cultivation of dry-crop lands.²

The bulk of the land was held on the hereditary or *mirás* tenure. Of 17,163 survey numbers into which the Government lands were divided, 10,520 belonged to hereditary holders or *mirásdárs*; the remaining 6643 being either alienated or deserted that is *gatkuli* fields. Of the 10,520 *mirás* fields 2630 were cultivated by the hereditary holders, 1765 by holders of other hereditary lands, 1817 by non-hereditary holders, and 4308 were waste. For the survey assessment the Government villages were divided into three classes with highest dry crop acre rates of 2s. 6d., 2s. 3d., and 2s. (Rs. 1½, Rs. 1¼, and Re. 1). An acre rate of 6s. (Rs. 3) was fixed for garden land of which 2947 acres were watered entirely from wells. The total garden assessment amounted to £636 12s. (Rs. 6366) and showed an average survey acre rate of 4s. 3½d. (Rs. 2 as. 2½) or 3s. 4d. (Re. 1 as. 10½) less than the old average acre rate. The total survey rental exceeded the average past collections by forty-five per cent.³ The reduction effected by the survey rates on the demand from the cultivated area was estimated at 5½d. (3½ as.) the acre or about twenty-nine per cent. The survey officer was inclined to think that more land was cultivated under the former system than was entered in the accounts. The *bighás* of the former cultivation could not be converted into acres according to any fixed standard. Even making allowances for these and other circumstances which might tend to

¹ Bom. Gov. Sel. CXXIII. 12-13, 15.² Bom. Gov. Sel. CXXIII. 30.³ In judging of the financial results of the settlement, the first year of the new system, 1851-52, should not be taken into consideration. In the Ahmadnagar collectorate, in consequence of the former system of remitting the assessment of waste and unsown lands, and also of the generally impoverished condition of the cultivators, it was found necessary, in effecting the change from the old to the new system, in the several districts to allow remissions which were calculated upon the former assessment and were given in cases where the amount leviable under the old was found to be less than that leviable under the new rates, the difference only being remitted. The year 1851-52 was one of partial failure of crops and the remissions required were considerable. The revised rates therefore did not come into full operation until the following year 1852-53. Bom. Gov. Sel. CXXIII. 34-36.

modify the apparent results, the survey officer was of opinion that the actual relief to the cultivators was not less than $3\frac{1}{4}d.$ to $4d.$ ($2\frac{1}{2} - 2\frac{3}{4} as.$) the acre or twenty to twenty-four per cent. This was deemed sufficient to place Nevása on an equality with Ráhuri and other previously assessed sub-divisions.¹

Nevása Survey Settlement, 1852.

CLASS.	VILLAGES.	FORMER.		SURVEY.							
		Assess- ment.	Acre Rate.	Land under Tillage.			Waste.		Total		
				Area.	Assess- ment.	Acre Rate.	Area.	Assess- ment.	Area.	Assess- ment.	
I. ...	17	Rs. 19,100	Rs. a. p. 0 11 4	Acres. 20,065	Rs. 12,833	Rs. a. p. 0 7 4	Acres. 22,770	Rs. 9135	Acres. 40,785	Rs. 21,523	
II. ...	93	1,15,235	1 1 7	195,050	62,270	0 9 0	103,473	42,197	203,523	1,04,467	
III. ...	33	27,462	1 1 0	25,811	13,013	0 8 1	34,706	11,942	60,577	24,955	
Total ...	143	1,61,787	1 0 5	167,826	87,071	0 8 10	161,000	63,274	318,835	1,50,945	

The general results of the settlement, as regards all descriptions of tenures, are shown in the following statement:

Nevása Survey Settlement, 1852.

SETTLEMENT.	YEAR.	CULTIVATED LANDS.				WASTE LANDS.	ALIEN-ATED LANDS.	TOTAL.
		Area.	Assess-ment.	Remis-sions.	Collections.	Collections.	Collections.	Collections.
Former ...	1818-1851 ...	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
	1850-51 ...	126,002	1,23,144	21,016	1,01,628	2778	1140	1,05,446
Survey ...	1851-52 ...	126,343	1,33,468	18,357	1,15,111	765	2038	1,17,054
	1851-52 ...	157,826	87,071	18,804	69,067	1468	1021	71,556
	1852-53 ...	153,041	93,899	398	93,501	1826	1517	1,01,844
	Rental of 143 Villages ...	318,835	1,50,945	...	...	...	1063	1,52,013

The following statement shows the entire area of the 149 Government villages (148 original and one lapsed in 1852) comprised (1852) in the Nevása sub-division, and the survey assessment imposed on the several descriptions of land:

Nevása Survey Settlement, 1852.

LAND.	DRY-CROP.		GARDEN.		BARREN.	TOTAL.		ALIEN-ATED.	REALI-ZABLE BALANCE.
	Area.	Amount	Area.	Amt.	Area.	Area.	Amount		
Government ...	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Alienated ...	820,715	1,46,774	2978	6433	42,060	365,761	1,53,212	...	1,53,212
Quit-Rent ...	13,160	6631	204	413	794	14,157	7044	7044	...
Total ...	7805	3171	4	5	406	8105	3176	1496	1580
Total ...	841,500	1,56,576	3184	6358	43,266	383,013	1,63,432	8540	1,54,892

Abolished claims or *haks*, for which a money compensation was to be given to the former recipients, were included in the survey total. The hereditary district officers of Nevása, as well as of

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Maráthás. Little trustworthy information about the former revenue management was available. It was certainly more complicated than in Nevása. Partial measurements and settlements had been made in the time of the Maráthás, but many of the villages being poor and yielding little revenue probably received little attention, and the management altogether appears to have been very rude and irregular. The size of the Karda *bigha* varied more than the size of the Nevása *bigha* and it was generally found to be larger in Karda than in the other sub-divisions. The former rates of assessment were also very irregular. In many villages the old garden rates were high. In others there was no old garden rate, but in such cases a higher dry-crop rate was generally imposed on all the lands of the village in consequence of some of them being watered. The lands of some of the villages were managed partly on the *bigha* and partly on the plot or *mundbandi* system. But in most cases the prevailing unit of calculation was the *bigha*.¹ At the beginning of British rule, as was done in Nevása, *bigha* rates were adopted for most Karda villages. In some villages the old estate or *mundbandi* system was kept and in a few cases, where all traces of the former *bigha* rates had been lost, a new estate or *mundbandi* assessment was imposed. The *bigha* rates where adopted varied from 5s. 6½d. (Rs. 2 as. 12½) to 3d. (2 as.) for dry-crop lands, and from 12s. (Rs. 6) to 2s. 6d. (Rs. 1½) for garden lands. Most villages had only one dry-crop and one garden rate. Many of the rates were lowered by the Collector Mr. Harrison between 1834 and 1837. His reductions of dry-crop rates extended to about fifty-one villages at the average rate of about 6½d. (4½ as.) in the rupee, and of garden rates to twenty-two villages at the rate of about 10d. (6½ as.) in the rupee. Owing to the irregularity of the former system and to other causes Mr. Harrison's measures seem to have been less beneficial in Karda than in Nevása. About 1826 the lands of most of the villages were measured in connection with Mr. Pringle's survey but they were not assessed. The changes through which Karda passed under British management were much the same as the changes through which Nevása passed.² In both sub-divisions there were the same high collections in the first five years of British rule, the same fall of revenue between 1823-24 and 1832-33, the same improvement between 1833-34 and 1847-48, and the same decline in succeeding years. Over-assessment had perhaps caused more harm in Karda than in Nevása. In the early years of British rule, in proportion to its resources, the revenue collections were so much higher in Karda than in Nevása, that, in spite of the later remissions, the revenue never recovered to the same extent in Karda as in Nevása, and cultivation never in any succeeding period of five years rose to the same height as in the five years immediately after the introduction of British rule. In the years immediately before the introduction of the new rates there was a great fall in cultivation. Generally also in bad years there had been a larger falling off of revenue in Karda than in Nevása. The remissions irrespective of

Sindia, and there were a good many substantial houses and temples in other towns.

According to the survey returns there were in the Karda sub-division 68,611 people, 70,703 horned cattle, 45,565 sheep and goats, 3841 horses, 4477 ploughs, and 1747 carts. Of the 25,152 survey numbers 14,603 were hereditary or *mirás* holdings and 10,549 were alienated or *gathuli* that is deserted. Of the hereditary numbers 5856 were tilled by the holders themselves, 3210 by other hereditary holders, 1931 by non-hereditary holders, and 3606 were waste.

In assessing this large sub-division the 145 Government villages were arranged in six classes with highest dry-crop acre rates ranging from 3s. to 1s. 9d. (Rs. $1\frac{1}{4}$ - $\frac{3}{4}$). Twelve villages with a highest acre rate of 3s. (Rs. $1\frac{1}{4}$) formed the first class. Their lands were the best in Karda. They mostly lay on the Kánhur *pathár*, an elevated table-land on the hills running through the centre of the sub-division. The climate of these villages was superior, their position with respect to Poona Sirur and Nagar was good, and they yielded specially valuable wheat. They had good drinking water but there was no large area of garden land. Thirty-one villages with a highest acre rate of 2s. 9d. (Rs. $1\frac{1}{4}$) formed the second class. The lands of seventeen of these villages lay close to the north of the range of hills of which the Kánhur table land formed a part. Their climate was as good as that of the first class villages but their position with respect to Poona and Sirur was not so good. They had a large area of garden land. The north mahalkari's station Váunda was included in this group. The lands of the remaining fourteen villages lay immediately to the south or south-west of Kánhur and included the mámlatdár's station of Párner. The position of these villages with respect to markets was good. Their climate was not quite so good as the climate of the villages more to the north. On the other hand the supply of water for irrigation was more plentiful in this group than in the others. Forty-three villages with a highest acre rate of 2s. 6d. (Rs. $1\frac{1}{4}$) formed the third class. The lands of five of them lay on the high grounds to the north of the Mula. They had an equally good climate with the first class villages of Ráhuri, but their position with reference to markets was inferior. They were out of the way of traffic, and the villagers had to descend into Ráhuri and Sangamner to dispose of their produce. The lands of the remaining thirty-eight villages were partly hilly. They lay to the south and south-east of the second class villages. Their position with respect to markets was good, but their climate was inferior to that of the villages more to the north. There was a moderate proportion of garden land. Forty villages with a highest dry-crop acre rate of 2s. 3d. (Rs. $1\frac{1}{4}$) formed the fourth class. Ten of these villages were in the valley of the Mula. The climate was good but the villages were out of the way of markets. Water was scanty in several villages and in others cultivation was difficult as the arable lands were mostly on plateaus, while the villages lay in hollows. Except that the climate was bad, the remaining thirty villages were similarly situated to the third class villages lying immediately to the north. Sixteen villages with a highest acre rate of 2s. (Rs. 1) formed the fifth class. Ten of these were in the valley of the Bhima and their climate was inferior to that

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of the groups to the north. The remaining six villages lay in the south-east of Karda near the hills. Their climate was inferior and they were not so well placed with respect to markets as the other villages of this class. Three villages with a highest acre rate of 1s. 9d. (14 as.) formed the sixth class. They were in the extreme south in the valley of the Bhima. The climate was most uncertain and the soil was generally stiff requiring an extra quantity of moisture. The classes of eleven of the 145 villages were changed from additional experience acquired during the time of settlement. In other respects the dry-crop rates originally proposed were found suitable and were introduced.

Unlike Ráhuri and Novása where it was entirely from wells, the garden cultivation of Karda was partly channel-watered. In some of the Karda villages the garden husbandry was superior, and on account of the nearness of Poona and other large towns the people had a better chance of exporting and selling their produce. For thirty-six villages in the north of the sub-division which were far from good markets, and for nineteen in the south where the garden husbandry was poor, a maximum well-rate of 6s. (Rs. 3) was fixed. For ninety villages in the centre of the sub-division, which from being near the Poona road or from being close to good local markets were more favourably situated, a highest well-water acre rate of 8s. (Rs. 4) was fixed. This last rate was 2s. (Re. 1) the acre higher than the Ráhuri and Novása rate. In most of the Násik villages Captain Davidson had adopted 16s. (Rs. 8) as the highest channel-water acre rate. But for Karda this was deemed too high and a highest rate of 12s. (Rs. 6) was fixed. In many cases the water used was partly from wells and partly from channels. For lands so watered intermediate rates, with reference to the supply of water derived from both sources, were adopted. In no case did the assessment exceed the highest channel-water rate. In 1852 the sub-division had in all 5133 acres of garden land and the whole assessment imposed by the above rates was £1340 (Rs. 13,400) or an average rate of 5s. 2½d. (Rs. 2 as. 9½) the acre. The former highest assessment amounted to £1669 (Rs. 16,690), but as many of the gardens had been assessed as dry-crop lands, and because of the great irregularities in the former rates, it is not possible to give a clear idea of the actual reduction caused by the new rates.

The alluvial or *dhehli* lands on the banks of the Bhima were assessed at acre rates varying from 4s. to 2s. (Rs. 2-1). These lands either were enriched by deposits of mud or drew an extra degree of moisture from the river and yielded better crops. On seventy-eight acres of this river side land the average survey rate of assessment was 2s. 11½d. (Re. 1 as. 7½) the acre. In other parts of the sub-division dry lands yielded superior crops in consequence of being watered from dams during a portion of the year. On that account a small extra acre rate varying from 2s. to 4½d. (Re. 1 - as. 3) was imposed on them. The effect of the settlement was to lower the assessment on the area under tillage from £16,958 to £9824 (Rs. 1,69,580 - Rs. 98,240) or 42 per cent. The details are :

Karda Survey Settlement, 1852.

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CLASS.	No. of Villages.	FORMER.		SURVEY.							
		Assessment.	Acro. Rate.	TILLAGE.			WASTE.		TOTAL.		
				Area.	Assessment.	Acro. Rate.	Area.	Assessment.	Area.	Assessment.	
I	12	12,773	15 6	12,427	5408	0 10	8212	1004	16,030	6502	
II	11	40,270	14 0	50,174	28,603	8 2	25,437	9650	81,061	37,462	
III	68	47,073	12 0	62,428	27,041	0 11	32,269	11,070	91,097	38,111	
IV	40	43,910	0 9	71,030	26,673	5 9	55,270	15,434	127,200	41,107	
V	16	14,061	11 0	20,763	8506	0 11	20,127	9456	40,405	18,352	
VI	2	2,079	17 7	2563	2325	10 5	2000	473	5583	2798	
Total	144	107,583	11 11	227,310	98,230	0 11	117,305	46,090	374,681	144,832	

The general results of the settlement are shown in the following statement:

Karda Survey Settlement, 1852.

YEAR.	CULTIVATED.				WASTE.		ALIEN-ATED.	TOTAL.
	Area.	Assessment.	Remissions.	Collections.	Collections.	Collections.	Collections.	
	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Former :								
1818-1819 ...	212,181	1,56,167	31,630	1,21,048	5370	2045	1,20,563	
1850-51	107,002	1,40,000	44,070	1,02,014	6033	1772	1,10,410	
Survey :								
1851-52	227,310	98,230	24,403	73,833	5363	1304	81,090	
1857-58 ...	251,724	1,01,640	912	1,03,704	5282	2099	1,11,035	
Total of 144 villages	374,681	1,46,332	...	...	...	2453	1,46,785	

Owing to the want of former correct data of the actual acre rate, the relief which the new rates afforded can be only roughly shown. The average acre rate before the introduction of the survey was estimated at 1s. 13d. (9½ as.) for the whole period of British rule. The survey acre rate on the lands cultivated in 1851-52 was 10½d. (6½ as.) which shows a reduction on the past collections of 3½d. (2½ as.) the acre or about 24½ per cent. In Karda, as has been noticed, the irregularities of the former system were very great, and, though the rates were generally heavy, in some villages the assessment was moderate. In some cases also Mr. Harrison's reductions between 1834 and 1837 amounted to forty per cent or upwards, which left no need of reduction by the survey. Under these circumstances the effect of the survey settlement varied greatly in different parts of the sub-division.

The area and assessment of the entire lands comprised in the Government portion of the sub-division are shown in the following statement:

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LAND.	DRY-CROP.		GARDEN.		BARREY.	TOTAL.		ASSESS- MENT.	REALIZ- ABLE REV- ANUE.
	Area.	Amount	Area.	Amount		Area.	Amount		
Government ..	Acres. 307,458	Rs. 1,30,033	Acres. 5133	Rs. 13,101	Acres. 187,480	Acres. 600,072	Rs. 1,43,177	Rs. ...	Rs. 1,43,137
Detached Sheri.	2089	893	...	...	1870	5010	875	...	893
Indm.	10,630	4011	157	408	2030	15,652	4110	4110	...
Detached Indm.	935	416	4	16	170	1100	171	171	...
Quit Rent ...	9907	8020	31	77	1831	11,912	3697	1211	2153
Total ..	391,019	1,38,978	5328	13,901	191,517	600,691	1,52,870	6091	1,46,783

The highest value of abolished village claims entered by the recipients in the accounts of 1850-51, was for headmen £37 (Rs. 370), for accountants £462 (Rs. 4620), and for watchmen £124 (Rs. 1240), or a total of £623 (Rs. 6230).

Ahmadnagar,
1851-52.

After Karda the survey settlement was introduced into Ahmadnagar also called Nagar. A few villages near Nagar were measured during the rainy season of 1847 but measuring was not regularly begun till the following year. Except a few details the work was completed in June 1851. The work of classing except in three villages was in progress from April 1849 to June 1851. Revised rates were introduced in eighty-two Government villages in 1851-52. Three alienated villages which lapsed to Government in that year were settled in the following year 1852-53.

At the time of settlement (1852) Nagar was bounded on the north by Rádhuri, on the north-east by Nevása, on the east by the Nizám's territory, on the south-east by Korti, and on the south-west and west by Karda. Its estimated area was 412,126 acres occupied by 109 villages of which eighty-five were Government and ten partly and fourteen wholly alienated.¹ The entire sub-division formed the charge of a mámlatdár. Like most other sub-divisions in the district, Nagar passed through many territorial changes between 1818 and 1852. In 1818-19 it contained fifty-six Government and fifteen alienated villages. In 1821-22 twelve of the Government villages were made over to Karda and there were many other receipts and transfers. Since 1837-38 when the sub-division

¹The details are :

Nagar Villages, 1852.

DESCRIPTION.	AREA SURVEYED.		AREA COMPUTED.		TOTAL.	
	Vil- lages.	Area.	Vil- lages.	Area.	Vil- lages.	Area.
Government ...	85	Acres. 274,124	...	...	85	Acres. 274,124
Detached portions of Government land	2	778	...	...	2	778
City and Cantonment	...	3092	...	...	...	3092
Partly Alienated	1	2123	9	26,651	10	38,779
Wholly Alienated	3	20,789	11	74,664	14	95,453
Total ...	91	300,811	20	111,315	111	412,126

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assessment appears to have been partially introduced. Formerly in only one village was there a plot or *mundbandi* assessment. The revenue management in other respects was much the same as in the sub-divisions which have been already described.¹

The results of British revenue management in the Nagar sub-division were not unlike those in Karda. The heavy rates adopted at the beginning pressed with even greater severity in Nagar; the revenue having gradually declined from £13,100 (Rs. 1,31,000) in 1821-22 to £2300 (Rs. 23,000) in 1832-33. Between 1833-34 and 1850-51 the fluctuations in revenue were not so great as in Karda. This, Colonel G. Anderson thought, was due to a somewhat better revenue management and possibly to the abolition of the transit duties and other oppressive taxes. Still there was not any material rise in prosperity. On the contrary there was a rapid fall in the two or three years before the introduction of the survey. That the neighbourhood of Nagar city, with its large and increasing population and comparatively great trading and manufacturing capital, should not have progressed more rapidly, was, in Colonel Anderson's opinion, chiefly due to over-assessment.²

At the time of settlement (1852), the surveyed Government portion of the Nagar subdivision, excluding the Ahmadnagar town, contained 40,450 inhabitants, and had 30,591 horned cattle, 1722 horses, 23,648 sheep and goats, 1633 ploughs, and 881 carts. The high road from Bombay to Calcutta passed through the sub-division. There was another chief line of traffic namely that leading over the Nimbdhera pass through Rāhūrī towards Nāsik and Mālegaon on the north, and from Nagar towards Karmāla, Pandharpur, and other places on the south. There was also a considerable traffic on the line between Kolhār and Mālegaon. Little had been done to help the traffic. The country was very much in want of roads. With regard to markets the sub-division was favourably placed. As Nagar was the head-quarters of the Artillery and of a Native Infantry Regiment, large supplies were required for the military markets. Besides this, the city of Nagar was still important with a population of about 28,600 and considerable manufactures and trade. A large traffic also passed through the sub-division especially along the Bombay and Calcutta road. In Ahmadnagar and in the neighbouring town of Bhingār about 1322 handlooms were at work, weaving women's robes and other cotton cloths. Much of the produce was of a superior description and was sent to Poona Nāsik and other places. Some other villages had a few cotton looms and Ahmadnagar had some silk looms. There was also in Ahmadnagar a large manufacture of brass cooking vessels and of carpets. Most of the trade of the subdivision was in the hands of Ahmadnagar money-lenders. The chief exports were grain, cotton goods, and articles of hardware. The chief imports were grain and other supplies from the surrounding districts; sugar, salt, iron, and English cotton goods

and yarn from Bombay; rice from Poona and Junnar; oil, turmeric, butter, and betelnut from Bārsi and other towns to the south; molasses from the east, butter from Jāmkhed and other places; cotton goods from Nāgpur and other places; and silk and embroidered stuffs from Paithan and Yeola. The Ahmadnagar market was on the whole well supplied and the place appeared to be thriving. Besides Ahmadnagar, there were six other market towns, but none of them were of much importance except Vālki which was the largest cattle market in this part of the collectorate and was frequented by landholders and cattle dealers from all the neighbouring districts.

Many landholders, though so near a good market as Nagar, were extremely poor, owing, it was thought, to their expensive habits of living. The profits of their land, though greater than elsewhere, were not large enough both to enable them to meet the demands of Government and also to admit of their indulging in luxuries. Many of them had forsaken agriculture for employment as labourers and servants about the cantonment. Hardworking landholders who managed to keep clear of debt were generally thriving. Their produce always found a ready market in the city, and they could make a good deal by hiring their bullocks and the members of their households who were not required for field-work to Mārwar merchants and others who had carts and exported grain to Poona and the coast. Again in some of the hilly villages the people kept cattle and made money by selling butter. Some of the poorer classes especially the Lamānis brought firewood for the supply of the city and camp. The owners of gardens near the town of Nagar were generally better off than other cultivators. Most of them were of the Māli caste and many of them were very experienced and industrious. Several of them who lived in the town had considerable capital and were able to keep more labourers and to till their lands more highly than any in other parts of the Nagar collectorate. These cases were exceptional. Many husbandmen even near the town were just as depressed as in the neighbouring sub-divisions and the more remote villages had no advantages as regards markets or in other respects. Of the 14,487 survey numbers 9134 belonged to hereditary holders or *mirāsdārs*, and 5353 were deserted, alienated, or barren fields. Of the *mirās* numbers 3200 were cultivated by the hereditary holders themselves, 1879 by other hereditary holders, 1215 by non-hereditary holders, and 2840 were waste.

The Nagar villages were generally better placed with respect to markets and climate than those of Nevāsa. Some of the Karda villages enjoyed a better climate, and being nearer to Poona where prices were higher than at Nagar, they were equally well placed for the sale of their dry-crop produce. Nagar could pay a higher dry-crop assessment than Nevāsa and an equally high assessment with part of Karda. It could also pay a higher garden assessment than those sub-divisions, as fruits and vegetables suffered less in being taken to Ahmadnagar than in going to Poona. The highest dry-crop acre rates were fixed at 2s. 9d., 2s. 6d., and 2s. 3d. (Rs. 1½, Rs. 1¼ and Rs. 1½). Forty-six villages with a highest dry-crop acre rate of 2s. 9d. (Rs. 1½) formed the first class. These villages were in the centre of the sub-

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division; some of them were close to the large market of Ahmadnagar, and others, further from Ahmadnagar, had a better climate or were close to made lines of road. The greatest extent of garden land was in these villages. Twenty-five villages with a highest rate of 2s. 6d. (Rs. 1½) formed the second class. Three of these near the Mula were not so well placed for markets as most of those of the first class. They were also not particularly well supplied with water. The remaining twenty-two villages lay to the south and south-east of the first class villages. They had an inferior climate and an inferior position as to markets. Eleven villages with a highest rate of 2s. 3d. (Rs. 1¼) formed the third class. Four of them were in the valley of the Mula with a good climate, but with a very inferior position with reference to markets. The remaining seven villages were in the extreme south of the sub-division adjoining Korti with a poor climate and further removed from Ahmadnagar. Some of the garden produce was raised by water brought from dams but most of the gardens were watered from wells. The garden lands close to Ahmadnagar were the best as the people could sell their vegetables and other produce without trouble or loss of time. A highest acre rate of 12s. (Rs. 6) was therefore imposed on them. Garden lands further off but still within an easy distance of Ahmadnagar had a highest acre rate of 10s. (Rs. 5). For the remaining first and second class villages a highest rate of 8s. (Rs. 4) and for those of the third class a rate of 6s. (Rs. 3) were adopted. Except the state or *sheri* lands of the Fara garden, where it was £1 (Rs. 10), the highest channel-water acre rate was fixed at 12s. (Rs. 6). As in Karda the dams in Nagar were of earth and had to be built afresh each year. The water drawn from the streams which took their rise in the northern hills was generally only enough to water small plots of land. There were many skilled raisers of garden produce near Ahmadnagar. With a better supply of water the garden area would be greatly increased. There were in all 4802 acres of garden land and the total assessment was £1509 (Rs. 15,090) or an average acre rate of 6s. 3¼d. (Rs. 3 as. 2¼). The old *kamāl* or highest garden assessment in Nagar was £2340 (Rs. 23,400) which applied to the acres of survey measurement would give an average rate of about 9s. 9d. (Rs. 4¾). But the former rates were so irregular that no safe deductions could be made from them.

The general results of the rates in the several classes of villages are shown in the following statement:

Nagar Survey Settlement, 1852.

CLASS.	VILLAGES.	FORMER.		SURVEY.							
		Assess- ment.	Acre- Rate.	LAND IN CULTIVATION.			WASTE.		TOTAL.		
				Area.	Assess- ment.	Acre- Rate.	Area.	Assess- ment.	Area.	Assess- ment.	Rs.
I ...	46	Rs. 60,710	Rs. a. p. 1 3	554,962	40,305	11 9	83,719	16,801	83,678	56,107	
II ...	25	23,367	0 16	331,352	17,525	9 0	25,373	14,378	96,634	31,703	
III ...	11	4643	0 9	47920	3384	6 10	11,389	3581	19,269	6965	
Total...	82	1,00,160	1 1	934,244	61,214	10 5	80,487	33,661	174,581	94,836	

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fourteen partly and seventeen wholly alienated villages.¹ The charge was divided between a *mámlatdár* and a *mahálkari*. In 1821-22 Korti contained ninety-eight villages and the number was afterwards increased by sixty. From this total number twenty-one villages were transferred to other sub-divisions, which left a balance of 137 villages in 1837-38. Between 1837 and 1852 no changes were made. The chief landlords or *jágirdárs* were Sindia, the Bhonsle of Nágpur, and the descendants of Kávi Jang.

Before it came into the possession of the British in 1821-22 the greater portion of Korti was under the management of Ráv Rambha Nimbálkar the head of a powerful branch of the Nimbálkar family settled under the protection of the Nizám's government. A few villages which were included (1852) in the sub-division, formerly belonged to the Peshwa and were obtained by the British in 1818-19. Some of the villages of Korti are said to have suffered severely from plundering parties of the Marátha army about the time of the battle of Kharda in 1795. The depredations of Holkar and others also extended over Korti in 1803 and were carried to such lengths that large towns alone remained inhabited.

It is not known when or by whom the total assessment called *tankha* was fixed. Local traditions attributed the original arrangements to Malik Ambar. The Marátha total rental or *kamál* in most, if not in all villages, exceeded the Musalmán total. Trustworthy information regarding the way in which the Marátha total was settled was also not procurable, though it was said that the nominal total assessment of the villages that were received from the Peshwa was fixed in Náro Bábáji's time. Before the beginning of British rule, the revenues of all the villages, whether under the Nimbálkar, Daulatráv Sindia, or the Peshwa Bájiráv, seem to have been farmed in the usual manner. Under the British the revenue management did not materially differ from that pursued in other sub-divisions. The lands were measured about 1826-27 by Mr. Pringle's establishment, and some of them were also classified, but no further measures with regard to the settlement of the revenue were adopted. Shortly after the British acquired possession, forty-seven dry-crop rates were introduced varying from 2s. 9d. to 5½d. (Rs. 1½ to 3¼ as.) the *bigha*; and thirty-six for garden lands varying from 10s. to 1s. 3¼d. (Rs. 5 to 10½ as.) the *bigha*. In 100 villages, though different rates prevailed in the several villages, there was only one dry-crop rate for the entire lands of each village, from which the

¹ The details are:

Korti Villages, 1852.

DESCRIPTION.	SURVEYED.		COMPUTED.		TOTAL.	
	Villages.	Acres.	Villages.	Acres.	Villages.	Acres.
Government ...	106	454,119	...	...	106	454,119
Partly Alienated ...	14	78,005	...	...	14	78,005
Wholly Alienated ...	3	11,369	14	73,623	17	84,992
Total ...	123	541,493	14	73,623	137	615,116

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Government villages, chiefly in weaving a good coarse cloth which was exported to Nagar and other places. The chief exports from Korti were grain and vegetable oils which went to Poona and in smaller quantities to Nagar. A good many sheep and a few horses were also reared in the sub-division and sold for export to other places chiefly to wandering buyers. Some horses went to Málegaon in the Nizám's country or elsewhere. The imports were chiefly necessities such as wheat, gram, rice, molasses, salt, cloths, and petty market supplies, but the general poverty of the inhabitants did not admit of a very brisk trade.

The population was 50,388, horned cattle 52,083, horses 2646, sheep and goats 52,244, ploughs 2305, and carts 546. There were few occupations unconnected with agriculture. A good many landholders especially in bad years left the sub-division and sought temporary employment elsewhere. They were generally poor, though in a few villages some of the headmen and influential landholders who kept sheep or cattle were in good circumstances. They were probably in proportion to their means equally involved in debt with the people of other sub-divisions. About fifty landholders in nine villages on the frontier cultivated land in the Nizám's territory. Of the 23,058 survey numbers into which the lands of the sub-division were divided, 7851 numbers belonged to hereditary holders or *mirásdars*. Of these 2636 were tilled by the holders themselves, 1069 by other hereditary holders, 1513 by non-hereditary holders, and 2636 numbers were waste.

The 106 Government villages were divided into three classes with highest dry-crop acre rates of 2s., 1s. 9d., and 1s. 6d. (Re. 1, 14 as., and 12 as.). Fourteen villages with a highest rate of 2s. (Re. 1) formed the first class. They were in the valley of the Sina close to the 2s. 3d. (Rs. 1½) Nagar villages. Their climate though not good was superior to that of the villages in the valley of the Bhima and this group was nearer the Nagar market than the other groups. A large share of the cultivation was of the middle crop or *khariif*. Nineteen villages with a highest rate of 1s. 9d. (14 as.) formed the second class. Six of them were in the north-west in the valley of the Bhima and near the 2s. (Re. 1) villages of Karda. Their climate was slightly better than that of the villages further south, and they were somewhat better placed for markets being near to Chámbhárgonda and also being better placed for outside markets. The remaining thirteen villages were in the valley of the Sina near the villages of the first class. They had a similar climate, but they were not quite so well placed with reference to outside markets. Seventy-three villages with a rate of 1s. 6d. (12 as.) formed the third class. Nineteen of them adjoined the thirteen villages of the second group of the second class and their climate was probably similar but they were not so near the Nagar market as the remaining villages of the valley of the Sina and they were also further from the Poona market than the villages of the valley of the Bhima. The remaining fifty-four villages were in the valley of the Bhima. Their climate was very inferior, and several of the villages suffered from a want of water. They were however fairly well placed with

About the middle of the eighteenth century the Maráthás took Shorgaon from the Nizám, and by mutual agreement Sindia and Holkar shared it in 1752. Holkar's share fell to the British in 1818, but Sindia continued to hold his share at the time of the introduction of the survey. In the early years of the nineteenth century Shorgaon, equally with Nevása, suffered from the ravages of Maráthá armies, Bhils, and Pendhárís. Sindia, Holkar, and the Peshwa had posts or *thánás* in the sub-division but instead of joining to protect the people the three powers appear to have seized every opportunity of plundering them. Frequently also, as in the case of the quarrels between Sindia and the two Báis, the villages suffered from the quarrels of members of the same family. Sarjéráv Ghátge and Holkar are said to have been the chief oppressors. On the British accession to Holkar's share the old Musalmán total rental or *tankha* is said to have been that nominally in force, no Maráthá total or *kamál* having been fixed. The same rude revenue management as in the Peshwa's districts seems to have prevailed. In 1818-19 so far as they could be ascertained the largest realizations of former years were assumed to be the proper total for each village and proportionate rates were distributed over the several holdings. These rates varied from 4s. (Rs. 2) to 2s. (Rs. 1) the *bigha* for dry-crop lands and from 6s. to 3s. (Rs. 3-1½) the *bigha* for garden lands. Between 1834 and 1837 Mr. Harrison reduced the dry-crop rates of fifteen villages about 5d. (3½ as.) in the rupee or twenty per cent and the garden rates of thirty-three villages about 1s. ¾d. (8½ as.) in the rupee or fifty-three per cent. In a few villages the plot or *mundbandi* system was kept and was still in use at the time of the settlement. There was a good deal of confusion in the old accounts of this sub-division and they were probably less accurate even than those of Nevása. In Shorgaon itself at the time of measurement several of the holdings represented in the village papers could not be traced in the field. The revenue management under British rule differed in no material respect from the system already described in other sub-divisions. Shorgaon was the only sub-division of Ahmadnagar which showed a decided improvement under British management. According to the Survey Superintendent this improvement was chiefly due to its comparatively light assessment. Though there was a considerable similarity in the dry-crop soils of Nevása and Shorgaon and the garden lands of Shorgaon were extensive and probably richer, the Nevása assessment ranged about ten per cent higher than that of Shorgaon. The revenue was therefore more easily collected in Shorgaon than in Nevása. The average remissions in Shorgaon amounted to ten per cent of the revenue demands, while in Nevása they amounted to eighteen per cent. The fluctuations in collections were also less in Shorgaon than in Nevása. Thus from 1821-22 to 1824-25 the fall of revenue was 36½ per cent in Nevása and 21 per cent in Shorgaon. Between 1826 and 1833 the decline was 53½ per cent in Nevása and 41½ per cent in Shorgaon. Between 1842 and 1846 the decline was 49½ per cent in Nevása and 29½ per cent in Shorgaon, and between 1847 and 1850 the decline was 49 per cent in Nevása and 37 per cent in Shorgaon. According to the Superin-

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The general results of the settlement are shown in the following statement:

Shevgaon Survey Settlement, 1853.

YEAR.	TILLED.				WASTE.	ALIEN-ATED.	TOTAL.
	Area.	Assess-ment.	Remis-sions.	Collec-tions.	Collec-tions.	Collec-tions.	Collec-tions.
Former :	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1818-1852	85,408	47,297	4012	42,351	1667	205	41,226
1851-52	85,116	46,917	1934	45,013	1677	224	40,514
Survey :							
1852-53	61,766	35,117	2221	32,896	1120	210	34,220
Rental	133,341	61,146	---	---	---	217	61,393

The excess of the survey total over former average collections was £1717 or 38½ per cent. The relief afforded to the landholders was not so great as in Nevása, but owing to the comparatively better condition of the Shevgaon villages, such a large reduction was not necessary. The details of the total area and assessment are :

Shevgaon Area and Assessment, 1853.

LAND.	Dry-Crop.		Garden.		Barren.		Total.	Alien-ated.	Esti-mable Balance.
	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs.	Rs.	Rs.
Government.	131,287	50,878	2054	4268	39,012	186,353	61,140	---	61,140
Alienated ...	5602	2182	127	258	602	6331	2590	---	---
Quit Rent ...	1748	765	45	97	53	1840	882	635	217
Total ...	138,637	60,095	2226	4623	39,667	174,530	64,718	8235	61,393

The highest value of the claims of village officers entered in the 1851-52 accounts was £204 (Rs. 2040) of which £27 (Rs. 270) went to headmen and £177 (Rs. 1770) to accountants.

Jámkhed,
1852-53.

The sub-division that was settled next after Shevgaon was Jámkhed. Measuring was begun in March 1850 and finished in July 1852, classing was begun in November 1851 and finished in February 1853, and the survey rates were introduced in May and June 1853. At the time of settlement Jámkhed lay south of Shevgaon and east of Korti. It was formed of several groups of villages or of detached single villages generally surrounded by the Nizám's territories. The largest of these groups lay in the valley of the Sina, at some distance to the east of the north part of Korti. Jámkhed had an estimated area of 287,883 acres occupied by seventy-five villages,¹ of which fifty-nins

¹ Original number of villages 82; received from the Nizám 6; alienated villages brought to account 29; total 117. Of these four were transferred to Karmáda, two to Nagar, thirty-one to Korti, and five to Karda, making a total of 42 villages which left for Jámkhed 75 villages :

Jámkhed Villages, 1853.

DESCRIPTION.	SCRYED.		COMPUTED.		TOTAL.	
	Vil-lages.	Acres.	Vil-lages.	Acres.	Vil-lages.	Acres.
Government	50	224,703	---	---	50	224,703
Partly Alienated	5	14,274	6	19,504	10	33,778
Wholly Alienated	---	---	6	19,402	6	19,402
Total	64	248,977	11	38,906	75	287,883

were Government and ten were partly and six wholly alienated. Most of the Jámkhed villages were acquired from the Peshwa in 1818-19. Six villages including Jámkhed and Kharda were subsequently received from the Nizám, five of them in 1821-22 and one in 1845-46, owing to the death of the proprietor who, though a Muhammadan, appears to have held the post of priest or *guru* to Sindia. Jámkhed formed a separate sub-division from 1818-19 to 1821-22 when it was included in Karmála. In 1824-25 it was transferred from Karmála to Nagar and again in 1826-27 retransferred to Karmála to which it remained attached until 1835-36 when it was formed into a separate sub-division. Besides these territorial changes some villages were transferred to other sub-divisions. Twenty-nine alienated villages were at various times included in the accounts of the sub-division, and fifteen alienated villages lapsed to Government.

Before the beginning of British rule most of the villages of the petty division of Mánur are stated to have been in the possession of the Peshwa from 1760 and some of the Kharda and Jámkhed villages from a much earlier period. The villages are also stated to have been managed by government agents and not to have been farmed. Shortly after the beginning of British rule, rates were fixed in the same way as in other sub-divisions. There were twenty-four *bigha* rates for the dry-crop soils, varying from 4s. to 6d. (Rs. 2-4 *as.*) and twenty-one for garden lands varying from 12s. to 2s. 9d. (Rs. 6-1½). In two villages the estate or *mundbandi* assessment survived. About 1836-37 the Revenue Commissioner and Collector lowered the dry-crop rates of eighteen villages on an average about 5½d. (3½ *as.*) in the rupee or twenty-four per cent and the garden rates of six villages about 11½d. (7½ *as.*) in the rupee or forty-six per cent. The remaining details of the revenue management before the survey settlement do not differ from those described in other sub-divisions. The assessment was somewhat heavier in Jámkhed than in Shevgaon, and the progress of Jámkhed was in consequence not quite so satisfactory. The average past yearly remissions in Jámkhed were £900 (Rs. 9000) or fourteen per cent of the revenue demands, while in Shevgaon they averaged only £194 (Rs. 4940) or ten per cent. On the other hand the results in Jámkhed were better than in Nagar. In Jámkhed the revenue collections in any subsequent series of years never rose so high as their average amount in the first years of British rule. Between 1847 and 1852 there was a great decline both in the collections and in the area under tillage. The comparatively large amount of capital in Jámkhed and the profits of many landholders from other sources than agriculture, enabled them to keep up their cultivation better than in other sub-divisions. But according to the survey officer many of the poorer landholders who had to look solely to their labour as husbandmen were very badly off. There was no want of population, capital, or farming stock, and, in the opinion of the survey officer, had the former assessment been fair nearly all the arable land would have been under tillage, whereas on an average upwards of 70,000 acres of arable land had remained waste and of late years the tendency had been downward instead of upward.

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Jámkhed,
1832-55.

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SURVEY,
Jámkhed,
1872-73.

The country tracks from Kharda and Jámkhed towards Poona and Nagar though not good were passable by carts. Those towards Poona led through Korti. Carts generally went to Nagar by the Korti town of Mirajgaon, the direct road being difficult. But there was not much cart traffic between Nagar and the Jámkhed villages in the Sina valley. The Mohori pass on the Sina side near Kharda was used though in bad repair. The Nizám's army passed through it before the battle of Kharda (1795) and it is said to have been then cleared for the passage of guns. There was (1853) a large traffic between Kharda and Poona, and an increase was anticipated owing to the Bálághát districts having been placed under British superintendence. The greater portion of the route was hard and firm and the cost of a road if made to join Kharda with Poona and Sholdápur would not be very great. The Jámkhed villages were not in general well placed with respect to the Nagar and Poona markets, and all exports and imports conveyed through the Nizám's territories were subject to transit duties. The villages in the Sina valley had within their limits the large market town of Kharda, and the country towards Poona being open, carts could be used. Kharda had a population of about 6834 and was a very thriving place. There were 195 merchants shopkeepers and moneylenders, many of whom carried on a large trade in grain and other articles which were procured from the neighbouring villages or from the Bálághát and sent to Poona and other places to the west. Kharda was also the largest grain, cattle, and money market within the limits of this survey group. It was frequented not only by the people of the villages round but by traders and others from distant parts of the country. Jámkhed and Kada were also tolerably large market towns. Jámkhed had a population of about 3600 and Kada of about 2500, and there were a good many traders in both towns. The northern or hilly villages were not so well placed for markets as those in the valley of the Sina. On account of the rugged nature of the ground carts could not be used and, with the exception of the very difficult line from Mánur to Ashti and Kada, there was no road in the direction of Nagar or Poona. The routes to the south in the direction of Jámkhed and Kharda were also almost impracticable for carts. But though the villages were badly placed with reference to outside markets they were generally thriving and contained a pretty large trading and manufacturing population. The former disturbed state of the neighbouring Nizám's territories had caused a considerable influx of moneyed and industrious settlers. The survey census showed 53,374 people, 53,985 horned cattle, 2166 horses, 27,656 sheep and goats, 1868 ploughs, and 573 carts. There were 125 families of weavers in the town of Kharda and about 200 looms were worked in other towns and villages. The outturn was chiefly coarse cotton stuffs such as *duppás* and turbans. English thread was not much used. Several villages had also a few brassworkers, coppersmiths, and bangle-makers. The circumstances of the Jámkhed landholders varied greatly. The majority were as poor as the people of other subdivisions, but many of the headmen and leading landholders especially in the villages of Mánur were well off. The Mánur hills

YEAR.	TILLED.				WASTE	ALIPH-ATED.	TOTAL.	
	Area.	Assess-ment.	Renta-tions.	Collec-tions.	Collec-tions.	Collec-tions.	Collec-tions.	
Former.	1818-52 ...	Acres 90,041	Rs. 64,609	Rs. 8993	Rs. 15,704	Rs. 1217	Rs. 819	Rs. 57,210
	1851-52 ...	91,078	61,093	7051	61,017	2962	116	67,125
Survey.	1852-51 ...	91,062	41,792	5710	36,052	2574	352	39,712
	Rental ...	183,621	65,133	...	...	...	310	65,802

The excess of revenue realizable from the whole sub-division, supposing all the arable lands were brought under tillage, was £856 (Rs. 8560) or an increase of about fifteen per cent on the former collections. As most of the poor soils in Jámkhed were capable of being profitably cultivated and as there was no lack either of capital or of industry, the Survey Superintendent was of opinion that the introduction of the new rates would not cause any permanent loss of revenue. At the same time he thought that the increase of revenue would not be great. The former collections averaged 1s. 2½d. (9½ as.) the acre and the survey rate on the lands cultivated in the settlement year was 10½d. (7½ as.), that is a reduction of about twenty-eight per cent. In this as well as in the sub-divisions previously settled some allowances must be made for the uncertainties of the former system and the varying size of the *bigha*. The following statement shows the total area and assessment of the lands in the fifty-nine Government villages in Jámkhed :

Jámkhed Area and Assessment, 1853.

LAND.	DRY-CROP.		GARDEN.		BARREN.	TOTAL.		ALIPH-ATED.	REALIZ-ABLE BALANCE.
	Area.	Amount	Area.	Amount		Area.	Area.			Amount
	Acres.	Rs.	Acres.	Rs.	Acres.	Acres.	Rs.	Rs.	Rs.
Government.	181,164	60,898	2460	4585	50,009	210,633	65,493	...	65,133
Alienated ...	12,152	4778	307	578	1551	14 010	6356	5350	...
Quit Rent ...	978	371	29	58	53	1080	420	60	360
Total ...	174,294	60,047	2796	5171	57,613	234,793	71,218	5416	65,802

The village grain claims entered in the 1851-52 accounts amounted to £273 (Rs. 2730) of which £88 (Rs. 880) belonged to the headmen and £185 (Rs. 1850) to the accountants. As in other sub-divisions, these claims were abolished at the time of settlement.

In 1854 in submitting his settlement reports for the six sub-divisions of Nevása, Karda, Nagar, Korti, Shevgaon, and Jámkhed, Colonel G. Anderson the Survey Superintendent expressed his opinion that the people were so impoverished that they could not be expected to feel the full benefits of the revised assessment during the first few years of the settlement.¹ Should the seasons prove unfavourable, there seemed no mode of remedy but the granting of remissions. Colonel Anderson believed that under the new rates the state of the people would improve. He thought that the spending of a little money in making roads and useful public works would greatly quicken the improvement. With more and better roads, the fluctuations in collections would probably be much less than in the past and fewer remissions of revenue would be required. Owing to the depressed state of many sub-divisions when the settlements were made, until they became somewhat less impoverished, it would probably not be expedient to attempt to collect the full assessment in very unfavourable years especially in the few years immediately following the settlements. In Chándor, Dindori, Sinnar, Násik, Pátoda, Akola, Sangamner, and Ráhuri, where the new rates had been introduced before 1851, fluctuations in the revenue and grant of remissions were not so great as they had been under the old system. In the first five of these subdivisions where new rates had been introduced before 1848, the progress was very satisfactory up to the year 1847-48. In that year prices fell very low, but in these settled sub-divisions the consequent falling off of cultivation and revenue was slight, compared with the falling off in the unsettled sub-divisions; and prices in the settled sub-divisions were affected by those of the unsettled sub-divisions, especially in Sinnar which adjoined Akola, Sangamner, and Ráhuri, into which revised rates had not been then introduced and where owing to the heavy collections and the abundant harvest, a very large supply of grain was suddenly forced on the market. In the settled sub-divisions in which the new rates were in operation in both years, there was only a decline from 1847-48 to 1848-49 of 1½ per cent in the cultivation and of 5½ per cent in the revenue, while in the unsettled sub-divisions the immediate fall in tillage amounted to 18½ per cent and in revenue to thirty-six per cent. In subsequent years the seasons were unfavourable both in the settled and unsettled sub-divisions. In 1851-52 the rains failed to a greater extent in the Násik sub-collectorate and in Pátoda than in most of the Ahmadnagar sub-divisions. The year 1851-52 is described in the Násik reports as most unseasonable. Colonel Anderson's experience bore out this estimate of the year. In Shevgaon the crops were pretty good, in Nevása they were poor, and further to the west in Ráhuri Sangamner and Akola the crops were nowhere good and large tracts of land were unsown. Another disadvantage to which, since the introduction of the settlement, the sub-divisions settled before 1851 had been subjected to, was that although the claims of the village

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SETTLED
REVENUE,
1854.

¹ Bom. Gov. Sel. CXXIII. 159-160. Including the Násik sub-collectorate the Ahmadnagar district consisted of fifteen sub-divisions. Of these survey rates were introduced into Kávnai, Chándor, Dindori, Sinnar, Násik, and Pátoda between 1849 and 1847; into Akola, Sangamner, and Ráhuri between 1848 and 1850; and into Nevása, Karda, Nagar, Korti, Shevgaon, and Jámkhed between 1851 and 1853.

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RESULTS,
1854.

officers had been absorbed in the new assessment their collection was still allowed. This afforded the village officers opportunities of petty extortion and oppression. Consequently the action of the Survey Joint Rules was not so beneficial as it would have been had the collection of these claims been at once stopped. Notwithstanding these adverse circumstances in the Superintendent's opinion the result of the survey settlement on the whole was satisfactory.

The fluctuations in cultivation and revenue in Chándor, Dindori, Násik, Akola, Sangamner, and Ráhnuri were not great, and especially in Chándor, Dindori, Sangamner, and Ráhnuri showed much in favour of the new system. In Sinnar and Pátoda the ups and downs were more marked though still less than under the old system where fluctuations were enormous. The former fluctuations of revenue in Sinnar were almost equal to those of Pátoda. In Pátoda in no corresponding series of years had the rises and falls of revenue been less under the old system than under the new. Formerly cultivation assessment and collections used to rise as high as 56½, 54½, and 82½ per cent, while in Sinnar under the new system the corresponding limits were only 25½, 19½, and 30½, and in Pátoda 12½, 11, and 23½. Compared with those given under the old system, under the new system remissions were small. The following comparative statement shows in the sub-divisions settled before 1851 the average yearly percentage of remissions on the revenue demands :

Ahmadnagar Remission Percentages.

SUB-DIVISION.	SYSTEM.		SUB-DIVISION.	SYSTEM.	
	New.	Old.		New.	Old.
Chándor	2	16½	Pátoda	5½	24½
Dindori	1½	10½	Akola	5	18½
Sinnar	4½	15½	Sangamner	9	2½
Násik	1½	10	Ráhnuri	7½	23½

The following statement shows the average yearly percentage of remissions calculated on the revenue demands, given in the settled subdivisions, contrasted with those given in corresponding periods of years in the unsettled sub-divisions¹:

Ahmadnagar Remission Percentages.

SUB-DIVISION.	SETTLED SUB-DIVISIONS.	UNSETTLED SUB-DIVISIONS.					
		Nevásá.	Karda.	Nagar.	Kortl.	Shevgaon.	Jám-khed.
Chándor	2	23	27	18	34½	18½	16½
Dindori	1½	23	27	18	34½	18½	16½
Sinnar	4½	23½	28½	18½	37½	19½	16½
Násik	1½	23½	28½	19½	37½	18½	16½
Pátoda	5½	26½	28½	20½	31	16½	15
Akola	5	16½	18½	11½	24½	6½	11½
Sangamner	9	16½	18½	11½	24½	6½	11½
Ráhnuri	7½	16½	20½	9	30	7½	14
Average	3½	22	26	17½	33½	11½	15

¹ Bom. Gov. Sel. CXXIII. 159-163.

During the sixteen years ending 1854-55 houses showed an increase from 152,496 in 1839-40 to 154,955 in 1854-55 or a rise of 1·6 per cent, ploughs from 49,566 to 64,564 or 30·2 per cent, carts from 20,187 to 23,587 or 16·8 per cent, bullocks from 229,978 to 309,582 or 34·6 per cent, and wells from 23,178 to 27,089 or 16·8 per cent. During the same period Indian millet rupee prices rose about 100 per cent.¹

The Násik sub-collectorate, which had been formed in 1837-38, was abolished under Government Order 2540 of 10th July 1856, and its sub-divisions of Násik, Chándor, Dindori, Sinnar, and Kávnai, including the political charge of the Peint state, were made over to the Ahmadnagar Collector to be managed by an assistant like the other subdivisions. This and all subsequent reductions caused a total yearly saving of £10,963 (Rs. 1,09,630) and the aggregate saving up to 1862 amounted to £23,742 (Rs. 2,37,420). With a view to combine increased efficiency with reduced expenditure ten mahálkaris were abolished and the sub-divisions were reorganized under mámlatdárs alone. Three new mámlatdárs' charges were formed and the twenty-six thánás or stations were reduced to nineteen. The large sub-divisions were reduced, the smaller ones were enlarged, and all were made more compact and the thánás more central.²

About half of the Ahmadnagar collectorate, the part to the south and east, was settled between 1851 and 1853.³ In this part in 1859-60 and in 1860-61 a slight downward tendency was observable

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Survey
Results,
1839-1855.

Territorial
Changes,
1856-1862.

1 Bom. Gov. Rev. Rec. 17 part 1 of 1856, 199-200. The details are :

Ahmadnagar Development, 1839-1855

YEAR.	HOUSES.			LAND-HOLDERS	BULLOCKS.		PLOUGHS.		
	Ter-raced.	Tiled.	That-ched.		Plough.	Pack.	Two Bullock.	Four Bullock.	Eight Bullock.
1839-40 ...	90,790	12,836	48,870	59,070	234,457	25,521	13,105	29,974	6,487
1854-55 ...	88,203	16,166	50,581	80,140	230,361	29,221	17,340	37,121	10,103
Increase ...	...	3330	1661	21,070	75,904	3700	4235	7147	3616
Decrease ...	2522	...	...	...	..	..	...	...	...

YEAR.	CARTS.		WELLS.		WATER LIFTS.	CHANNELS
	Four Bullock.	Two Bullock.	Drinking.	Watering		
1839-40	9475	10,712	6034	17,144	523
1854-55	10,782	12,805	7871	19,218	1187
Increase	1307	2093	1837	2074	304
Decrease	193

Ahmadnagar Prices. Shers the Rupee, 1817-1856.

CROP.	1817-18	1837-38.	1855-56.	CROP.	1817-18	1837-38.	1855-56.
Judri ...	34	36½	18	Wheat ...	25	27½	16½
Bajri ...	25	28½	15½	Gram ...	24	23	18½

² Mr. Tytler, 143 of 29th January 1862 in Rev. Rec. 236 of 1862-1864, 263-264.

³ Nevásá, Karda, Nagar, Korti, Shergaon, and Jámkhed.

for late crops, he saw not a blade of grass or a stem of grain. The remissions were given after the fullest inquiry where the crops had altogether failed and where the inability of the cultivators to pay the assessment had been ascertained. The same was done in certain villages of the Ahmadnagar sub-division.

In 1868-69 the Collector wrote that considering the severity of the season he thought it a matter of congratulation and a mark of the success of the survey system that such a large revenue should have been collected with an average remission of only $1\frac{1}{2}$ per cent. It may be added that notwithstanding this exceptionally bad year some of the sub-divisions got on without any remissions and that the aggregate of those granted in the six south and east sub-divisions did not amount to a ninth of the average of those given under the old system taking good and bad years together.

The most marked improvement, as regards the discontinuance of the practice of granting remissions, took place in Korti. Under the old system the average yearly remissions granted in that sub-division were £3156 (Rs. 31,560) while under the new system their aggregate amount in the sixteen years ending 1868-69 was only £260 (Rs. 2600). Of this amount £258 (Rs. 2580) were remitted in 1853-54 the year following the introduction of the revised assessment. During the fifteen years ending 1868-69 no remissions at all were granted in thirteen of the years, and sums of only £2 2s. (Rs. 21) and 12s. (Rs. 6) were granted in the remaining two years. In Jámkhed also no remissions were granted during the six years ending 1868-69 and an aggregate sum of only £6 4s. (Rs. 62) or 18s. (Rs. 9) a year in the preceding seven years. In Shevgaon in the fourteen years ending 1868-69 they amounted to £25 14s. (Rs. 257) or an average of £1 16s. (Rs. 18) a year. In the other sub-divisions Nevása, Kurda, Nagar, the results were not so strikingly favourable, but in them also, except in such very bad years as those alluded to above 1853-54, 1855-56, 1856-57, 1868-69, either no remissions were given or they were very small. Of the six sub-divisions in the south and east, Korti, which had the worst climate and which was in the worst condition at the time of settlement, seems to have been one of the quickest to improve. One chief cause of this improvement was the opening of the Poona and Sholápur section of the Bombay and Madras line of railway. Jámkhed too made a great advance owing chiefly to its good climate and the greater amount of capital it possessed at the time of settlement. Though not in the same degree as Korti and Jámkhed, the four other sub-divisions, Shevgaon, Nagar, Kurda, and Nevása also prospered beyond the expectation of the survey settlement officer. The great rise in prices which began in 1862, though accompanied by a series of years of scanty rainfall, helped to bring about these satisfactory results.¹

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SURVEY
RESULTS,
1853-1869.

¹ Bom. Gov. Sel. CXXIII. 279-287. Though considerable fluctuations occurred between 1850 and 1860, there was no decided or long continued rise in prices until 1862. The period of enhanced values and profits from which landholders had benefited largely and which tended materially to improve the condition of the cultivators, began

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SURVEY
RESULTS,
1840-1862.

Between 1852 and 1870 in these six south and east sub-divisions 1630 new wells were built. Taking the average cost of a well at £40 (Rs. 400) the total sum invested by the people in new wells would be £65,200 (Rs. 6,52,000). This represents an average yearly expenditure in the six sub-divisions of about £3700 (Rs. 37,000), and assuming $2\frac{1}{2}$ acres as the average area watered from a well, 1630 new wells show an increase in the garden cultivation of about 4000 acres. This, in Colonel Anderson's opinion, was satisfactory.¹ A corresponding statement for the whole district of Ahmadnagar including the portion transferred to Násik in 1869, showed that, between 1840 and 1862, 1017 new wells had been built, and 940 restored to use. All dams were kept in good repair and there was a marked spread in irrigation. In 1862 made roads had greatly increased and several important lines were in progress. Two railways passed through the district and attempts were being made to introduce tramways on two of the railway feeders.²

Under the reduced rates cultivation had doubled. The dry-crop lands of the district paid only a yearly average of one shilling an acre, garden lands six shillings, rice land five shillings, and cotton land only eight-pence. Ninety-six per cent of the entire garden land of the district was under tillage and eighty-three per cent of dry-crop land. The revenue was paid with ease and speed. Since 1840 the rates of interest had greatly fallen, an unmistakable sign of increase in capital and wealth. In 1862 the people freely allowed that to a large extent they had shaken off the trammels of debt.³

about the revenue year 1862-63. Bom. Gov. Sel. CXXIII. 279-280. The details are:

Ahmadnagar Produce Rupee Prices, 1850-1870.

YEAR.	Jedri.	Bajri.	Wheat.	YEAR.	Jedri.	Bajri.	Wheat.
	Lbs.	Lbs.	Lbs.		Lbs.	Lbs.	Lbs.
1850	74	58	53	1861	72	55	37
1851	90	64	50	1862	42	35	38
1852	112	77	64	1863	30	26	26
1853	113	93	68	1864	31	26	24
1854	69	56	52	1865	59	37	22
1855	70	67	51	1866	52	41	23
1856	74	55	50	1867	37	30	25
1857	85	75	55	1868	65	46	31
1858	76	64	48	1869	36	30	22
1859	95	78	64	1870	43	38	19
1860	83	62	52				

¹ Bom. Gov. Sel. CXXIII. 286-287. The details are:

Ahmadnagar New Wells, 1853-1870.

SUB-DIVISION.	Wells.	Estimated Cost.	SUB-DIVISION.	Wells.	Estimated Cost.
Nevasa...	251	Rs. 1,00,400	Shevgaon	71	Rs. 23,400
Karda ...	277	1,10,800	Jamkhed	327	1,30,800
Nagar ...	382	1,52,800			
Korti ...	322	1,23,800	Total	1630	6,52,000

² Mr. Tytler, Collector, 143 of 29th January 1862, Bom. Gov. Rev. Rec. 236 of 1862-1864, 259-260.

³ Mr. Tytler, Collector, 143 of 20th January 1862, Bom. Gov. Rev. Rec. 236 of 1862-1864, 255-257.

In 1810 land had no saleable value and large tracts were waste. In 1862 all land save the poorest was in demand and the mere right of occupancy fetched five to forty times the year's assessment. In 1862 the Collector Mr. Tytler gave the following out of many available instances. In the village of Jeur in Yeola, the occupancy of a field bearing a yearly assessment of £1 9s. (Rs. 14½) was sold for £12 2s. (Rs. 121) or 8½ times the assessment. In Jánuri in Diudori the occupancy of four fields bearing a yearly assessment of £8 2s. 3¼d. (Rs. 81 as. 2½) was sold for £146 15s. (Rs. 1467½) or eighteen times the assessment. In the village of Chaurúna in Ahmadnagar the occupancy of two fields bearing a yearly assessment of £1 9s. (Rs. 14½) was sold for £47 10s. (Rs. 475) or thirty-three times the assessment. In Nimlak in Ahmadnagar the occupancy of portions of three fields bearing a yearly assessment of 13s. 1½d. (Rs. 6½) was sold for £10 14s. (Rs. 107) or sixteen times the assessment. In Shergaon the occupancy of a field bearing a yearly assessment of 3s. (Rs. 1½) was sold for £1 16s. (Rs. 18) or twelve times the assessment:¹

Ahmadnagar Survey Results,² 1860-61.

Year.	Gross Land Revenue.	Remissions.	Collections.	Sagar Revenue.
<i>Before Survey.</i>	Rs.	Rs.	Rs.	Rs.
1828-1829	15,51,439	3,37,665	12,20,543	70,814
1872-1873	15,61,623	3,16,623	12,17,090	90,648
<i>After Survey.</i>				
1860-61	17,11,668	607	17,11,161	5,74,806

According to the Deccan Riots Commission, between the introduction of the survey in 1818 and the year 1860, the condition of the district in many respects entirely changed. Instead of large tracts of land lying waste, all the arable land was brought under the plough. Population and agricultural capital of all kinds increased. The country was supplied with carts and good roads abounded. The railway traversed the richest part of the region. Prices of produce and wages increased. With a much larger revenue to pay on the larger area of cultivation, remissions became unknown, and more capital was yearly invested in wells and in bringing waste lands under tillage. In 1862 began the period of abnormal prosperity caused by the rise in the price of cotton which followed the outbreak of the American war. Landholders would under ordinary circumstances have suffered severely from the deficiency of rain. But the abnormal value of produce made the scanty crop of a year of drought equal to the full crop of a good season. The competition

¹ Bom. Gov. Rev. Rec. 236 of 1862-1864, 296-297.

² The increase of Rs. 4,90,318 in collections is not all due to survey, but Rs. 3,85,790 pertain fairly attributable thereto. The details are: On account of lapsed villages Rs. 68,568; on account of lapsed grants or indms Rs. 8329; on account of lapsed shares or annals Rs. 1571; on account of attached shares Rs. 3026; and on account of attached grants Rs. 2734, making a total of Rs. 1,04,528 which when added to Rs. 3,85,790, gives a total of Rs. 4,90,318. Bom. Gov. Rev. Rec. 236 of 1862-1864, 274-276.

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RESULTS,
1840-1862.

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Sangamner Revision Settlement, 1880.

The Land.

REVISION
SURVEY.
Sangamner,
1880.

CLASS	VIL- LAGES.	FORMER SURVEY.		REVISION SURVEY.							
		Occupied.		Occupied.		Waste.		Total.		Highest Dry-crop Acre Rate.	
		Area.	Assess- ment.	Area.	Assess- ment.	Area.	Assess- ment.	Area.	Assess- ment.		
I	...	15	Acres. 20,312	Rs. 16,444	Acres. 23,686	Rs. 22,328	Acres. 672	Rs. 273	Acres. 24,358	Rs. 22,601	Rs. a. 2 0
II	...	8	6527	4878	7500	6529	66	31	7566	6560	1 14
III	...	43	51,726	30,154	59,753	33,532	2437	740	62,195	39,272	1 12
IV	...	16	30,349	16,349	32,372	22,701	1626	508	34,498	23,209	1 10
Total	..	82	109,414	63,325	123,316	90,090	4301	1552	128,617	91,642	..

The increase in the new rental for these eighty-two villages was estimated at 31·9 per cent. The revised assessment on the whole of the Government occupied land gave an average of 1s. 5½d. (11½ as.) the acre, while the existing assessment gave an average rate of 1s. 3d. (10 as.), the increase being 2½d. (1½ as.) the acre.

Rdhuri,
1880.

The next sub-division into which the revised settlement was introduced was Rādhuri which was originally settled in 1850. In anticipation of the close of the thirty years guarantee a re-survey was begun in 1878. The re-classing was partly finished in the beginning of 1880. During the thirty years of the original settlement the total number of 125 villages, 101 Government and twenty-four alienated, had been reduced to 118, of which 110 were Government and eight were alienated villages.¹ In ninety-six Government villages, two settled in 1848-49 and ninety-four settled in 1849-50, during the thirty years of the survey settlement population had advanced from 28,244 to 39,202 or 38·8 per cent, flat-roofed and tiled houses from 3547 to 4974 or 40·2 per cent, field cattle from 8614 to 11,506 or 33·6 per cent, cows and buffaloes from 7299 to 11,398 or 56·2 per cent, horses from 826 to 1197 or 44·9 per cent, ploughs from 1684 to 2505 or 48·8 per cent, carts from 1074 to 1632 or 52 per cent, and wells from 857 to 1514 or 76·6 per cent. On the other hand there was a fall from 28,695 to 19,904 or 30·6 per cent in sheep and goats and from 927 to 854 or 7·9 per cent in thatched houses.

In the ten years ending 1860, the average rupee prices of grain were *javari* 51 *shers*, *bajri* 44, wheat 33, and gram 34. In the ten years ending 1870 the corresponding figures were *javari* 29 *shers*, *bajri* 23, wheat 16, and gram 16. In the ten years ending 1880 the corresponding figures were *javari* 24, *bajri* 21, wheat 14, and

¹ In 1849-50 there were 101 Government and 24 alienated villages. Of the latter 17 subsequently lapsed to Government. In 1861-62 twenty-three, 21 Government and two alienated villages, were transferred to Nagar Nevāsa and Kopargaon, and sixteen, 13 Government and 3 alienated, were received from Pārner, Nevāsa, Nagar, and Sangamner. Thus the total number at the revision settlement (1880) was 118, 110 Government and eight alienated villages. Colonel Laughton, Surv. Supt. 145 of 15th February 1880.

gram 16.¹ The following statement shows in the thirty years of survey settlement a rise in the occupied area from 95,949 acres to 181,608 acres, a fall in arable waste from 97,985 acres to 2747 acres, a fall in remissions from £4005 to £71 (Rs. 40,050 - Rs. 710), and a rise in collections from £6376 to £11,554 (Rs. 63,760 - Rs. 1,15,540). The details are : *Rdhuri Land Revenue, 1839-1879.*

YEAR.	Occupied.	Waste.	Remissions.	Collections.	Outstandings.
	Acres.	Acres.	Rs.	Rs.	Rs.
1839-1849 ...	95,949	97,985	40,040	63,763	6196
1849-1859 ...	125,003	59,760	139	75,031	1085
1859-1869 ...	176,407	9055	153	1,11,091	8
1869-1879 ..	181,608	2747	709	1,15,537	14,606

For the revised settlement the ninety-six Government villages were arranged in four groups with highest dry-crop acre rates varying from 3s. 6d. to 2s. 9d. (Rs. $1\frac{1}{2}$ - $1\frac{1}{2}$). The first group consisted of five villages and was charged a rate of 3s. 6d. (Rs. $1\frac{1}{2}$); the second of thirty-eight villages with a rate of 3s. 3d. (Rs. $1\frac{1}{2}$); the third of thirty-two villages with a rate of 3s. (Rs. $1\frac{1}{2}$); and the fourth of twenty-one villages with a rate of 2s. 9d. (Rs. $1\frac{1}{2}$). Gardenland increased from 2463 acres in 1849-50 to 7363 acres in 1879-80. Of this only ten acres were channel-watered and the rest were under wells. For the channel-water a highest acre rate of 16s. (Rs. 8) was fixed, the average acre rate amounting to 6s. $1\frac{1}{2}$ d. (Rs. $3\frac{1}{2}$). Lands under old wells were assessed within the highest dry-crop rate, and to those under new wells the ordinary dry-crop rates were applied. The following statement shows the general result of the imposition of the revised rates of assessment in each group of villages :

Rdhuri Revision Settlement, 1880.

CLASS.	VILLAGES.	FORMER SURVEY.		REVISION SURVEY.							
		Occupied.		Occupied.		Waste.		Total.		Highest Dry-crop Acre Rate.	
		Area.	Assessment.	Area.	Assessment.	Area.	Assessment.	Area.	Assessment.		
		Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs n.	
I ...	5	15,518	9422	16,710	14,498			16,710	14,408	1 12	
II ...	38	77,803	51,096	83,801	71,369	1140	409	84,950	71,778	1 10	
III ...	32	86,107	25,603	86,833	30,670	202	94	87,035	30,664	1 8	
IV ...	21	30,420	25,720	41,243	34,200	1035	410	42,278	34,676	1 6	
Total ...	96	108,944	1,11,850	178,587	1,66,703	2396	913	180,073	1,67,616	...	

The former survey assessment showed an average acre rate of 1s. 4d. ($10\frac{3}{4}$ as.) while the revision survey average rate was 1s. 9 $\frac{1}{2}$ d. ($14\frac{1}{2}$ as.), the increase being 5 $\frac{1}{2}$ d. ($5\frac{1}{2}$ as.) the acre.

¹ Survey Report 145 of 15th February 1880 para 28. The 1876-1879 prices were:

Rdhuri Produce Rupee Prices, 1876-1879.

YEAR.	Jodri.	Bajri.	Wheat.	Gram.
	Shers.	Shers.	Shers.	Shers.
1876-77 ...	14	13	12	14
1877-78 ..	10	10 $\frac{1}{2}$	7 $\frac{1}{2}$	8
1878-79 ..	11 $\frac{1}{2}$	12	7 $\frac{1}{2}$	8

were almost lower than in the ten years ending 1871, while in 1881-82 more *juári* could be obtained for the rupee in the Nagar market than for twenty years before, although the total rainfall for that year was less than in any year since 1876-77. The prices for 1888 were considerably higher and were not likely to fall.

During the twenty-two years ending 1888 the rainfall at Nagar varied from 46·74 inches in 1869-70 to 8·99 inches in 1876 and averaged 23·55 inches.¹

In seventy-one villages people had multiplied from 40,149 in 1851 to 46,149 in 1888 or 14·9 per cent; flat roofed and tiled houses from 4441 to 5552 or 25 per cent; thatched houses from 323 to 849 or 3·2 per cent; farm cattle from 13,730 to 17,531 or 29·9 per cent; cows and buffaloes from 16,307 to 17,006 or 4·3 per cent; sheep and goats from 21,019 to 33,123 or 57·6 per cent; ploughs from 1765 to 2576 or 45·9 per cent; and carts from 908 to 1463 or 31·1 per cent. Horses and ponies showed a fall from 1081 to 909 or 15·9 per cent. In ninety-five villages wells rose during the same period from 1534 to 1916 or 25 per cent. There had thus been an increase under every head except horses. The greatest increase, as might be expected from the improved state of road communication, was in the item of carts. Even in villages settled in 1869-70 the same increase obtained. The cultivated area being 224,703 acres, it gave 20·4 acres to each pair of bullocks, not a large area considering that the dry-crop soils were light and easily ploughed. During the thirty years of the survey lease, in eighty-two villages a comparison of the ten years ending 1861 and 1881, showed a rise in the tillage area from about 150,000 acres to 177,000 acres and in collections from £8250 to £9540 (Rs. 82,500 - Rs. 95,400). The details are :

Nagar Tillage and Revenue, 1841-1883.

YEAR.	Occu- pied.	Unoccu- pied.	Collec- tions.	Remis- sions.	Out- stand- ings.
	Acres.	Acres.	Rs.	Rs.	Rs.
1841-1851	92,827	53,053	86,080	25,144	17,512
1851-1861	140,708	33,507	82,511	2916	21
1861-1871	175,918	8045	94,634	867	1
1871-1881	177,038	8115	95,374	219	4294
1881-1883	173,070	9414	93,652	...	541
1883-88	172,973	9036	94,763	...	...

The wisdom of the low rates adopted at the survey settlement was fully shown by the great and steady increase in tillage and revenue. The average revenue for the ten years ending 1880-81

¹ The details are :

Nagar Rainfall, 1868-1883.

YEAR.	Inches.	YEAR.	Inches.	YEAR.	Inches.
1868-69	17·46	1870-71	10·01	1876	24·81
1869-70	17·74	1871-72	11·00	1879	23·67
1870-71	19·80	1872-73	23·89	1880	20·71
1871-72	21·44	1873	23·07	1881	18·00
1872-73	22·22	1874	31·04	1882	21·60
1873-74	17·05	1875	13·05	1883	40·56
1874-75	23·49	1876	8·99		
1875-76	40·74	1877	23·00	Average	23·55

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was nearly eleven per cent more than that of the ten years before the introduction of the survey. Average remissions fell from £2514 (Rs. 25,140) in the ten years ending 1851 to £203 (Rs. 2030) in the ten years ending 1861, while in the ten years ending 1881 they amounted to only £22 (Rs. 220). Outstanding balances almost disappeared from the record until the famine caused large remissions in the three years ending 1879. The sub-division had made great progress during the survey settlement, and a moderate increase in the existing rates was justifiable.

In 1883 ninety-five villages had 22,809 survey numbers. After deducting waste numbers, about 76·9 per cent of the remainder was tilled by the owners and about fifteen per cent in partnership with others; about 5·7 per cent were sub-let on money rents and 0·9 per cent on grain rents.¹ Of 486 cases of mortgage in the Nagar sub-division, in eighty-seven cases was land mortgaged for twenty-five to fifty times the survey assessment, in thirty-three cases for fifty to one hundred times the assessment, in four cases for one hundred to one hundred and fifty times the assessment, and in five cases for one hundred and fifty to two hundred times the survey assessment and upwards. Of 342 cases of sales, in seventy cases land was sold for twenty-five to fifty times the assessment, in forty-four cases for fifty to one hundred times the assessment, in eleven cases for one hundred to one hundred and fifty times the assessment, and in six cases for one hundred and fifty to two hundred times the assessment and upwards. In Nagar tillage was often somewhat slovenly, and frequently pieces of land were left untilled even in rich soil for no apparent reason except possibly for grass. Manure was used when available. But in the villages within easy reach of Ahmadnagar, the landholders were more inclined to sell manure for fuel than to put it on their land. Except in villages that lay immediately round the city, much land was only manured at very long intervals. The rotation of crops was much the same as elsewhere. In black soil wheat or gram was usually followed the next year by *javri*, *kurdai* being sown among both crops. In the poorer soils *hijri* was often sown year after year, but *javri* was also alternated with it. In some of the poorest soils, where there was

plenty of land, fallows of a year or two were sometimes given. In garden land a good deal of *juári* was grown as a moderate amount of water and labour sufficed to turn out a good crop. Black soils were ploughed in alternate years, but the poorer soils every season. In the villages below the Imánpur and Karanja passes, cotton cultivation was increasing rapidly. The number of acres under cotton in fourteen villages was forty-one in 1878-79, 1135 in 1881-82, and 2307 in 1882-83. The chief crops were *juári* and *hájri*, about eighty per cent of the whole; the next were wheat, *kardai*, tobacco, and cotton. Of superior garden produce, sugarcane was grown throughout the sub-division. Very little rice was grown and that poor rice.

The principal towns were Ahmadnagar, Bhingár, Jeur, and Válki. In Válki the largest cattle market in the collectorate was held. Ahmadnagar and Bhingár had municipalities and had together more than 33,000 people. Ahmadnagar from its position was the principal seat of trade in the district; most of the grain and other merchants lived in it. Besides the ordinary town market, a market known as the Stewart cotton market had been opened about 1879-80 and was largely used for buying and selling cotton. Near the market three or four steam presses belonging to various owners, Bombay firms and others, had been set up for pressing the cotton bales before despatching them by rail. Of the weekly markets held at eight villages, the estimated value of goods sold at Válki was £400 to £500 (Rs. 4000-5000), at Ahmadnagar £35 to £40 (Rs. 350-400), at Jeur Chichondi-Shiral and Bhútodi £20 (Rs. 200), at Bhingár £10 to £20 (Rs. 100-200), at Karanji £10 (Rs. 100), and at Chichondi-Páláchi £7 (Rs. 70). Besides these markets several outside the sub-division were within easy reach of its villagers. Except Ahmadnagar and Bhingár no towns had manufactures of any consequence. In Ahmadnagar city there were 1607 looms for robes, six for turbans, and eight for blankets. In Bhingár there were about 950 looms for robes, eight for turbans, and twelve for blankets. Scattered over the sub-division in various villages were about 150 looms. In Ahmadnagar about thirty workshops turned out £1000 to £5000 (Rs. 40,000-50,000) worth of brass and copper ware in the year. Of the 118 oil-presses worked in the sub-division, seventy-four were in the city and forty-four in the villages. About 150 sugar mills were worked. The city had four presses or factories for cleaning and pressing cotton, two of stone and two of iron. Most of the cotton came from the Nizám's country but the local outturn was yearly growing.¹ The chief imports were cotton, *juári*, wheat, gram, and

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¹ During 1883, 35,660 bales were pressed in these factories and forwarded to the Bombay market by rail, but none by road. A few native merchants still (1884) send their cotton in *dolras* or unpressed bales. The average price of a pressed bale of cotton was £9 (Rs. 80), which gives the value of cotton pressed during 1883 at nearly £255,000 (Rs. 285 lakhs). Each pressed bale weighed half a Bombay *handi* or 14 *maus* of 24 pounds each. Cotton was sold in the Nagar market by the *palla* of 120 *sheers* or 132 *sheers* wholesale measure, equal to about 265 pounds. An unpressed bundle or *dolra* weighed about half a *palla*. From November to the end of May was the cotton season, when almost all the cotton was brought into the market and pressed before despatch to Bombay. Colonel Langhton, Surv. Supt. 130 of 26th January 1884 para 17.

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oil-seeds, most of which were brought to Ahmadnagar from the Godávári plain and the Nizám's country by the Imámpur pass. The Jámkhed, Sholápur, and Málegaon roads all helped in a smaller degree to swell the number of carts which during the season came into the city daily. During February and March 1883, 14,559 carts and 6710 loaded pack animals passed into the city. This large influx of animals created a brisk trade in grass and fodder all along the high road and large quantities were also taken into the city itself to meet the demand. All the cotton and much of the grain brought into the city went by rail chiefly to Bombay. Other exports were local brassware and cotton cloth. English cotton goods and ironware were imported from Bombay and salt rice and groceries from the Konkan and elsewhere; some was used in the city and the rest was sent into the surrounding districts, the outgoing carts being glad to obtain return fares. Bhatodi had a considerable trade in betel leaves, tobacco, earthnuts, and coarse sugar. Cotton and sheep were bought for the Bombay and Poona markets, and from the Válki market cattlo found their way all over the sub-division and even beyond it.

village of Párgaon, a large reservoir known as the Bhátodi reservoir commanded about 13,000 acres in the villages of Sándva, Dashmigavhán, Chichondi, Bhátodi, Ukadgaon, and Mándva. For channel-watered land, a highest acre rate of 16s. (Rs. 8) was proposed. Irrespective of the rates levied by the Survey Department, the scale fixed by the Irrigation Department for water taken from the Bhátodi reservoir was £1 4s. (Rs. 12) for a twelve-month water-supply, 8s. (Rs. 4) for two months from April to May, 6s. (Rs. 3) for eight months from June to the end of January, 2s. 6d. (Rs. 1½) for four months from November to the end of February, and 6d. (4 as.) for four months from 15th June to 15th October. By Government Resolution 2238 of 8th April 1876, an extra sum of 3d. (2 as.) was added to the highest dry-crop acre rate of Bhátodi on account of indirect advantages derived from the Párgaon (Bhátodi) reservoir. This rate was retained. Rice cultivation obtained only in three villages and its extent was thirteen acres. The highest acre rate proposed for rice was 8s. (Rs. 4). The average acre rate on the occupied land according to the proposed rates was 1s. 3½d. (10½ as.) against 1s. 1½d. (9½ as.) according to the existing rates. The following statement gives the results of the revised assessment :

Nagar Revision Settlement, 1884.

English Revision Survey, 1907-8											
CLASS.	VIL- LAGES.	FORMER SURVEY.		REVISION SURVEY.						HIGHEST DRY- CROP ACRE RATE.	
		Occupied.		Occupied.		Unoccupied.		Total.			
		Area.	Rental.	Area.	Rental.	Area.	Rental.	Area.	Rental.		
I ...	10	Acres. 20,135	Rs. 13,790	Acres. 20,767	Rs. 17,127	...	...	Acres. 20,767	Rs. 17,127	1½
II ...	51	109,774	64,082	114,068	74,371	2812	1432	117,810	75,803	1½	
III ...	28	64,921	32,022	68,355	43,413	7777	3030	76,132	40,143	1½	
Total ...	89	104,820	1,11,013	204,080	1,34,911	10,610	4402	214,690	1,39,373	...	

The following statement gives the total area and assessment of these villages under every head :

Nagar Area and Assessment, 1884.

LAND.	FORMER SURVEY.		REVISION SURVEY.		QUIT- RENT.
	Area.	Assess- ment.	Area.	Assess- ment.	
Government Occupied Land ...	Acres. 101,820	Rs. 1,11,013	Acres. 204,080	Rs. 1,34,911	...
Government Arable Waste ...	10,403	4,488	10,610	4462	...
Alienated ...	22,164	11,272	20,623	12,353	4740
Government Unarable ...	69,340	...	61,192	...	...
Total ...	200,731	1,27,673	200,514	1,51,726	4740

SECTION IV.—SEASON REPORTS.

The following is a summary of the chief available season details for the thirty-three years ending 1882-83 :

The season of 1850-51 was on the whole favourable but bad in Korti and Karda. In Sangamner, Akola, Ráhuri, and Pátoda the early harvest was fair, but the cold weather crops suffered much from the failure of the later rains. In Pátoda and Ráhuri

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1851-52.

the loss was considerable. Notwithstanding these failures the state of the district was on the whole good. During the year the collections amounted to £82,865 (Rs. 8,28,650); £13,212 (Rs. 1,32,120) were remitted and £2 (Rs. 20) left outstanding.

The rainfall of 1851-52 was very capricious. It was excessive in the beginning of the season and scanty towards the close. The early or *tusar* and the middle or *khari* crops suffered from excess of rain while the cold weather and other late crops withered from want of moisture. Much land prepared for tillage was left unsown and in a few parts where it was sown the seed did not sprout. In Karda Jámkhed and Korti the rainfall was very irregular. It began early in June and at first fell moderately, but at the close of the month it became incessant. In Korti and in part of Karda there was a partial failure in July and a total failure in all the three subdivisions during the first fifteen days of August. This break was followed by excessive rain which injured the early crop in Jámkhed and Vasundra and put a stop to late sowing. This was followed by another term of complete drought. In Karda and Jámkhed there were some showers, but they were of no use though in Korti the November rains proved of some benefit. The general results of the season were far from satisfactory. The crops had suffered considerably and much land was thrown up. Watered lands yielded well. Public health was generally bad. Cholera, but not of a specially fatal type, prevailed during the first three months in Jámkhed, Karda, and Korti. Cattle disease was also prevalent. The collections fell from £82,865 to £70,984 (Rs. 8,28,650 - Rs. 7,09,840), £15,291 (Rs. 1,52,910) were remitted, and £15 (Rs. 150) were left outstanding. Indian millet or *javari* prices fell from 62 to 78 pounds the rupee.

1852-53.

The season of 1852-53 was very favourable and public health was generally good. The collections rose from £70,984 to £79,495 (Rs. 7,09,840 - Rs. 7,94,950), £2091 (Rs. 20,910) were remitted and £3 (Rs. 30) left outstanding. Indian millet prices fell from 78 to 79 pounds the rupee.

1853-54.

The rains of 1853-54 were very scanty. There was a considerable fall in the land revenue especially in Pátoda. Both for the early and the late crops remissions had to be granted. Ráhuri and Nevása also suffered but the failure was small compared with Pátoda. The collections fell from £79,495 to £79,355 (Rs. 7,94,950 - Rs. 7,93,550), £10,470 (Rs. 1,04,700) were remitted and £6 (Rs. 60) left outstanding. Indian millet prices rose from 79 to 48 pounds the rupee.

1854-55.

The rains of 1854-55 did not set in till late in July and even then the fall was not sufficient. *Bajri* failed or at best was below the average. The latter rains were abundant. Towards the close of August heavy showers began to fall and continued with short intermissions till the end of October. In November also the rain was excessive. The millet suffered greatly and in places was destroyed. On the other hand the October and November rain was excellent for the late crops which yielded a full harvest. The collections rose from £79,355 to £93,628 (Rs. 7,93,550 - Rs. 9,36,280),

£668 (Rs. 6680) were remitted and £2 (Rs. 20) left outstanding. Indian millet prices fell from 48 to 55 pounds the rupee.

The season of 1855-56 varied in different sub-divisions. In most the crops were fair, but in the central tract enclosed by Pátoda, Nevása, Sinnar, Sangamner, and Ráhuri, the late rains entirely failed and the crops came to nothing. Eight villages in Pátoda and Nevása and thirty in Sangamner and Ráhuri were inspected and remissions granted. The outturn of many other fields was also much below the average; but the damage was not such as to call for remission. For want of rain in the beginning of June very little of the early or *tusár* crop was sown, and the middle or *khariif* sowing was only about a quarter of its full extent. Late crops were sown in most of the land that was left fallow but the crop was only partial. Grain was rather scarce as large exports had been made to Sholápur. Public health was generally good. The collection rose from £93,628 to £100,057 (Rs. 9,36,280-Rs. 10,00,570), £3765 (Rs. 37,650) were remitted and £45 (Rs. 450) left outstanding. Indian millet prices rose from 55 to 51 pounds the rupee.

1856-57 was an average season. In Shevgaon and Jámkhed the rainfall was abundant and the crops excellent; in Nagar, Akola, Korti, Pátoda, and Nevása the crops were on the whole good with some partial failures, and in Karda, Sangamner, and Ráhuri the season was bad. Both the early and the late crops failed almost entirely. In Karda especially the loss was extensive and large remissions were necessary. Public health was generally good. There was no epidemic of any sort and no cattle disease. The collections rose from £100,057 to £106,369 (Rs. 10,00,570 - Rs. 10,63,690), £1774 (Rs. 17,740) were remitted and nothing was left outstanding. Indian millet prices fell from 51 to 59 pounds the rupee.

1857-58 was an average season. A long and threatening drought in the middle of the rains was followed by an abundant and seasonable fall in the latter part of the season. Akola Ráhuri and Karda had the best harvests. In Nagar Korti and Jámkhed the season was on the whole fair though the middle or *khariif* crops suffered for want of rain. In Nevása and Shevgaon the season was tolerably favourable. The rains set in late and injured the early crops. The late rains were plentiful and seasonable, and the late crops were good. In Sangamner and Ráhuri the middle or *khariif* sowing was late, but the rains were abundant and the crops excellent. The late crops were also good. In Pátoda the season was fair. The crops suffered no injury and the Government revenue remained unaffected. Throughout the district public health was good. The collections rose from £106,369 to £112,345 (Rs. 10,63,690-Rs. 11,23,450), £440 (Rs. 4400) were remitted and nothing was left outstanding. Indian millet prices rose from 59 to 53 pounds the rupee.

1858-59 had an abundant and well timed rainfall. In Nagar and Karda the season was an ordinary one. Both the early and the late crops suffered slightly from want of rain, but there was no distress. The season was above the average in Nevása, Shevgaon,

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1855-56.

1856-57.

1857-58.

1858-59.

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early and late was up to the average. Public health was good. The tillage area rose from 2,394,659 to 2,448,624 acres and the collections from £133,025 to £136,473 (Rs. 13,30,250 - Rs. 13,64,730), £558 (Rs. 5580) were remitted and £2 (Rs. 20) left outstanding. Indian millet prices fell from 22 to 41 pounds the rupee.

In 1865-66 the rainfall though not seasonable was generally sufficient. Both early and late harvests were fair. Except slight cholera and cattle disease health was good. The tillage area rose from 2,448,624 to 2,494,443 acres and the collections from £136,473 to £146,311 (Rs. 13,64,730 - Rs. 14,63,110), £64 (Rs. 640) were remitted, and £61 (Rs. 610) left outstanding. Indian millet prices rose from 41 to 36 pounds the rupee.

1865-66.

In 1866-67 the rainfall was barely sufficient. The middle or *kharif* crops were average in eight of the sub-divisions and in the rest they were much below the average. Only in three sub-divisions did the late crops prosper. In most other sub-divisions want of rain reduced the outturn to about one-half the usual produce. Still enough of grain for home use was secured. The chief bad effect of the want of rain was a great scarcity of drinking water. Public health was generally good. The tillage area fell from 2,494,443 to 2,422,797 acres and the collections from £146,311 to £136,980 (Rs. 14,63,110 - Rs. 13,69,800), £145 (Rs. 1450) were remitted, and nothing was left outstanding. Indian millet prices rose from 36 to 25 pounds the rupee.

1866-67.

The season of 1867-68 was favourable everywhere except in Sāvargāon where want of rain caused considerable loss. The tillage area rose from 2,422,797 to 2,430,146 acres and the collections from £136,980 to £138,429 (Rs. 13,69,800 - Rs. 13,84,290), £111 (Rs. 1110) were remitted and nothing was left outstanding. Indian millet prices fell from 25 to 45 pounds the rupee.

1867-68.

In 1868-69 the rainfall was very irregular. In Jámkhed, Karjat, Kopargāon, and Sanganner the *kharif* crops yielded an average harvest. In other sub-divisions the early crops suffered much from want of rain and in some they failed entirely. The almost total failure of the October and November rains was fatal to the late harvest. The failure of the late rain caused a widespread scarcity of water. Cholera prevailed to some extent, but on the whole the public health was good. The tillage area rose from 2,430,146 to 2,437,630 acres, the collections fell from £138,429 to £134,131 (Rs. 1,384,290 - Rs. 13,41,310), £3980 (Rs. 39,800) were remitted, and £152 (Rs. 1520) left outstanding. Indian millet prices rose from 45 to 25 pounds the rupee.

1868-69.

The season of 1869-70 was favourable, both the early and the late harvests being excellent. Public health was good and cattle were fairly free from disease. The tillage area rose from 2,437,630 to 2,448,585 acres and the collections from £134,131 to £136,331 (Rs. 13,41,310 - Rs. 13,63,310), £494 (Rs. 4940) were remitted and £44 (Rs. 440) left outstanding. Indian millet prices fell from 25 to 30 pounds the rupee.

1869-70.

In 1870-71 the rainfall was rather excessive in the early part

1870-71.

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1870-71.

of the season and injured the *kharif* crops. Later on it was more seasonable and gave hopes of an excellent late harvest. Public health was generally good. The tillage area rose from 2,448,585 to 2,467,638 acres and the collections from £136,331 to £137,599 (Rs. 13,63,310 - Rs. 13,75,990), £46 (Rs. 460) were remitted and £16 (Rs. 160) left outstanding. Indian millet prices fell from 30 to 45 pounds the rupee.

1871-72.

The season of 1871-72 was very unfavourable. The early rains were scanty and unseasonable, except in Párner and Akola *kharif* sowing was limited to a few fields. Some showers in September tempted the sowing of late crops. But the rain was partial and in tracts along the banks of the Godávári it never fell. Even in the most fortunate parts of the district the crop was not more than a half crop. In parts where the rains failed watering did much to save the harvest. The last year's plentiful rains had left the wells and ponds full. The Lakh canal and the Bhátodi lake were of special service. Still so great was the scarcity that many cattle died from want of fodder or left the district in search of pasture. Considerable numbers of husbandmen and labourers also left the district in search of work and food. This was particularly the case in Sangamner, Kopargaon, Nevásá, and Shevgaon. Cholera prevailed to some extent, but public health was on the whole good. The tillage area fell from 2,467,638 to 2,467,545 acres and the collections from £137,599 to £125,860 (Rs. 13,75,990 - Rs. 12,58,600), £4690 (Rs. 46,900) were remitted and £4983 (Rs. 49,830) left outstanding. Indian millet prices rose from 45 to 32 pounds the rupee.

1872-73.

The early rains of 1872-73 were seasonable and favourable. More land than usual was given to *kharif* and though heavy rain in August and September caused some damage the harvest was on the whole good. The late or *rabi* harvest was also above the average. The supply of water during the season was abundant, and grass and other fodder was plentiful. Public health was good though cholera prevailed to a slight extent. There was no cattle disease. The tillage area fell from 2,467,545 to 2,455,544 acres and the collections rose from £125,860 to £135,356 (Rs. 12,58,600 - Rs. 13,53,560), £209 (Rs. 2090) were remitted and £296 (Rs. 2960) left outstanding. Indian millet prices fell from 32 to 41 pounds the rupee.

1873-74.

The season of 1873-74 was most favourable. The rains set in well and the *kharif* crops were sown in good time, and though they suffered from a long stretch of dry weather in August, the harvest was above the average. The late crops were also on the whole good. Fodder was abundant and the water-supply sufficient. Public health was generally good. The tillage area fell from 2,455,544 to 2,448,749 acres, and the collections from £135,356 to £134,039 (Rs. 13,53,560 - Rs. 13,40,390), £83 (Rs. 830) were remitted, and £302 (Rs. 3020) left outstanding. Indian millet prices fell from 41 to 67 pounds the rupee.

1874-75.

In 1874-75 the rainfall was on the whole rather too heavy. The outturn of the early or *túár* harvest was on the whole

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SECTION V.—ALIENATED VILLAGES.

The Land.

ALIENATED
VILLAGES,
1884.

The holders of alienated villages are Hindus and Musalmáns.¹ Of the Hindus some are Bráhmans and some are Maráthás. A few proprietors live in and manage their villages; others who are employed elsewhere or who are men of rank or of large estates manage their villages through agents. The estates as a rule are kept in the hands of one family. The land is never divided into shares; where there are sharers and under-sharers the revenue not the land is divided. If the estate is a grant in *inám* for the maintenance of the family, Government occasionally distribute the revenue among the recognised sharers. Except villages which belong to persons of high rank as Sindia and Holkar, estates are often mortgaged to creditors. Estates to which the summary settlement has been applied have become private property and are liable for sale under civil court decrees. Villages to which the summary settlement has not been applied may also be sold under civil court decrees. What rights the purchaser acquires under such sales depend on the tenure of the village. If as is commonly the case the village is continued in *inám* only so long as any male descendant of a particular person remains, if the family dies out, the purchaser at the civil court sale will have to give up the village to Government. In few cases are estate or *jágir* lands privately sold. The people and the tillage in neighbouring alienated and Government villages show no notable difference. Holders in alienated villages never have the help of advances or *tagái*; on the other hand they are allowed much more freedom and much greater delay in paying their rents than in Government villages. Most landholders in unsurveyed alienated villages are *mirásdárs* and pay a fixed rent, the rest are yearly tenants or *upris*. The *mirásdárs*' payments are generally made subject to a yearly *páhani* or inspection, when remissions are allowed if the crops are poor. *Kadim* or old *inámdárs*, that is alienees of land revenue whose grants or *ináms* are of older date than the grant of the proprietor or *inámdár* of the village, pay the Government their original *judi* or quit-rent. The tenants pay their rents in cash and never in grain. In alienated villages not under the survey settlement the rates vary, but one rupee or two shillings the *bigha* or about three-quarters of an acre, is an ordinary rate for dry crop and 8s. or 10s. (Rs. 4 or 5) for garden land. Where the survey has not been introduced, other modes of assessment in use in alienated villages are *tahkub* or standing over, that is withholding the levy of the full assessment so long as the land continues in the occupancy of a certain tenant; *istáva* that is a growing assessment after a specified period; and *thoka* or lump, a rental levied on a field irrespective of its area. *Istáva* and *thoka* are uncommon. The usual dry crop acre rate of about 2s. 8d. (Re. 1 a *bigha*) is apparently higher than the Government rate, but concessions probably reduce it to about the same. No arrangements are made to meet the case of a tenant improving his field, digging a well in it, or turning it from dry crop to rice land. In most cases if a tenant permanently improves the

¹ Mr. Elphinston, Collector, 332 of 16th January 1884.

Chapter IX.

Justice.

CIVIL SUITS.
1870-1882.

Except in 1873 when it was 561 the number of this class of cases varied from 132 out of 4248 in 1880 to 233 out of 4997 in 1882. In 923 or 18·47 per cent of the 1882 decisions, decrees for money due were executed by the attachment or sale of property. Of these 652 or 13·05 per cent were executed by the sale of immovable property and 271 or 5·42 per cent by the sale of movable property. The number of attachments or sales of immovable property varied from 4858 in 1873 to 467 in 1881 and of movable property from 1978 in 1874 to 233 in 1881. During the thirteen years ending 1882 the number of decrees executed by the arrest of debtors varied from 325 in 1871 to thirty-five in 1877. Except in 1871 and 1876 when there was a slight increase, during the eight years ending 1877 the numbers gradually fell from 325 in 1871 to thirty-five in 1877. During the remaining five years, the number rose from thirty-five in 1877 to 216 in 1878, fell to thirty-six in 1880, and again rose to 153 in 1882. The following table shows that during the same thirteen years (1870-1882) the number of civil prisoners varied from 102 in 1870 to fifteen in 1880 and 1881 :

Ahmadnagar Civil Prisoners, 1870-1882.

YEAR.	PRISONERS.	DAYS.	RELEASE.				
			By satisfying the Decree.	At Creditor's Request.	No Subsistence Allowance.	Discharge of Property.	Time Expiry.
1870	102	30	1	22	76	1	1
1871	95	31	8	13	72	3	...
1872	80	29	9	11	60	1	...
1873	70	33	...	13	60	1	6
1874	68	40	7	12	41	3	2
1875	67	39	..	12	51	..	1
1876	70	40	6	11	54	2	3
1877	49	32	6	10	21	...	...
1878	45	21	7	12	25	...	1
1879	40	30	3	15	23	...	6
1880	15	29	..	4	10	...	1
1881	15	27	3	5	7	...	...
1882	30	30	1	10	10	..	3

The following statement shows in tabular form the working of the district civil courts during the thirteen years ending 1882 :

Ahmadnagar Civil Courts, 1870-1882—continued.

YEAR.	CONTESTED.				EXECUTION.			
	Plaintiff.	Defendant.	Mixed.	Total.	Arrest.	Put in Possession.	Attachment or Sale.	
							Immovable.	Movable.
1870	1064	182	30	1276	203	163	2207	913
1871	854	216	24	1094	225	176	2338	941
1872	818	198	55	1071	317	195	2501	863
1873	1180	198	61	1339	298	661	4858	1853
1874	1070	209	139	1418	115	170	4294	1978
1875	878	269	201	1408	81	183	4272	1531
1876	796	233	181	1210	99	206	4000	1471
1877	563	205	158	926	35	166	1131	633
1878	746	220	216	1182	210	102	835	951
1879	747	210	295	1253	66	188	1499	1519
1880	565	206	372	1143	36	132	842	1314
1881	681	224	440	1345	103	153	467	233
1882	965	295	680	1890	153	233	652	271

Chapter IX.

Justice.

CIVIL SUITS.
1870-1882.

In Ahmadnagar, besides the ordinary registration, there is a special branch of registration called Village Registration, which works under the Deccan Agriculturists' Relief Act. The work of ordinary registration employs eleven sub-registrars all of them special or full-time officers. One of these sub-registrars is stationed at each of the sub-divisional head-quarters. In addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the Divisional Inspector. According to the registration report for 1882-83 the gross registration receipts for that year amounted to £354 (Rs. 3540) and the charges to £472 (Rs. 4720), thus showing a deficit of £118 (Rs. 1180). Of 1464, the total number of registrations, 1341 related to immovable property, ninety-nine to movable property, and twenty-four were wills. Of 1341 documents relating to immovable property, 393 were mortgage deeds, 754 deeds of sale, 135 leases, and fifty-nine miscellaneous deeds. Including £37,343 (Rs. 3,73,430) the value of immovable property transferred, the total value of property affected by registration amounted to £40,052 (Rs. 4,00,520). Village Registration under the Deccan Agriculturists' Relief Act employs forty-nine village registrars, all of whom are special or full-time officers. Besides the forty-nine village registrars, every sub-registrar is also a village registrar within the limits of his charge, and is responsible for the issue of registration books to village registrars and for the monthly accounts of the village offices. Under the Deccan Agriculturists' Relief Act a special officer for the district called Inspector of Village Registry Offices is appointed to examine the village registry offices. In addition to supervision by the Collector as District Registrar, a special scrutiny under the control of the Inspector General of Registration and Stamps is carried on by the Divisional Inspector. According to the registration report for 1882-83 the gross registration receipts under the Deccan Agriculturists' Relief Act for that year amounted to £594 (Rs. 5940) and the charges to £1074 (Rs. 10,740), thus showing a deficit of £480 (Rs. 4800). Of 20,324, the total number of registra-

REGISTRATION.

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Justice.

REGISTRATION.

tions 8294 related to immovable property and 12,030 to movable property. Of 8294 documents relating to immovable property 2219 were mortgage deeds, 1165 deeds of sale, twenty-five deeds of gift, 4555 leases, and 330 miscellaneous deeds. Including £63,400 (Rs. 6,34,000) the value of immovable property transferred, the total value of property affected by registration amounted to £130,090 (Rs. 13,00,900). The introduction of village registration into the district has prejudicially affected the operations of ordinary registration. Compared with the registration figures of 1878-79 those of 1882-83 show a reduction of 2265 or nearly sixty-one per cent in the number of registrations, of £471 (Rs. 4710) or fifty-seven per cent in fees, and of £62,073 (Rs. 6,20,730) or nearly sixty-eight per cent in the value of property affected.

During the calendar year 1883, sixty village registrars appointed under the Deccan Agriculturists' Relief Act of 1879 registered 12,120 documents; seventy-six conciliators disposed of 11,232 applications and under sections 44 and 45 of the Act forwarded 1630 agreements to courts; twenty-nine village *munsifs* decided 563 cases; and under chapter II of the Act nine sub-judges decided 3440 cases.

ARBITRATION
COURT.

The Ahmadnagar Arbitration Court was established on the 13th of June 1876 at the suggestion of a Poona pleader and was called the Ahmadnagar Panchayat or Ahmadnagar Court of Juries. The institution was managed by a body of five members and had an establishment of six men on a monthly pay of £3 14s. (Rs. 37). The arbitrators received no pay, but to meet the expenses one per cent fee was levied on all claims and a service fee of 1½d. to 4s. (Rs. ½ - 2) was charged. The fee was subject to increase in proportion to the number of plaintiffs and defendants. An additional fee of 1½d. (1 a.) for every two miles was charged when the processes were to be served outside the town. Subsistence allowance to witnesses was charged at rates fixed by Government. Arbitrators served in turns each for two days; at the end of their term if any case was unfinished the arbitrators were obliged to remain in office until it had been decided. The court worked about eighteen months ending November 1877, during which time 176 suits were disposed of by thirty arbitrators. In certain cases the late judge of the Small Cause Court took objections to the filing of awards, and examined arbitrators as witnesses; arbitrators and townsmen soon ceased to take interest; the 1876-77 famine prevented people from filing suits; and thus the court was closed. In 1879 Sir William Wedderburn, the then District Judge, tried to revive the court, but the attempt failed, probably owing to the death of its organizer and to the want of interest shown by the people.

MAGISTRACY.

At present (1884) twenty-seven officers share the administration of criminal justice. Of these, eight, including the District Magistrate, are magistrates of the first class and nineteen are magistrates of the second and third classes. Of the magistrates of the first class three are covenanted European civilians, two are European uncovenanted civil officers namely the *huzur* deputy collector and the cantonment magistrate, and three are Natives,

of whom one is a district deputy collector and two are *mámlatdárs* exercising first class powers. The District Magistrate has a general supervision over the whole district. In 1883 the District Magistrate decided fifteen original and twenty-seven appeal cases and the seven first class magistrates decided 909 original cases. Three of the first class magistrates invested with appellate powers decided eleven appeals against the decisions of the second and third class magistrates in their revenue charges. The *huzur* deputy collector has magisterial charge of the town of Ahmadnagar and the cantonment magistrate of the cantonment. Except the two *mámlatdárs* exercising first class powers the remaining first class magistrates exercise magisterial powers over their revenue charges. This gives them each an average area of 1962 square miles containing about 225,842 people. Of magistrates of the second and third classes there are nineteen, all of them natives of India. Of these one is a member of the native civil service exercising second class powers over an area of 779 square miles and about 73,701 people. The average charge of the remaining eighteen second and third class magistrates was 327 square miles with a population of 34,195. In 1883 these magistrates decided 1333 original cases. Besides their magisterial duties these officers exercise revenue powers as *mámlatdárs*, *mahálkarris*, or head clerks of *mámlatdárs*. Besides these magistrates, 1377 village headmen were entrusted with petty magisterial powers under section 14 of the Bombay Village Police Act VIII of 1867. Of the whole number eight hold commissions under section 15 of the Act.

The revenue headman or *pátíl* as a rule performs the duties of a police headman and is assisted by one to twenty-four *jáglyás* or watchmen. The *pátíl* or headman, as a rule, is a Kunti and his office is hereditary. *Pátíls* are under the direct orders of the District Magistrate, and their nomination and dismissal rest with the Commissioner of the division. The *jáglyás* or watchmen are generally Bhils, Mángs, and Rámoshis, and a few are Mhárs and Musalmáns. They are paid either in cash or land, and their number varies with the population and traffic of the place. At Kharda, through which a large quantity of goods passes from British territories into the Nizám's country, the number of *jáglyás* or watchmen is twenty-four. The system of patrol by the district police is carried on in the regular way, each post having its appointed area which is patrolled by the officers and men in charge of the post.

The chief local obstacles to the discovery of crime and the conviction of offenders are the neighbourhood of the Nizám's country to the whole of the east side of the district, the wild hilly and thinly populated parts of the Párner and Ráhuri sub-divisions, and the Akola and Sangamner forest and hilly tracts. Up to 1875 the few agrarian offences consisted merely of attempts by entry on, and cultivation of, lands in dispute to assert ownership. But the cultivators then began to be hardpressed for the payment of debts by the moneylenders and in desperation they rose against them and committed many outrages. The first outbreak was at Kolgaon in

Chapter IX.
Justice.
MAGISTRACY.

VILLAGE
POLICE.

CRIME.

Except the Superintendent who was a European and two officers one a European and the other a Eurasian, the members of the police force were all natives of India. Of these thirty officers and 186 men were Muhammadans, nine officers and fourteen men Bráhmans, seven officers and fifty-one men Rajputs, three officers and eight men Rámoshis, and fifty-six officers and 253 men Hindus of other castes. One was a Pársi, and one a Christian.

The returns of offences for the nine years ending 1882 show a total of 118 murders, twenty-eight culpable homicides, 115 cases of grievous hurt, 306 gang and other robberies, and 33,494 other offences. During these nine years the total number of offences gave a yearly average of 3785 or one offence for every 198 of the population. The number of murders varied from five in 1874 to nineteen in 1879 and averaged thirteen; culpable homicides varied from one in 1874, 1875, 1876, and 1881 to eight in 1879 and averaged three; cases of grievous hurt varied from five in 1877 and 1878 to twenty-six in 1882 and averaged thirteen; gang and other robberies varied from thirteen in 1875 to sixty in 1877 and averaged thirty-four; and other offences varied from 2647 in 1876 to 4756 in 1879 and averaged 3722 or 98·33 per cent of the whole. Of the whole number of persons arrested the convictions varied from thirty-four per cent in 1874 to sixty-nine per cent in 1878 and averaged fifty per cent. The percentage of stolen property recovered varied from twenty-seven in 1879 and 1881 to sixty-seven in 1876. The details are:

Ahmadnagar Crime and Police, 1874-1882.

YEAR.	OFFENCES AND CONVICTIONS.									
	Murder and Attempts to Murder.				Culpable Homicide.				Grievous Hurt.	
	Cases.	Arrests.	Convinc-tions.	Percent-age.	Cases.	Arrests.	Convinc-tions.	Percent-age.	Cases.	Arrests.
1874 ...	5	6	1	16	1	2	...	...	9	21
1875 ...	7	11	5	45	1	2	...	...	13	21
1876 ...	8	12	6	50	1	1	...	...	8	9
1877 ...	13	13	4	30	4	7	...	...	5	3
1878 ...	15	23	7	23	6	11	1	9	5	11
1879 ...	19	19	7	36	6	11	3	27	10	11
1880 ...	17	25	5	20	4	8	...	...	15	19
1881 ...	16	11	3	11	1	1	...	...	24	30
1882 ...	16	24	6	25	2	2	2	100	26	29
Total ...	118	144	44	29	28	40	6	15	115	154

YEAR.	OFFENCES AND CONVICTIONS—continued.									
	Grievous Hurt.		Dacoities and Robberies.				Other Offences.			
	Convinc-tions.	Percent-age.	Cases.	Arrests.	Convinc-tions.	Percent-age.	Cases.	Arrests.	Convinc-tions.	Percent-age.
1874 ...	7	35	17	107	20	18	3711	7021	2330	34
1875 ...	7	39	19	75	21	29	3151	5184	2509	50
1876 ...	4	45	29	139	64	45	2547	4206	2020	46
1877 ...	3	100	60	390	183	46	3830	6555	4268	64
1878 ...	7	64	30	104	47	45	4549	8399	4456	69
1879 ...	5	45	44	148	53	35	4755	6561	3873	58
1880 ...	9	47	43	76	7	9	3985	5322	2335	43
1881 ...	18	48	81	81	12	14	3080	3511	1468	42
1882 ...	4	14	39	38	7	2	3634	4634	1778	39
Total ...	58	46	306	1158	414	27	33,494	49,573	25,206	50

Chapter IX.
Justice.

OFFENCES.
1874-1882.

DISTRICTS.

Chapter IX.

Ahmadnagar Crime and Police, 1874-1882—continued.

Justice.

OFFENCES.

1874-1882.

YEAR.	OFFENCES AND CONVICTIONS—continued.						
	Total.				Property.		
	Cases.	Arrests.	Con- victions	Percent- age.	Stolen.	Recov- ered.	Percent- age.
1874... ..	3743	7157	2408	34	3030	1449	33
1875... ..	3185	5273	2641	50	3038	1959	64
1876... ..	2693	4367	2094	48	2430	1629	67
1877... ..	3962	7068	4458	63	5460	1852	34
1878... ..	4705	6543	4618	69	5373	2144	40
1879... ..	4847	6850	3941	57	6249	1685	27
1880... ..	4065	5445	2355	45	4840	1395	28
1881... ..	3154	3634	1616	42	3261	865	27
1882... ..	3717	4725	1797	33	1920	613	32
Total ...	34,061	51,067	25,728	50	35,610	13,531	30

JAILS.

Besides the lock-up at each *mámlatdár's* office there is a district jail at Ahmadnagar and five subordinate jails situated at Jámkhed, Kopargaon, Nevása, Sangamner, and Shrigonda. The number of convicts in the Ahmadnagar and the subsidiary jails on the 31st of December 1882 was ninety of whom seventy-six were males and fourteen females. During the year 1883, 360 convicts of whom 320 were males and forty females were admitted, and 347 of whom 309 were males and thirty-eight females were discharged. During the year the daily average of prisoners was 102 and at the close of the year the number of convicts was 103 of whom eighty-seven were males and sixteen females. Of these forty males and eleven females were sentenced to imprisonment for not more than one year; sixteen males and one female for over one year and not more than two years; eighteen males for more than two years and not more than five years; and two males and two females for more than five years and not more than ten years. Ten males and two females were under sentence of transportation. The daily average number of sick was 4.6. During the year four prisoners died in hospital. The total yearly cost was £903 (Rs. 9030) or an average of £8 17s. (Rs. 88½) for each prisoner.

CHAPTER X.

FINANCE.

THE earliest balance-sheet of the district as at present constituted is for 1870-71. Exclusive of £29,666 (Rs. 2,96,660), the adjustment on account of alienated lands, the total transactions entered in the district balance-sheet for 1882-83 amounted under receipts to £245,718 (Rs. 24,57,180) against £238,070 (Rs. 23,80,700) in 1870-71, and under charges to £216,871 (Rs. 21,68,710) against £268,934 (Rs. 26,89,340). Leaving aside departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the revenue for 1882-83 under all heads imperial, provincial, local, and municipal, came to £155,987 (Rs. 15,59,870),¹ or, on a population of 751,228, an individual share of 4s. 2d. (Rs. 2½). During the last thirteen years the following changes have taken place under the chief heads of receipts and charges.

Chapter X.
Finance.

Land revenue receipts, which form forty-one per cent of the entire revenue of the district, have fallen from £136,568 to £100,931 (Rs. 13,65,680 - Rs. 10,09,310). Except in the 1876-77 famine when they amounted to £89,147 (Rs. 8,91,470), they varied between £157,176 (Rs. 15,71,760) in 1878-79 and £100,931 (Rs. 10,09,310) in 1882-83 and averaged £127,255 (Rs. 12,72,550). Land revenue charges have fallen from £25,435 to £24,346 (Rs. 2,54,350 - Rs. 2,43,460). The following statement shows the land revenue collected in each of the thirteen years ending the 31st of March 1883:

LAND.

Ahmadnagar Land Revenue, 1870-1883.

Year.	Amount.	Year.	Amount.	Year.	Amount.
	£		£		£
1870 71	1,16,568	1876 77	132,553	1879 80	135,738
1871 72	120,54	1877 78	81,142	1880 81	124,032
1872 73	143,404	1878 79	157,176	1881 82	121,085
1873 74	150,708	1879 80	167,176	1882 83	100,931
1874 75	154,427				

Stamp receipts have fallen from £27,180 to £9370 (Rs. 2,71,800 - Rs. 93,700), and charges from £1032 to £317 (Rs. 10,320 - Rs. 3170).

STAMPS.

¹ This total includes the following items: £116,101 land revenue, excise, assessed taxes, and forests; £10,660 stamps, justice, and registration; £1219 education and police; £27,977 local and municipal funds; total £156,987.

Forest receipts have risen from £2016 (Rs. 26,160) in 1870-71 to £5771 (Rs. 57,710) in 1882-83 and charges from £363 (Rs. 3630) to £3397 (Rs. 33,970).

The following table shows the amounts realized from the different assessed taxes levied between 1870-71 and 1882-83. The variety of rates and incidence prevents any satisfactory comparison of the results :

Ahmadnagar Assessed Taxes, 1870-1882

YEAR.	Amount.	YEAR.	Amount.	YEAR.	Amount.
<i>Income Tax.</i>	£	<i>Non-agricultural Tax.</i>	£	<i>Licence Tax.</i>	£
1870-71 ..	7974	1871-72 .	3150	1878-79	7512
1871-72 ...	2037			1879-80	7493
1872-73 ...	1550			1880-81	4370
				1881-82	3974
				1882-83	3547

Military charges have fallen from £95,273 (Rs. 9,52,730) in 1870-71 to £40,653 (Rs. 4,06,530) in 1882-83.

Registration receipts have fallen from £1641 (Rs. 16,410) in 1870-71 to £618 (Rs. 6180) in 1882-83, and charges have risen from £1089 (Rs. 10,890) to £1230 (Rs. 12,300).

Education receipts have fallen from £4743 (Rs. 47,430) in 1870-71 to £509 (Rs. 5090) in 1882-83, and charges have risen from £2065 (Rs. 20,650) to £2232 (Rs. 22,320).

Police receipts have risen from £302 (Rs. 3020) in 1870-71 to £740 (Rs. 7400) in 1882-83 and charges from £12,516 (Rs. 1,25,160) to £15,545 (Rs. 1,55,450).

Transfer receipts have risen from £38,383 (Rs. 3,83,830) in 1870-71 to £99,572 (Rs. 9,95,720) in 1882-83 and transfer expenditure has fallen from £57,175 (Rs. 5,71,750) to £44,668 (Rs. 4,46,680).

In the following balance sheet the figures shown in black on both sides of the 1870-71 and 1882-83 accounts are both adjustments. On the receipt side the item of £29,666 (Rs. 2,96,660) against £31,125 (Rs. 3,11,250) in 1870-71 represents the additional revenue the district would yield had none of its lands been alienated. On the debit side the items of £5246 (Rs. 52,460) in 1882-83 against £6759 (Rs. 67,590) in 1870-71 under Land Revenue and £809 (Rs. 8090) in 1882-83 against £347 (Rs. 3470) in 1870-71 under police are rentals of the lands granted for service to village headmen and watchmen. The item of £23,611 (Rs. 2,36,110) in 1882-83 against £24,019 (Rs. 2,40,190) in 1870-71 shown under allowances and assignments represents the rental of lands granted to hereditary officers whose services have been dispensed with and of religious and charitable land grants :¹

Chapter X. Finance.

ASSESSED TAXES.

MILITARY.

REGISTRATION.

EDUCATION.

POLICE.

TRANSFER.

BALANCE SHEET, 1870-71 AND 1882-83.

¹ Cash allowances to village and district officers who render service are treated as actual charges and debited to land revenue.

Chapter X.

Finance.

BALANCE SHEETS,
1870-71 AND
1882-83.

Ahmadnagar Balance Sheet, 1870-71 and 1882-83.

RECEIPTS.				CHARGES.			
Head.		1870-71.	1882-83.	Head.		1870-71.	1882-83.
		£	£			£	£
Land	...	130,503	100,031	Land	...	25,435	24,346
Stamps	...	31,125	29,665	Stamps	...	6759	5245
Excise	...	27,150	9370	Excise	...	1082	817
Justice	...	7172	5851	Justice { Civil	...	2	550
Forests	...	1253	672	Justice { Criminal	...	8896	22,659
Assessed Taxes	...	2516	5771	Forests	...	6070	5953
Miscellaneous	...	7074	3548	Allowances and Assignments	...	363	3397
Interest	...	241	117		...	9786	8034
Public Works	...	82	276		...	24,019	23,611
Military	...	4060	4289	Pensions	...	3574	4172
Post	...	2052	2069	Ecclesiastical	...	1134	1025
Telegraph	...	2263	10,840	Miscellaneous	...	1341	2653
Registration	...	128	340	Public Works	...	38,410	28,553
Education	...	1641	618	Military	...	05,273	40,653
Police	...	4743	509	Post	...	2923	8434
Medical	...	302	740	Telegraph	...	24	513
Jail	...	...	40	Registration	...	1089	1390
	...	203	167	Education	...	2065	2332
	...			Police	...	12,516	15,545
	...				...	347	809
	...			Medical	...	838	1147
	...			Jail	...	1130	989
	...			Printing	...	141	22
Total	...	199,637	146,146	Total	...	211,769	172,203
Transfer Items.				Transfer Items.			
Deposits	...	4213	10,892	Deposits	...	3627	14,663
Cash Remittances	...	13,058	68,326	Cash Remittances	...	36,001	15,390
Pension Funds	...	162	7	Interest	...	1057	517
Local Funds	...	20,050	20,347	Local Funds	...	16,490	14,158
Total	...	33,383	99,572	Total	...	57,175	44,668
GRAND TOTAL	...	238,070	245,718	GRAND TOTAL	...	268,934	216,871
	...	31,125	29,665		...	31,125	29,666

REVENUE OTHER THAN IMPERIAL.

LOCAL FUNDS.

Since 1863 district local funds have been collected to promote rural education, and to supply roads, wells, rest-houses, dispensaries, and other useful works. In 1882-83 the receipts amounted to £20,347 (Rs. 2,03,470) and the expenditure to £14,158 (Rs. 1,41,580). The local fund revenue is drawn from three sources, a special cess of one-sixteenth in addition to the land tax, the proceeds of certain subordinate local funds, and certain miscellaneous items. In 1882-83 the special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund yielded a revenue of £8685 (Rs. 86,850). The subordinate funds, including a toll fund, a ferry fund, a cattle-pound fund, and a school-fee fund, yielded £2868 (Rs. 28,680). Government and private contributions amounted to £8752 (Rs. 87,520); and miscellaneous receipts, including certain items of land revenue amounted to £40 (Rs. 400). This revenue is administered by district and sub-divisional committees partly of official and partly of private members. The district committees consist of the Collector, the assistant and deputy collectors, the executive engineer, and education inspector as official, and the proprietor of an alienated village and six landholders as non-official members. The sub-divisional committees consist of an assistant collector, the mamlatdár, a public works officer, and the deputy education inspector as official, and the proprietor of an

alienated village and three landholders as non-official members. The sub-divisional committees bring their requirements to the notice of the district committee who prepare the budget. For administrative purposes the district local funds are divided into two sections, one set apart for public works the other for instruction. The receipts and disbursements during the year 1882-83 were:

Ahmadnagar Local Funds, 1882-83.

PUBLIC WORKS.					
RECEIPTS.			CHARGES.		
		£			£
Two-thirds of Land Cess	...	5796	Establishment	...	1527
Tolls	...	885	New Works	...	7178
Ferries	...	214	Repairs	...	3095
Cattle Pound	...	830	Medical Charges	...	640
Contributions	...	6906	Miscellaneous	...	1710
Miscellaneous	...	25	Balance 31st March 1883	...	541
Total	...	14,732	Total	...	14,732

INSTRUCTION.					
RECEIPTS.			CHARGES.		
		£			£
Balance 1st April 1882	...	1116	School Charges	...	6633
One-third of Land Cess	...	2339	Scholarships	...	178
School Fee Fund	...	864	School Houses, New	...	357
Contributions Government	...	1728	Do. do. Repairs	...	311
Do. Private	...	118	Miscellaneous	...	114
Miscellaneous	...	15	Balance 31st March 1883	...	137
Total	...	6730	Total	...	6730

There are three municipalities at Ahmadnagar, Bhingár, and Sangamner. Of these the Ahmadnagar municipality is a city municipality, and those at Bhingár and Sangamner are town municipalities. The Ahmadnagar city municipality is administered by a body of commissioners with the Collector as president. The town municipalities at Bhingár and Sangamner are administered by a body of commissioners with the Collector as president and the assistant or deputy collector in charge of the sub-division as vice-president. In 1882-83 the district municipal revenues amounted to £7630 (Rs. 76,300), of which £2838 (Rs. 28,380) were from octroi dues, £1026 (Rs. 10,260) from house tax, and £3766 (Rs. 37,660) from miscellaneous sources.

MUNICIPALITIES.

The following statement gives for each municipality the receipts, charges, and incidence of taxation during the year ending the 31st of March 1883:

Ahmadnagar Municipal Details, 1882-83.

NAME.	DATE.	PEOPLE, 1881.	RECEIPTS				INCIDENCE.
			Octroi	House Tax.	Miscellaneous.	Total.	
Ahmadnagar	1884	32,903	£ 2450	£ 743	£ 3410	£ 6603	s. d.
Bhingár	1887	5100	161	272	423	856	1 0
Sangamner	1880	8706	353	122	78	553	1 4
Total		40,805	2833	1045	3766	7630	2 2

CHAPTER XI.

INSTRUCTION.

In 1882-83 there were 253 Government schools or an average of one school for every 5.45 inhabited villages with 13,674 names and an average attendance of 9714 or 4.82 per cent of 201,285, the whole population between six and fourteen years of age.

Under the Director of Public Instruction and the Educational Inspector North-East Division, the schooling of the district was conducted by a local staff 419 strong. Of these one was a deputy educational inspector drawing a yearly pay of £180 (Rs. 1,800) with general charge over all the schools of the district except the high school and the four anglo-vernacular schools, one an assistant deputy educational inspector drawing a yearly pay of £90 (Rs. 900), and the rest were masters and assistant masters with yearly salaries ranging from £6 to £210 (Rs. 60 - 2100).

Excluding superintendence charges, the total expenditure on account of these schools amounted to £7105 (Rs. 71,050), of which £2484 (Rs. 24,840) were paid by Government and £4621 (Rs. 46,210) from local and other funds.

In 243 of 253 the total number of schools, Maráthi only was taught and in three Hindustáni. In six of the rest instruction was given both in English and Maráthi; and one was a high school teaching English and two classical languages, Sanskrit and Persian, up to the standard required to pass the University entrance test examination. Of the 243 Maráthi schools 225 were for boys and eighteen for girls.

¹ Before the Board of Education commenced operations in 1840, there were a few indigenous elementary schools scattered over the district, which were mostly conducted by Bráhmans. But more than ninety per cent of the villages were without schools. The Board of Education opened elementary schools in most of the large villages and in 1850 there were thirty of these institutions attended by 1727 pupils. In 1855, when the Department of Public Instruction was constituted, the organization of these schools was greatly improved. From 1863, when the voluntary education cess was first levied, the extension of primary education was vigorously taken in hand; and in 1872-73 the department was maintaining 196 schools of this class attended by 8682 scholars. In 1882-83 there were 249 local-cess schools under the supervision of the

¹ Contributed by Mr. H. P. Jacob, Educational Inspector North-East Division.

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Besides the Government and aided schools there were ninety-six private elementary schools which received no aid from public funds, but were under the inspection of the department or of the District Committee. They were attended by 2012 pupils. Almost all of these are secular schools maintained by and for Hindus. Few, if any of them, can trace back their existence beyond the third generation, while many are known to have been very recently opened. The schools are usually held in the houses of rich men. Occasionally a private house is lent by the villagers rent-free or the school is accommodated in the village *chavdi* or in a temple or mosque. They are open to all except the lowest classes, and are chiefly attended by the sons of tradesmen and artisans. Bráhmans mostly prefer the cess schools managed by the Educational Department. There are no such schools for girls, and Hindu parents very rarely send their daughters to the boys schools. The Muhammadan primary schools, on the other hand, are freely attended by children of both sexes, though the boys are the more numerous. The medium of instruction is Maráthi in the Hindu schools. Many schools teach only writing, others writing and multiplication tables; but many town-schools conform to the departmental standards of instruction. Each morning at about six the schoolmaster, who is in some cases a Bráhman and the priest of many of the families whose children attend the school, goes round the village and collects his pupils. For the first half hour a *bhupáti* or invocation to the Sun, Sarasvati, Ganpati, or some other deity, is chanted by the whole school. After this the boys, who can write, trace the letters of their *kittás* or copy-slips with a dry pen, the object of this exercise being to give free play to the fingers and wrist and to accustom them to the sweep of the letters. When the tracing lesson is over, the boys begin to write copies; and the youngest children who have been hitherto merely looking on are taken in hand either by the master's son or by one of the elder pupils. The master himself generally confines his attention to one or two of the oldest pupils and to those whose instruction he has stipulated to finish within a given time. All the pupils are seated in one small room or veranda. The school breaks up about nine or ten, and reassembles at two in the afternoon. The concluding lesson is given at 4 p.m. For this the boys are ranged in two rows facing each other, while two of the elder pupils stand at one end between the two rows and dictate the multiplication-tables, step by step, for the rest of the boys to shout after them in chorus. When this is over the school is dismissed, and the master personally conducts the younger children to their homes. The boys get a holiday on each of the Hindu feasts and fasts, and twice a month on *Amávasya* or no-moon day and *Purnima* or full-moon day. In harvest time many of the rural indigenous schools are entirely closed. It is still the practice in some indigenous schools, though the custom is rapidly dying out, for the pupils on the eve of *Amávasya* and *Purnima* to perform the ceremony of *putipuja* or slate-worship. A quarter of an anna, a betelnut, one pound ($\frac{1}{2}$ *sher*) of grain, a little saffron and turmeric, and a few flowers, are laid upon the slate of each pupil as offerings to Saras-

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vati the goddess of learning. Before these each boy reverently bows down, and then places the slate for a few minutes on his head. The master afterwards appropriates the offerings. The indigenous primary schools have slowly but steadily increased in numbers. There is also a general improvement observable in their management and method of teaching, which is both directly and indirectly due to the operations of the Educational Department. The tuition fees charged in indigenous schools vary from $\frac{1}{2}d.$ ($\frac{1}{2} a.$) to 4s. (Rs. 2) a month. In some villages in lieu of fees the schoolmaster receives a fixed annual income from the villagers, or, if a Mhammadan, from the mosque funds. It is also a common practice for the master to agree to instruct a pupil in certain subjects within a given time for a lump payment, which is sometimes as much as £10 (Rs. 100). It is not uncommon for the master to receive a present in money, clothes, or grain, when a pupil begins to learn his multiplication tables, and again when he begins the alphabet; and similar presents are made on the occasion of the boy's marriage and thread ceremonies. In most mosque schools it is a standing rule that each pupil should pay the master $\frac{1}{2}d.$ ($\frac{1}{2} a.$) and a cake or bread every Thursday, though this rule is often modified so as to enable the master to receive the bread by daily instalments. On the whole it is estimated that the master of a village school gets about from 10s. to 16s. (Rs. 5-8) a month and in town schools twice as much or even £5 (Rs. 50).

GIRLS SCHOOLS.

The first girls school was opened at Ahmadnagar in 1810. In 1868 there were fifty-nine names on the rolls with an average attendance of 25.2. In 1872-73, an additional school was opened in the same place and the number of pupils in both the schools amounted to 148, of whom seven were Pársis and the rest Hindus. In 1882-83 there were nineteen schools with 1123 names and an average attendance of 598.5.

READERS AND
WRITERS.

The 1881 census returns give for the chief races of the district the following proportion of persons able to read and write. Of 706,557 the total Hindu population, 7973 (males 7717, females 256) or 1.13 per cent below fifteen and 1231 (males 1213, females 18) or 0.17 per cent above fifteen years of age were under instruction; 793 (males 770, females 23) or 0.11 per cent below fifteen and 10,109 (males 10,077, females 122) or 2.72 per cent above fifteen were instructed; 270,913 (males 133,711, females 137,232) or 38.35 per cent below fifteen and 406,418 (males 196,026, females 210,392) or 57.52 per cent above fifteen were illiterate. Of 39,592 the total Musalmán population, 577 (males 558, females 19) or 1.46 per cent below fifteen and 96 (males 92, females 4) or 0.24 per cent above fifteen were under instruction; 71 (males 70, female 1) or 0.18 per cent below fifteen and 855 (males 841, females 14) or 2.16 per cent above fifteen were instructed; 14,850 (males 7301, females 7549) or 37.50 per cent below fifteen and 23,143 (males 11,211, females 11,902) or 58.46 per cent above fifteen were illiterate. Of 4821 Christians, 461 (males 323, females 138) or 9.56 per cent below fifteen and 79 (males 71, females 8) or 1.64 per cent above fifteen were under instruction; 94 (males 50, females 44) or 1.95 per cent below fifteen and 1212 (males 994, females 214) or 25.11 per cent above fifteen were instructed; and 1245 (males 558, females 687) or

25·82 per cent below fifteen and 1730 (males 856, females 874) or 35·89 per cent above fifteen were illiterate. The details are :

Ahmadnagar Instruction, 1881.

	HINDUS.				MUSALMANS.				CHRISTIANS.			
	Males.	Females.	Total.	Per-centage on Total.	Males.	Females.	Total.	Per-centage on Total.	Males.	Females.	Total.	Per-centage on Total.
<i>Under Instruction.</i>												
Below Fifteen.	7717	256	7973	1·13	559	19	577	1·46	323	128	451	0·75
Above Fifteen.	1213	18	1231	0·17	92	4	96	0·24	71	8	79	1·64
<i>Instructed.</i>												
Below Fifteen.	770	23	793	0·11	70	1	71	0·18	50	44	94	1·95
Above Fifteen.	19,077	122	19,199	2·72	841	14	855	2·16	223	214	437	27·14
<i>Illiterate.</i>												
Below Fifteen.	133,711	137,232	270,943	38·35	7301	7549	14,850	37·59	556	687	1243	25·62
Above Fifteen.	190,026	210,392	400,418	57·32	11,241	11,002	22,243	55·46	870	874	1744	25·89
Total ...	358,514	348,043	706,557		20,103	18,459	38,562		2556	1975	4531	

Before 1865-66 no returns were prepared arranging the pupils according to race and religion. The following statement shows that of the two chief races of the district the Musalmáns have the larger proportion of their boys and girls under instruction :

Pupils by Race, 1865-66 and 1882-83.

RACE.	1865-66.		1882-83			
	Pupils.	Percentage of Pupils.	Pupils.	Percentage of Pupils.	School going population	Percentage on school going population
Hindus ...	3611	92·06	11,993	87·77	157,749	6·3
Musalmáns ...	263	6·74	1511	11·03	10,633	14·2

Of 13,674 the total number of pupils in Government schools at the end of 1882-83, 3454 or 25·23 per cent were Bráhmans, 152 or 1·11 per cent were Kshatriyas, 58 or 0·42 per cent were Káyaasth Prabhus, 246 or 1·80 per cent were Lingáyats, 386 or 2·82 per cent were Jains, 1284 or 9·40 per cent were trading classes, 3615 or 26·45 per cent were Kunbis or cultivators, 1207 or 8·83 per cent were artisans, 396 or 2·90 per cent were shopkeepers, 327 or 2·40 per cent were labourers, 371 or 2·71 per cent were low-castes Morhis and others, 507 or 3·70 per cent were of miscellaneous castes, 13 or 0·10 per cent were Shaikhs, 113 or 0·82 per cent were Khojás and Memans, 5 or 0·03 per cent were Syeds, 7 or 0·06 per cent were Patháns, 672 or 4·91 per cent were Moghals, 26 or 0·20 per cent were Bohorás, 675 or 4·93 per cent were Miyánás, 41 or 0·30 per cent were Pársis, 9 or 0·07 per cent were Jews, and 89 or 0·66 per cent were aboriginal or hill tribes.

In 1882-83 there were 682 low-caste pupils attending the Government and non-government schools in Ahmadnagar. Of these 140 attended the low-caste schools specially opened for them in the city of Ahmadnagar, and the remaining 542 were scattered in different schools. In all the cess-schools they are made to sit separately either

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in the school-room or in the veranda according to circumstances. The shoemakers are not allowed to sit with high-caste Hindus such as Brāhmans, Prabhūs, Rajputs, and Kunbis, who however raise no objection to sitting with the Bhois or fishermen.

SCHOOL RETURNS.

The following tables prepared from special returns furnished by the Educational Department, show in detail the number of schools and pupils with their cost to Government :

Ahmadnagar School Returns, 1855-56, 1865-66, and 1882-83.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmāns.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>									
High School ...	...	...	1	...	...	95	...	...	5
Anglo-Vernacular Schools ...	1	7	4	45	760	195	9	41	21
Vernacular { Boys.	20	57	229	1308	2821	10,737	122	223	1354
Schools { Girls.	...	...	19	...	...	671	...	...	128
Total ...	21	64	253	1413	3611	11,008	131	263	1511

CLASS.	PUPILS—continued.						AVERAGE DAILY ATTENDANCE.		
	Boys.			Total.			1855-56	1865-66	1882-83
	1855-56	1865-66	1882-83	1855-56	1865-66	1882-83			
<i>Government.</i>									
High School	...	...	9	..	...	109	...	...	92
Anglo-Vernacular Schools	20	16	15	71	847	231	61	737	107
Vernacular Schools { Boys.	49	8	117	1569	3051	12,004	1130	2108	8911

CLASS.	TEFFS.			COST PER PUPIL.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>				£ s. d.	£ s. d.	£ s. d.
High School ...	...	...	3d. 10 1s.	...	...	8 s. 8
Anglo-Vernacular Schools ...	1s.	2s.	...	4 2 5	2 13 7	1 19 7
Vernacular { Boys.	1 1/2d.	3d. to 9d.	3d. to 9d.	0 9 2	0 11 8	0 11 4
Schools { Girls.	...	...	...	...	...	0 15 2
Total ...						0 11 4

Ahmadnagar School Returns, 1855-56, 1865-66, and 1882-83—continued.

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CLASS.	RECEIPTS—continued.					
	Municipalities.			Private.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>		£	£	£	£	£
High School	52	...	...	...
Anglo-Vernacular Schools	50	30	...	9	...
Vernacular Schools ... { Boys..	57	21	106	61
{ Girls..
Total	50	189	21	116	61

CLASS.	RECEIPTS—continued.					
	Fees.			Total.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£
High School ... ..	...	...	227	...	...	949
Anglo-Vernacular Schools ...	36	272	197	209	976	301
Vernacular Schools ... { Boys..	64	439	840	533	1619	5041
{ Girls..	...	...	...	...	...	454
Total ...	109	711	1254	832	2575	6834

CLASS.	EXPENDITURE.					
	Instruction and Inspection.			Buildings.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£
High School ... ..	...	...	865	...	...	13
Anglo-Vernacular Schools ...	264	748	300	...	90	8
Vernacular Schools ... { Boys..	521	1567	4857	...	60	668
{ Girls..	...	...	455	...	...	...
Total ...	785	2315	6537	...	169	689

CLASS.	EXPENDITURE—continued					
	Scholarships.			Libraries.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>		£	£			£
High School	72	...	...	2
Anglo-Vernacular Schools	8	17	...	...	5
Vernacular Schools ... { Boys..	83	...	...	...
{ Girls..
Total	8	172	...	...	7

CLASS.	EXPENDITURE—contd.			Cost to		
	Total.			Government.		
	1855-56.	1865-66.	1882-83.	1855-56.	1865-66.	1882-83.
<i>Government.</i>	£	£	£	£	£	£
High School ... ..	...	...	852	...	...	600
Anglo-Vernacular Schools ...	264	855	390	263	626	158
Vernacular Schools ... { Boys..	521	1027	5693	443	1074	1696
{ Girls..	455	30
Total ...	785	2482	7405	711	1700	2454

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CLIMATE.

THE climate of Ahmadnagar is on the whole extremely healthy. In the cold season (November-February) the air is dry and invigorating. A hot dry wind from the north-west then gradually sets in blowing with varying force till the middle of May. This is usually succeeded by sultry oppressive weather, lasting, unless tempered by the showers which frequently precede the regular burst of the south-west monsoon, till the middle of June when the south-west rains set in and the climate at once becomes temperate and pleasant. The chief diseases are fever, rheumatism, and bowel complaints.

HOSPITAL.

Besides the Ahmadnagar civil hospital, in 1882 the district had three grant-in-aid dispensaries situated at Sangamner, Nevása, and Shevgaon, in which 27,765 out-patients and 393 in-patients were treated at a cost of £1214 (Rs. 12,140). The Ahmadnagar civil hospital has a building of its own. In 1882 the most prevalent diseases were conjunctivitis, skin diseases, and ague. Cholera prevailed slightly in some of the surrounding parts, but no case occurred in the city. Forty-six major surgical operations were performed, including six amputations and three lithotomies. 14,757 out-door and 303 in-door patients were treated at a cost of £873 (Rs. 8730).

DISPENSARIES.

The Sangamner dispensary was opened in 1873. In 1882 ophthalmia, skin diseases, malarious fevers, and rheumatic affections were the prevailing diseases. There was no epidemic. Two major operations were performed successfully. 8044 out-patients and sixty-one in-patients were treated at a cost of £137 (Rs. 1370). The Nevása dispensary was opened in 1877. In 1882 the prevailing diseases were malarious fevers, ophthalmia, chest affections, and bowel complaints. Small-pox was prevalent at the end of the year. 105 children were successfully vaccinated. 3023 out-patients and fourteen in-patients were treated at a cost of £109 (Rs. 1090). The Shevgaon dispensary was opened in 1876. In 1882 the prevailing diseases were malarious fevers, ophthalmia, respiratory affections, and skin diseases. There was no epidemic. 105 children were successfully vaccinated. The total treated was 1941 out-patients and fifteen in-patients. The cost was £95 (Rs. 950).

INFIRM PEOPLE.

According to the 1881 census 3893 persons (males 2089, females 1804) or 0.51 per cent of the population were infirm. Of the total number 3709 (males 1981, females 1728) were Hindus; 171 (males 103, females 68) Musalmáns; 12 (males 5, females 7) Christians; and one Pársi female. Of 3893 the total number of infirm persons,

147 (males 101, females 46) or 3·77 per cent were of unsound mind; 2504 (males 1115, females 1389) or 64·82 per cent were blind; 477 (males 288, females 189) or 12·25 per cent were deaf and dumb; and 765 (males 585, females 180) or 19·65 per cent were lepers. The details are:

Ahmadnagar Infirm People, 1881.

	HINDUS.		MUSALMA'NS.		CHRISTIANS.		PARSIS.		TOTAL.	
	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.	Males.	Fe- males.
Insane ..	03	41	8	3	1	...	1	...	101	46
Blind ..	1000	1343	51	40	4	6	...	...	1115	1389
Deaf-Mutes ..	270	175	17	14	1	...	...	...	288	180
Lepers ..	568	100	27	11	...	...	...	...	685	180
Total ..	1081	1728	103	63	5	7	...	1	2030	1804

Eleven kinds of disease affect the cattle of the district: *Piṭṭa* or yellow disease is reported from Shevgaon. The ears become cold and droop, and the animal lies prostrate and refuses to eat or drink. The attack lasts for eight days and after death the body turns black. A boil as large as a woodapple is found growing on the liver. *Dhendālya* or diarrhœa is a disease of common occurrence in Shevgaon, Nagar, and Jāmkhed, but in each of these sub-divisions the affection assumes a different form. In Shevgaon the belly swells, and the animal suffers much from thirst and shivers. In the last stage purging begins and the animal becomes emaciated, and falls down and emits a bad smell. The attack continues for ten days. After death the body becomes black and the liver black and yellow. In Nagar where the disease lasts only for four days the ears droop and the animal is said to lose appetite. On the liver a boil forms as large as a pea. In Jāmkhed the disease lasts for only two days, and the animal suffers from discharges of saliva from the mouth and a burning sensation over the whole body. After death the body turns blackish. *Bolkāndya* is reported from Rāhūri and Kopargaon. In Rāhūri the attack is said to last for fifteen days, and the animal after death presents a dry appearance. In Kopargaon the attack lasts for four days. In the first stage the animal appears sluggish and the abdomen swells. The second stage is marked by excessive thirst and loss of appetite, and in the last stage diarrhœa sets in. After death cold water of a bluish colour flows from the mouth. *Khurkut* is reported from Rāhūri, Nagar, Akola, Shrigonda, and Pārner. In Rāhūri where the attack lasts for a month, the animal's hoofs swell, saliva passes from the mouth, and there is loss of appetite. In Nagar the attack lasts for fifteen days. In Akola the attack lasts from four to ten months; maggots are formed in the sore parts both in the hoofs and in the mouth. If the disease takes a fatal turn, the mouth and the hoofs rot and emit a bad smell. In Pārner the attack lasts for two months. *Kukad* is reported from Shevgaon. The animal rejects food and water, and perspires from the mouth, and gangrene ensues. The attack lasts for eight days. After death the body turns black and the liver turns black and yellow. *Lālechārog* or the saliva disease is reported from Karjat. It lasts for eight days.

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CATTLE DISEASE.

The following statement shows the sex, religion, and age of the persons primarily vaccinated:

Ahmadnagar Vaccination Details, 1869-70 and 1883-84.

Year.	PERSONS PRIMARILY VACCINATED.									
	Sex.		Religion.					Age.		Total.
	Males.	Females	Hindus.	Musal- mans.	Parsis.	Chris- tians.	Others.	Under One Year.	Above One Year.	
1879 70 ..	5541	4050	8090	657	1	54	1129	4605	5006	10,531
1883 84 ...	13,053	13,842	22,677	1310	5	66	3307	20,100	7729	27,895

In 1883-84 the total cost of these operations, exclusive of those performed in dispensaries was £626 4s. (Rs. 6262) or about 5½d. (3½ as.) for each successful case. The entire charge was made up of the following items: Supervision and inspection £243 12s. (Rs. 2436), establishment £368 14s. (Rs. 3687), and contingencies £13 18s. (Rs. 139). Of these the supervising and inspecting charges were met from provincial funds, while £354 6s. (Rs. 3543) were borne by the local funds of the different sub-divisions and £28 6s. (Rs. 283) by the Ahmadnagar municipality.

The total number of deaths shown in the Sanitary Commissioner's yearly reports, for the thirteen years ending 1883, is 255,212 or an average mortality of 19,631, or, according to the 1881 census, of twenty-six in every thousand people. Of the average number of deaths 12,592 or 64.11 per cent were returned as due to fevers, 2178 or 11.09 per cent to cholera, 513 or 2.61 per cent to small-pox, 1989 or 10.13 per cent to bowel complaints, 180 or 0.91 per cent to injuries, and 2593 or 13.20 per cent to miscellaneous diseases.

An examination of the returns shows that on an average 12,592 deaths or 64.14 per cent of the total number from all causes were due to fever. As shown below in seven years mortality from this cause was below the average and in six years above it. Of the seven years below the average, two years 1871 and 1873 had between 7000 and 8000 deaths; four years 1872, 1874, 1880, and 1882 had between 9000 and 11,000 deaths the lowest total being 9669; and one year 1879 had 12,425 deaths. Of the six years above the average, three years 1875 1876 and 1881 had between 12,600 and 13,600 deaths; one year 1883 had 15,606 deaths; and two years 1877 and 1878 had between 19,400 and 20,300 deaths. Of the deaths from cholera, which amounted to 23,962 and averaged 2178, 7368 or 30.74 per cent happened in 1883 and 1933 or 20.58 per cent in 1875. The other years above the average were, 1877 with 2760, 1881 with 2645, and 1878 with 2267 deaths. Of the five years below the average and above 100, 1872 had 1837 deaths, 1876 had 1115, 1871 had 658, 1879 had 186, and 1882 had 182. One year 1880 had eleven deaths; and two years 1873 and 1874 were free from cholera. Of the deaths from small-pox, which amounted to 5642 and averaged 513, 2254 or 39.95 per cent happened in 1872 and 1978 or 35.05 per cent happened in 1877. Of the four years below the average and above 100, 1873 had 410

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deaths, 1883 had 352, 1876 had 350, and 1871 had 204. In none of the other years were there more than fifty deaths, the lowest number being five in 1879, and two years 1880 and 1881 being completely free from small-pox. Deaths from bowel complaints amounted to 25,858 and averaged 1989. The smallest number of deaths from bowel complaints in any one of the thirteen years was 1236 in 1880 and the largest was 2884 in 1877. To injuries were attributable 2341 deaths in all or an average of 180; the number of deaths varied from 146 in 1876 to 247 in 1878. Deaths from other causes varied from 1666 in 1873 to 3649 in 1877 and averaged 2593.

BIRTHS.

During the thirteen years ending 1883 the number of births averaged 20,561, or according to the 1881 census twenty-seven to the thousand people. The yearly totals vary from 12,113 in 1878 to 29,386 in 1882. The details are¹:

Ahmadnagar Births and Deaths, 1871-1883.

YEAR.	DEATHS.							BIRTHS.
	Cholera.	Small-pox.	Fevers.	Bowel Complaints.	Injuries.	Other Causes.	All Causes.	
1871 ..	658	204	7267	1775	171	2180	12,235	14,163
1872 ...	1837	2254	10,438	2072	176	2441	19,268	12,468
1873 ...	...	410	7262	1536	188	1666	11,062	18,369
1874 ...	...	22	9069	2029	176	1913	18,809	23,330
1875 ...	4933	40	12,963	2641	166	8047	23,790	24,294
1876 ..	1115	350	13,521	2493	146	3015	20,640	24,427
1877 ..	2760	1978	19,424	2884	196	3649	30,891	16,808
1878 ...	2267	21	20,248	2167	247	3015	27,555	12,113
1879 ...	186	5	12,425	1481	201	2266	16,564	18,968
1880 ...	11	...	10,642	1236	180	2124	14,102	20,086
1881 ...	2645	...	13,567	1709	165	3184	21,270	24,313
1882 ...	182	6	10,712	1383	168	2224	14,658	29,386
1883 ...	7368	352	15,606	2477	154	3011	28,968	28,571
Total ...	23,962	5642	163,694	25,858	2341	33,715	255,212	267,296
Average ...	2178	513	12,592	1989	180	2593	19,631	20,561

¹ The death returns are believed to be fairly correct and the birth returns to be incomplete.

Department to form a storage tank on the Pravara river with a view to supplement the existing supply in the Ojhar and Lakh canals which are fed by masonry dams thrown across the river further east in the Sangamner and Ráhnuri sub-divisions. The work has been sanctioned by the Government of India, and will soon be commenced. The site selected for the proposed tank is a deep valley, through which the river flows opening out into the plain at the village of Máládevi five miles west of the town of Akola. The dam which is to be of earth and 107 feet high will extend across the mouth of the valley and thus enclose an immense body of water.¹

Ninety per cent of the total cultivated area is under *kharif* or early crops of which the chief are *bājri*, *nághl*, and rice. The area under rice in Akola is sixty-five per cent of that in the whole district.

Of 139,916 acres the actual area under cultivation, grain crops occupied 102,013 acres or 72·93 per cent, of which 51,265 were under spiked millet *bājri* *Penicillaria spicata*; 4101 under Indian millet *jeári* *Sorghum vulgare*; 4469 under wheat *gahu* *Triticum aestivum*; 22,199 under *rigi* or *náchni* *Eleusine corocana*; 5136 under rice *bhát* *Oryza sativa*; 1188 under *chenna síra* *Panicum miliaceum*; 49 under maize *makka* *Zea mays*; 12 under *kodra* or *harik* *Paspalum scrobiculatum*; and 10,321 under other grains of which details are not given. Pulses occupied 14,477 acres or 10·34 per cent of which 3349 were under gram *harbhara* *Cicer arietinum*; 3219 under *kulith* or *kulthi* *Dolichos biflorus*; 801 under *tur* *Cajanus indicus*; 1545 under *mug* *Phaseolus mungo*; 1259 under *ndid* *Phaseolus radiatus*; 1131 under peas *vátána* *Pisum sativum*; 155 under lentils *masur* *Ervum lens*, and 2715 under other pulses. Oil-seeds occupied 21,838 acres or 15·60 per cent, of which 116 were under gingelly seed *tíl* *Sesamum indicum*; one under mustard *rái* *Sinapis racemosa*; and 21,721 under other oil-seeds. Fibres occupied 240 acres or 0·17 per cent of which 66 were under Bombay hemp *sun* or *tág* *Crotalaria juncea*; and 174 under brown hemp *ambidi* *Hibiscus cannabinus*. Miscellaneous crops occupied 1318 acres or 0·94 per cent, of which 636 were under tobacco *tambáku* *Nicotiana tabacum*; 175 under chillies *múchi* *Capsicum frutescens*; 297 under sugarcane or *Saccharum officinarum*; and the remaining 210 under various vegetables and fruits.

The 1881 population returns show that of 60,800 people 59,579 or 97·99 per cent were Hindus and 1221 or 2·00 per cent Musalmáns. The details of the Hindu castes are: 1545 Bráhmáns; 293 Osval Márwáris, 51 Sansári Jangáms, 46 Meshri Márwáris, 35 Gujarát Jains, 25 Gujarát Vánis, 8 Kunam Vánis, and 2 Kómtis, traders and merchants; 21,821 Kunbis, 562 Mális, 36 Rájputs, and 17 Bangars, husbandmen; 619 Telis, oil-pressers; 518 Vadárs, diggers; 512 Sútárs, carpenters; 495 Sonárs, goldsmiths; 351 Shimpis, tailors; 338 Kumbháras, potters; 235 Lohárs, blacksmiths; 204 Kásárs, brassmakers; 144 Beldárs, quarrymen; 28 Sális, weavers; 21 Kaikádís, basketmakers; 17 Gavaudis masons; 10 Támbats, coppersmiths; 355 Guravs, priests;

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Irrigation.

Crops.

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¹ The sub-divisional stock and holding figures are given under Agriculture.

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454 Nhávis, barbers; 195 Parits, washermen; 226 Dhangars, cowmen; 46 Khátiks, butchers; 1143 Vanjáris, caravan-men; 17 Lamáns, carriers; 5385 Mhárs, labourers; 580 Chámhbárs, shoemakers; 486 Mángs, messengers; 329 Gosávis, 82 Gondhlias, 12 Mánbhávs, beggars; 22,110 Kolis, 161 Rámoshis, 33 Bharádis, and 2 Ráváls, unsettled tribes.

Roads.

Up to 1870 there were no roads in the sub-division nor any practicable cart-tracks except one from Sangamner fourteen miles west to the town of Akola. This was extended west to the town of Rájur in 1874 by the opening up of the Vita pass which leads from the *desh* up to the *dáing* country. During the 1876-77 famine labourers were employed on the whole length of the road from Loni, a village eighteen miles east of Sangamner, to Rájur a distance of forty-three miles. A complete scheme for the improvement of this road including its extension to Bári, a village about twenty miles north-west of Rájur on the Násik frontier was prepared, but famine works being brought to a close before it could be taken in hand, the necessary funds were subsequently obtained from the district local funds. The road is now completed and the whole of the rice-producing district of Akola is thus brought into direct communication with the markets of Sangamner on the east, and Ghoti, a station on the Great India Peninsula railway in Násik, on the north-west. The road enters the Akola sub-division on the eastern boundary near the village of Kalas on the Pravara river, nine miles west of Sangamner and sixty-eight miles north-west of Ahmadnagar; it passes through Akola seventy-three miles, Vita 79½ miles, Jámgaoon eighty-two miles, and Rájur eighty-four miles. Thence through a pass in the hills it enters a tract of country of the most rugged description. Descending to the village of Randa, ninety miles, by easy gradients the road crosses the river Pravara a mile above the falls and a ferry has recently been established at this point. It then rises gradually to the crest of the northern range of hills which divides Akola from the adjacent Násik sub-division of Igatpuri, passing near the village of Váki, ninety-four miles, and reaching Bári on the district boundary 100 miles from Ahmadnagar. The pass or *ghát* road three miles long leading down to the plain of Igatpuri, though lying in Násik, was constructed and is maintained at the expense of the Ahmadnagar local funds. From its foot a newly made road, ten miles, leads through Umbhádi to the station of Ghoti on the Peninsula railway. The cart track from Akola towards the market town of Kotul which lies to the south in the Mula valley, has been from time to time improved and some parts of it are now in fair order, but the Vásira pass leading over the lofty range of hills which divides the Pravara from the Mula valley is at present (1888) too steep for laden carts. By this route Kotul is eleven miles from Akola but by the foot road through Dhámangaoon it is not more than eight miles. Proposals have been made at different times to extend this road from Kotul to Bráhmañváda seven miles further south, and thence seven miles to the market town of Utur in the Junnar sub-division of Poona. During the famine labourers were employed on the two miles of the pass leading down from Bráhmañváda to the lower level of Junnar, but the works were stopped before the road was

completed. In the north of the sub-division there is a cart-track from Akola seven miles north to Devthán, and thence on to the town of Sinnar in Násik. At Devthán another track leads west up to the Adula valley and lightly laden carts can be taken with some difficulty as far as Súngvi, eleven miles. It is said that formerly there was a cart road up a pass in the northern range, locally known as the Mhaisvályácha pass, leading from the village of Asare in Igatpuri to the foot of the fort of Patta and there are traces of a road from the top of the pass in that direction but it is hardly credible that the pass itself was ever practicable for wheeled carriages.

The following statement gives a list of the places where weekly markets are held :

Akola Markets.

Town.	Market Day.
Rájar	Monday.1
Akola	Tuesday.
Kotul	Saturday.
	Wednesday.

The only manufacture of any note is that of glass bangles at the villages of Gardani and Lahit-khnrd which are made by Telegu-speaking immigrants from Madras who settled in these villages as well as in the Sangamner village of Pengiri many years ago. The number of workers is at Gardani generally eight and at Lahit twelve, and the annual outturn is estimated at £90 (Rs. 900) and £100 (Rs. 1000) respectively. It is said however that the profits are very small now that there is so general a demand for *bilori* or China bangles, which they do not make. Their chief income is now derived from agriculture.

The *desh* or plain portion of the Akola sub-division was surveyed in 1845-47. A maximum dry-crop rate of 4s. (Rs. 2) an acre was imposed in all the villages of the Pravara valley except Sherunkhel and Vita where a maximum rate of 3s. 6d. (Rs. 1½) was fixed as also in the villages of the northern valley of the Adula river. These rates were sanctioned in May 1848. The average rate on all arable land amounted under this assessment to 1s. 7½d. (12½ as.) an acre against 2s. ½d. (Rs. 1¼) levied under the old system. Garden rates varied from 4s. to 12s. (Rs. 2-6) an acre. The fourteen villages transferred to Akola from Junnar in 1866-68 were surveyed in 1849-50. The arable hill land of the *dáangs* of Akola was roughly surveyed and classified by the officers of the revenue department in 1859-60. The rates imposed varied from 3d. to 9d. (2-6 as.) an acre.

Up to 1860 Akola comprised 176 villages, of which 111 were under the charge of a *mámlatdár* stationed at Akola and 65 were under a *mahálkari* stationed at Kotul. On the general re-distribution of villages throughout the district in 1860-61 the *mahálkari*'s appointment was abolished. At the same time thirteen villages

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1 The market opens about noon on Monday and lasts till about the same hour on Tuesday.

Jámkhed in the south-east corner of the district consists of groups of villages and isolated villages surrounded by the Nizám's territory. Its total area is 482 square miles and it comprises seventy-seven villages. In 1881 the population was 60,960 or 126 to the square mile, and in 1882-83 the land revenue amounted to £7496 (Rs. 74,960).

Of an area of 482 square miles, 423 have been surveyed in detail. Of these 16,950 acres are the lands of alienated villages. The rest includes 181,772 acres or 71·52 per cent of arable land; 29,343 acres or 11·54 per cent of unarable; 544 or 0·21 per cent of grass or *kuran*; 38,436 or 15·12 per cent of forest reserves; and 4045 or 1·59 per cent of village sites, roads, and river beds. From the 181,772 acres of arable land, 15,540 or 8·54 per cent have to be taken on account of alienated lands in Government villages. Of 166,232 acres, the actual area of arable Government land, 161,206 acres or 96·97 per cent were in 1882-83 under tillage. Of these 158,641 acres were dry-crop and 2565 acres were watered garden land.

Of thirty-seven villages forming the largest group of villages, the *Jámkhed taraf*, thirty-three are situated in the valley of the Sina and four on the *Bálághát*, an elevated table-land almost bare of trees formed by the widening out of the Nagar range of hills. This table-land which stretches far east towards Haidarabad gradually subsiding to the general level of the Deccan is watered by the Mánjra river a tributary of the Godávári. These villages differ but little in appearance from those of the Karjat sub-division on the other side of the Sina river. There are some level tracts of *munjal* or reddish soil but the greater part of the soil is of a poor description and there are many low hilly ridges of *mál* or upland. The *Bálághat* range throws out several smaller spurs on the slopes of which rise streams which pursue a north-westerly course till they fall into the Sina. In a ravine five miles north-east of the town of Jámkhed are the beautiful falls of the Incharna, 219 feet in height. Beside the remaining village in the *Jámkhed taraf* lies detached from the main group and a little to the south of it. Higher up the valley of the Sina are three smaller groups containing four, one, and five villages respectively. The rest of the villages in the sub-division lie between the *Bálághát* and the Shevgaon boundary in the valley of the Sinphana also a tributary of the Godávári. These, being for the most part situated in fertile well watered valleys formed by the numerous spurs which jut out northward, are decidedly the best in the sub-division. Mango and other trees being abundantly dotted over the fields, the villages present a varied and pleasing aspect.

The soils of Jámkhed are generally of a light texture and easily worked. In the Sina valley, however, stiff deep soil is met with, but on the *Bálághát* the soil is of a tolerably good description. In the Mánur villages, those in the valley of the Sinphana clustering about the Nizám's town of Mánur to which they were formerly attached, the soil varies exceedingly, being in some parts poor and in others deep and rich.

As regards climate the Jámkhed villages are favourably situated, being for the most part in the neighbourhood of high hills which ensure

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cent from the average of the rates paid prior to the settlement. On lands irrigated from wells maximum rates of 6s. (Rs. 3) and 5s. 3d. (Rs. 2½) were imposed, and on lands irrigated from watercourses the maximum was 10s. (Rs. 5) an acre, the average incidence on both kinds being 3s. 8½d. (Rs. 1½) an acre.

Most of the Jámkhed villages were acquired from the Peshwa in 1818-19. Six of them, however, including the towns of Jámkhed and Kharda were subsequently received from the Nizám, five in 1821-22 and one in 1845-46. The sub-division was more than once attached to and again separated from Karmála, an adjacent sub-division now in the Sholápur district, the final separation taking place in 1835-36. In 1851-52 Jámkhed consisted of fifty-nine Government and sixteen alienated villages. In 1861-62, the Nagar village of Khilad, which was surrounded by Jámkhed villages, was added, together with Devi-Nimgaon an alienated village in Korti also geographically belonging to Jámkhed. In 1879 the alienated village of Rájuri lapsed to Government leaving the sub-division as at present constituted with sixty-one Government and sixteen alienated villages a nominal list of which is given below:

Jámkhed Villages, 1883.

VILLAGE.*	Taraf.	VILLAGE.	Taraf.	VILLAGE.	Taraf.
Jámkhed.	Jámkhed thirty-eight villages.	Khándvi. 1	Jámkhed—continued.	Arvi.	Mánuir—continued.
Kharda.		Dhondpargaon. 1		Murshatpor.	
Loni		Borle 1		Khokarmoh.	
Pimpalgaon Unda.		Avargaon. 1		Chimelpur Pánga.	
Sonegaon.		Sateihal. 1		Pimpalgaon topa.	
Siur.		Mohori. 1		Tinkhadi 1	
Ghodegaon.		Dighol 1		Siraemarg. 1	
Pimpalgaon Alvi.		Naygaon. 1			
So oia.		Taradgaon. 1			
Nahuli.				Kade.	Kade.
Bándkhadak.			Mánuir twenty five villages.	Dongargaon.	
Bálgavhán.		Analsner.		Dungaon.	
Vák.		Pimpalvaadi.		Arangaon.	
Jhikari.		Gomaliade.		Patoda.	
Pádli.		Rákelasbhuvan.		Sheri-khurd. 1	
Bávi.		Sarur.		Devi Nimgaon 1	
Sá gyl.		Bhálgaon.		Khilad.	
Moho.		Tánkli.			
Sákak.		Chivchpur Ijde.		Bidsángvi 1	Bálgághát.
Khurdaitna.		Vadgaon.			
Devdaítina.		Midsangvi.			Aghil.
Játargaon.		Mungasvade.		Bramhgaon.	
Telangs.		Dumri.		Hajipur.	
Apti.		Nargundi.		Murjapur.	
Dhámargaon.		Dougarkinhi.		Bhalavnl.	
Kuslamb.		Pinjri.			Rávin.
Kusadgaon.		Nál andi.			
Rájuri.		Pimpalgaon dhas.		Alhanvadi. 1	
Ratnápur. 1		Jongson.			

* In this list villages with 1 after their names are alienated.

Karjat, the southernmost sub-division is bounded on the north-east by the Nizám's dominions, on the south-east by Karmála a sub-division of Sholápur, on the south-west by Bhimthadi a sub-division of Poona, and on the north-west by Shrigonda. Its length and breadth are about thirty-four miles each. It comprises eighty-two villages and has an area of 580 square miles. In 1881 the population was 34,820 or sixty to the square mile, and in 1882-83 the land revenue was £5,582 (Rs. 55,820).

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KARJAT.
Area.

Of an area of 580 square miles, 558 have been surveyed in detail. Of these 50,375 acres are the lands of alienated villages. The rest includes 222,219 acres or 72·34 per cent of arable land, 37,604 acres or 12·24 per cent of unarable; 24 or 0·007 per cent of grass or *kuran*; 41,383 or 13·47 per cent of forest reserves; and 5955 or 1·93 per cent of village sites, roads, and river beds. From the 222,219 acres of arable land, 14,124 or 6·35 per cent have to be taken on account of alienated lands in Government villages. Of 208,095 acres, the actual area of arable Government land, 167,278 acres or 80·38 per cent were in 1882-83 under tillage. Of these 165,142 acres were dry-crop and 2136 acres were watered garden land.

Aspect.

A chain of low hills with broad flat summits, a prolongation of one branch of the range which strikes off from the Sahyádris at Harishchandragad, traverses the sub-division from north-west to south-east, forming a ridge dividing it into two tolerably equal parts. The highest point on this chain near the village of Kaundána in the north-west known as Mhasoba's plateau or *pathár* has an elevation of 2398 feet, or 500 feet above the surrounding country; that in the south-east near the village of Alsunda is 2172 feet. Gradually decreasing in height, the chain of hills passes into the Sholápur district where it subsides into the general level of the country. The streams which have their source on the eastern slopes of these hills flow into the Sina river, those rising on the western slopes flow into the Bhima. There are but few trees in the sub-division, and owing to the large proportion of rocky and unprofitable ground almost destitute of vegetation, the country generally presents a most dismal appearance. Large tracts of sterile and rugged ground are covered with boulders or large loose pieces of stone. Here and there however are level tracts, some of considerable extent where the soil is deep and rich and there are also a few patches of well cultivated garden land which contrast pleasantly with the dry and stony wastes around.

Rivers.

The Sina river forms for twenty-eight miles almost continuously the boundary of the sub-division on the north-east, separating it from the Nizám's territory, and the Bhima forms for nineteen miles on the south-west the boundary with the adjacent district of Poona. The Lokhára with its tributary the Khosára and the Nandi with its tributary the Belora are the principal streams which drain the western half of the sub-division. The Lokhára rises on the hill slopes north of the village of Sinde and falls into the Bhima near the village of Bhámbara, north of the town of Khed, after a south-westerly course of twenty miles. The Nandi rises north of the town of Karjat and falls into the Bhima near the village of Bábhulgaon after a course of about the same length. The Dukri and the Khanauri drain the eastern half of the sub-division. The Dukri rises near the village of Bhoze and flows east and north-east into the Sina passing by the town of Mirajgaon. The Khanauri rises north of the town of Karjat which it passes and then turning to the south-east enters the Sholápur district falling into the Sina a short distance below the town of Karmála, after a course of twenty-five miles.

Water.

The water-supply of the sub-division is indifferent on the whole

though in some favoured spots as near Alsunda water is found near the surface. Towards the Bhima the wells are very deep.

In the neighbourhood of the central range of hills the soil is of the poorest description. Towards the Bhima river it is chiefly a deep stiff clay *munjat* abundant in stones; in the Sina valley though not differing materially in texture it contains fewer stones. In the south-east near the towns of Karjat and Koregaon there are lighter soils of a better description but taking it as a whole the sub-division is a very poor one.

The rainfall is extremely uncertain and good harvests are rare. The following statement gives the rainfall during the eleven years ending 1884:

Karjat Rainfall, 1874-1881.

Month.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January	...	...	...	0.30	...	...	...	...	...	...	...
February	0.03	...	...	0.60	...	...	...	...	...	...	...
March	...	...	...	...	...	...	...	...	...	...	...
April	...	0.30	...	...	0.53	...	...	...	...	...	...
May	1.20	...	...	...	...	1.60	1.16	...	0.60	2.40	...
June	4.80	3.45	6.15	10.79	1.13	3.44	1.07	5.41	4.00	12.0	2.12
July	4.60	1.10	...	0.43	11.81	8.10	2.27	1.74	1.87	1.25	2.82
August	...	5.85	...	4.95	8.44	5.48	0.50	3.52	7.28	7.07	2.57
September	11.56	3.90	0.55	9.07	4.03	0.05	10.78	6.69	17.45	10.10	2.0
October	2.20	...	...	2.28	3.01	8.06	4.11	1.14	0.10	3.96	1.71
November	0.35	...	...	0.40	1.14	0.78	3.50	2.75	0.30	0.6	...
December	...	...	...	0.59	...	...	...	...	0.41	...	...
Total	24.80	14.60	6.70	30.00	30.74	22.47	24.19	21.25	31.11	33.25	12.2

Of 115,749 acres the actual area under cultivation, grain crops occupied 87,310 acres or 75.43 per cent, of which 23,654 were under spiked millet *bajri* *Penicillaria spicata*; 60,408 under Indian millet *vári* *Sorghum vulgare*; 2194 under wheat *gahu* *Triticum aestivum*; 113 under *rági* or *náchni* *Eleusine corocana*; 244 under rice *bhát* *Oryza sativa*; 154 under chenna *síva* *Panicum miliaceum*; 61 under maize *makhka* *Zea mays*; 18 under barley *jav* *Hordeum hexastichon*; and 571 under other grains of which details are not given. Pulses occupied 14,992 acres or 12.95 per cent, of which 2969 were under gram *harbhara* *Cicer arietinum*; 7339 under *kulith* or *kulthi* *Dolichos biflorus*; 2240 under *tur* *Cajanus indicus*; 454 under *mug* *Phaseolus radiatus*; one under *udid* *Phaseolus mungo*, one under peas *vátána* *Pisum sativum*; and 1988 under other pulses. Oil-seeds occupied 10,384 acres or 8.97 per cent, of which 611 were under gingelly seed *tíl* *Sesamum indicum*; 413 under linseed *alshi* *Linum usitatissimum*; and 9360 under other oil-seeds. Fibres occupied 2149 acres or 1.85 per cent, of which 277 were under cotton *kápus* *Gossypium herbaceum*, and 1872 under Bombay hemp *san* or *tág* *Crotalaria juncea*. Miscellaneous crops occupied 914 acres or 0.78 per cent, of which 199 were under tobacco *tambáku* *Nicotiana tabacum*; 401 under chillies *mirchi* *Capsicum frutescens*; 184 under sugarcane *us* *Saccharum officinarum*; 11 under hemp *gánja* *Cannabis sativa*, and the remaining 119 under various vegetables and fruits.

The 1881 population returns show that of 34,820 people 33,488 or 96.17 per cent were Hindus and 1332 or 3.82 per cent Musalmáns.

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Soil.

Rainfall.

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KARJAT. People.

The details of the Hindu castes are : 1465 Bráhmans ; 4 Káyasth Prabhus, writers ; 1002 Osvál Márwáris and 210 Sansári Jangams, traders and merchants ; 14,375 Kunbis, 2076 Mális, 218 Rajputs, and 11 Bangars, husbandmen ; 478 Telis, oil-pressers ; 397 Sonárs, goldsmiths ; 343 Sutárs, carpenters ; 304 Shimpis, tailors ; 234 Kumbhárs, potters ; 232 Koshtis, weavers ; 185 Lohárs, blacksmiths ; 172 Vadárs, diggers ; 113 Sális, weavers ; 106 Kásárs, brass-makers ; 85 Gavandis, masons ; 71 Kaikádis, basket-makers ; 36 Lingáyat Buruds, basket-makers ; 24 Tábats, copper-smiths ; 22 Ghisádis, wandering blacksmiths ; 17 Nirális, indigo-dyers ; 16 Lonáris, lime-burners ; 11 Jingars, saddle-makers ; and 3 Otáris, casters ; 176 Guravs, priests ; 35 Ghadshis, musicians ; 443 Nhávis, barbers ; 214 Parits, washermen ; 4084 Dhangars, cow-men ; 178 Gavlis, cow-keepers ; 130 Vanjáris, caravan-men ; 40 Bhois, fishers ; 2402 Mbárs, labourers ; 1661 Mángs, messengers ; 664 Chámhbárs, shoemakers ; and 232 Dhors, tanners ; 91 Gosávis ; 67 Takáris, 71 Joshis, 37 Chitrakathis, 18 Gondhlis, and 6 Gopáls, beggars ; 304 Kolis, 262 Rámoshis, 111 Bharádis, 41 Tirmális, and 11 Rávals, unsettled tribes.

Roads.

Twenty-six miles of the local fndd road from Ahmadnagar to Karmála lie in the Karjat sub-division. This road has a direction generally parallel to the river Sina. The only place of importance on it is the town of Mirajgaon thirty-two miles south of Ahmadnagar. At the twenty-third mile is a branch road running south to the town of Karjat and thence through Rásin to the Diksál station on the Peninsula Railway distant twenty-five miles from Karjat and five miles south of the Bhima river. The road from Karjat to Shrigonda, the adjacent sub-divisional town on the west, is twenty-two miles. It passes through the villages of Vadgaon-tampura four miles and Kuldharan ten miles, and enters the Shrigonda sub-division at the fourteenth mile. About twenty miles of the Kharda-Káshti road lie in the Karjat sub-division, entering from the Jámkhed sub-division at a point on the banks of the Sina river about twelve miles north-east of Karjat. This road crosses the Karmála road at the village of Jalgaon and passing west through the villages of Chincholi-Káldánt and Valvad, enters the Shrigonda sub-division near the village of Rui-gavhán.

Markets.

The following statement gives a list of the places where weekly markets are held :

Karjat Markets.

Place.	Day.
Mirajgaon	...
Karjat	...
Rásin	...
	Wednesday.
	Saturday.
	Tuesday.

Of these the principal one is at Mirajgaon a town belonging to the Nimbálkar family and is largely attended by dealers in grain, cloth, and livestock. Rásin is a somewhat decayed town once of considerable importance belonging to the family of Kávi Jang, and neither at Rásin nor at Karjat are the transactions extensive or of more than local interest. In good seasons grain and vegetable oils are exported to Ahmadnagar, Poona, and elsewhere. The imports

are the usual necessities of life, salt, raw-sugar or *gul*, and rice, but the general poverty of the inhabitants does not admit of a very brisk trade being carried on even in such articles.

There are about 135 looms worked in the sub-division, principally in the market towns of Karjat, Rásin, and Mirajgaon for the manufacture of a coarse strong cloth and woollen blankets which are sold locally. With this exception there are no manufactures worthy of note.

Survey rates were first introduced in 1852-53. For assessment purposes the sixty-eight Government villages of Korti which are now in Karjat were divided into three classes. The first class comprised eight villages in the Sina valley in the extreme north of the sub-division where the maximum dry-crop rate imposed was 2s. (Re. 1) an acre. The second comprised thirteen villages also in the Sina valley, but south-east of those in the first class, and on these a maximum rate of 1s. 9d. (14 as.) an acre was imposed. With these was also included one village on the opposite side of the hills and in the valley of the Bhima. The third class embraced two groups one of nineteen villages still further down the Sina valley and the other of twenty-seven villages in the Bhima valley on which a maximum dry-crop rate of 1s. 6d. (12 as.) an acre was fixed. The average incidence of these rates, $6\frac{3}{4}$ d. ($4\frac{1}{2}$ as.) an acre on all cultivated lands is about eighteen per cent lower than that of the average rates paid prior to the introduction of the survey.

Karjat suffered very severely in the 1876-77 famine when many villages were entirely deserted. The cultivators, owing to a long succession of bad harvests, are wretchedly poor and nearly all heavily in debt. The soil is for the most part very unproductive and the rainfall is extremely uncertain. Under such circumstances prosperity can hardly be expected. The Karjat sub-division is, in fact, one of the poorest tracts in the Deccan.

The villages now forming Karjat were for the most part originally in the old sub-division of Korti which, in 1851-52, consisted of 137 villages, 106 Government and thirty-one alienated, under the management of a *mámlatdár* stationed at Karjat and a *mahálkari* stationed at Korti. In 1859 nine outlying villages were transferred to Karmála now in Sholápur, one to Jámkhed, and one to Shevgaon. In 1861-62 the *mahálkari*'s appointment was abolished and all the villages, except those which were transferred to Sirur in place of others received, were placed under the *mámlatdár*, the name of the sub-division being changed to Karjat. In 1866-67, when the Sirur sub-division was abolished, forty-four of its villages were added to Karjat which parted with sixteen of its southernmost villages to Karmála; the total number of 159 villages were then formed into the Shrigonda sub-division, Karjat becoming the station of a *mahálkari* subordinate to Shrigonda. This arrangement lasted till 1868-69 when eighty-two of the villages were made into a separate sub-division with its head-quarters at Karjat. Of these eighty-two villages seventy-two now belong to Government and ten are partially or wholly alienated.

The principal *jágirdárs* are the Nimbálkar family and the descendants of Kávi Jang, the commandant of the fort of Ahmadnagar, through whose treachery it fell into the hands of the Peshwa in 1759.

Chapter XIII.

Sub-Divisions

KARJAT.
Crafts.

Survey.

Condition.

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The following is a nominal list of the villages which shows to which of the ancient *tarafs* each belonged :

Karjat Villages, 1883.

KARJAT.
Changes.

VILLAGE.*	Taraf.	VILLAGE.	Taraf.	VILLAGE.	Taraf.
Karjat.	Kadevalit twenty-three villages.	Mehi.	Mandagaon seventeen villages—contd.	Rásin.1	Rásin twenty villages.
Chando-Khurd.		Belgaon.		Karpadi.	
Diksal.		Khandvi.		Sipare.	
Hingangaon.		Kekangaon.		Akhani.	
Ambi-Jalgaon.		Mándli.		Yesavdi.	
Baradgaon.		Thergaon.		Bhadrangaon-dagdi.	
Alkunda.		Guro-pimpri.		Talaavadi.	
Khatgaon-vágha.		Jalgaon.		Rakhasavadi-Budruk.	
Malthan.		Godardi.		Rakhasavadi-Khurd.	
Bábhulgaon.		Kaundane.		Dhelaavadi.	
Chinehali-káidánt.		Tikhi.1		Pimpalvadi.	
Suppe.		Mirajgaon.1		Kapardi.	
Valvad.			Shigonda sixteen villages.	Nándgaon.	
Durgaon.		Nimbasdi.		Vadgaon-tanpura.	
Kuldharaon.		Patevadi.		Thervadi.	
Dudhodi.		Koregaon.		Kokadi.	
Tája.		Khad.		Kumbephal.	
Belrandi.		Bhámbore.		Nimbe.	
Bei di.		Sinde.		Chilvadi.	
Nimgaon-dáku.		Chápadgaon.		Benvadi.	
Chande-Budruk.		Loni-masadpur.			Karda two villages
Siddhtek.1		Dighi.		Kombhail.	
Malangi.1		Panch-pimpale.		Bhose.	
	Mandagaon 17 villages	Tákh-khandeshvari.			Ashti four villages.
Ghumri.		Bábhulgaon.1		Rehekari.	
Ravalgaon.		Khandle.1		Taradgaon.	
Chilucholi-ramján.		Pategaon.1		Rátanjan.	
Nimgaon-gangarda.		Jalápur.1		Nagalvadi.	
Nagamthan.		Ringarvhan.1			

* In this list villages with 1 after their names are alienated.

KOPARGAON.

Kopargaon, the most northerly sub-division, is bounded on the north by the Násik sub-division of Yeola, on the east by the Nizam's territory, on the south-east by Nevása, on the south by Ráhuri and Sangamner, and on the west by Sangamner and the Sinnar sub-division of Násik. Its length and breadth are about twenty-seven miles each and it comprises 125 villages in an area of 511 square miles. In 1881 its population was 63,789 or 124 to the square mile, and in 1882-83 the land revenue amounted to £21,786 (Rs. 2,17,860).

Area.

Of an area of 511 square miles, 509 have been surveyed in detail. Of these 4283 acres are the lands of alienated villages. The rest includes 290,874 or 90·37 per cent of arable land; 17,588 acres or 5·46 per cent of unarable; 269 or 0·08 per cent of grass or *kuran*; 2988 or 0·92 per cent of forest reserves; and 10,116 or 3·14 per cent of village sites, roads, and river beds. From the 290,874 acres of arable land 21,636 or 7·43 per cent have to be taken on account of alienated lands in Government villages. Of 269,238 acres the actual area of arable Government land, 254,274 acres or 94·44 per cent were in 1882-83 held for tillage. Of these 244,979 acres were dry-crop and 9295 acres were watered garden land.

Aspect.

Kopargaon consists of a black soil plain having a gentle slope from both sides towards the river Godávári which flows through the centre of it. There are no hills, and, except on the banks of the river and in the neighbourhood of the more favoured villages it is bare of trees.

Soil.

The black soil is of various depths, the most fertile being in the central and south-western villages. In the north-east there is a good deal of poor land intersected by small streams. On the whole

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KORABGAON.

Cultivation.

The method of cultivation differs little from that obtaining in other parts of the district. The soil is usually ploughed every second or third year after a harvest of *bijri*. The lighter soils are not unfrequently ploughed every year, but the plough does not penetrate far beneath the surface. Considerable attention is given to manure which is sometimes even applied to dry crops. It is also a common practice to get a Dhangar to fold his flock on a field, the owner feeding him and his family while the flock remains there by way of payment. Irrigation is carried on almost entirely from wells, there being only four temporary dams on perennial streams which water an area of some sixty acres.

Crops.

Of 108,982 acres the actual area under cultivation in 1881-82 grain crops occupied 186,399 acres or 93.67 per cent, of which 70,027 were under spiked millet *bijri* *Penicillaria spicata*; 58,690 under Indian millet *jrari* *Sorghum vulgare*; 57,517 under wheat *gahu* *Triticum aestivum*; 118 under maize *mukka* *Zea mays*; and 17 under other grains of which details are not given. Pulses occupied 9528 acres or 4.78 per cent, of which 8771 were under gram *harbhara* *Cicer arietinum*; 86 under *kulith* or *kulthi* *Dolichos biflorus*; 568 under *tur* *Cajanus indicus*; 21 under *mug* *Phaseolus radiatus*, and 82 under other pulses. Oil-seeds occupied 506 acres or 0.25 per cent, of which 61 were under gingelly seed *til* *Sesamum indicum*; 313 under linseed *alshi* *Linum usitatissimum*, and 132 under other oil-seeds. Fibres occupied 80 acres or 0.04 per cent, of which 50 were under cotton *kapus* *Gossypium herbaceum*; 12 under Bombay hemp *san* or *tug* *Crotalaria juncea*; and 18 under brown hemp *ambadi* *Hibiscus cannabinus*. Miscellaneous crops occupied 2469 acres or 1.24 per cent, of which 1202 were under tobacco *tambaku* *Nicotiana tabacum*; 756 under chillies *mirchi* *Capsicum frutescens*; 178 under sugarcane *us* *Saccharum officinarum*; 54 under hemp *gunja* *Cannabis sativa*, and the remaining 299 under various vegetables and fruits.

People.

The 1881 population returns show that of 63,789 people 61,014 or 95.69 per cent were Hindus; 2695 or 4.22 per cent Muslims; 46 Christians, and 4 Jews. The details of the Hindu castes are: 3000 Brahmins; 1213 Oswál Mārwaris, 105 Meshri Mārwaris, 78 Komtis, 71 Sansári Jangams, and 39 Gujarát Jains, traders and merchants; 31,538 Kumbis, 2587 Mális, 237 Rajputs, 42 Bangars, and 10 Pahádis, husbandmen; 1076 Sonárs, goldsmiths; 847 Sutárs, carpenters; 687 Kumbhárs, potters; 630 Telis, oil-pressors; 462 Lohárs, blacksmiths; 250 Shimpis, tailors; 240 Kásárs, brass-makers; 139 Gayandis, masons; 182 Sális, weavers; 54 Lonáris, lime-burners; 37 Vadárs, earth diggers; 35 Koshtis, weavers; 27 Tábats, coppersmiths; 14 Kaikádis, basket-makers; 10 Lingáyat Buruds, basket-makers; 6 Khattris, weavers; 6 Jingars, saddle-makers; 4 Otáris, casters; 166 Gurars, priests; 727 Nháris, barbers; 434 Parits, washermen; 3201 Dhangars, cowmen; 11 Khátiks, butchers; 2 Gavlis, cowkeepers; 1337 Vanjáris, caravan-men; 320 Káhárs, fishers; 17 Lamáns, carriers; 5663 Mhárs, labourers; 1415 Mángs, messengers; 1210 Chámblhárs, shoemakers; 120 Dhors, tanners; 3 Bhangis, sweepers; 464 Gosáris, 92 Mánbhávs, 25 Kolhátis, 22 Gondhils, and 4 Joshis, beggars; 1609 Bhils, 457 Kolis, 73 Rámoshis, 52 Bharádis, 27 Tirmális, and 15 Ráváls, unsettled tribes.

Kopargaoon until quite recently possessed only one made-road, the old military route from Ahmadnagar to Málgaon now maintained from provincial funds. This road enters the Kopargaoon sub-division in the forty-fifth mile from Ahmadnagar near the village of Ashtágaon and passing through the villages of Rábháta 49 miles, Shirdi 52½ miles, Nighoj-Nimgaon 54 miles, Kopargaoon 60½ miles, and Yesgaon 65 miles, enters the Yeola sub-division of Násik in the sixty-seventh mile. The Godávári river at Kopargaoon is crossed by a wire rope ferry. The country being very flat enjoys the advantage of numerous good fair weather tracks connecting the villages with each other and bringing them within easy reach of the chief markets of the district.

After the construction of the railway, however, the question of making good roads between the various stations and the larger trade centres arose and a scheme of feeder roads was accordingly drawn up and sanctioned by Government. Of these roads the following are now in course of construction or completed. From Belápur station to the town of Belápur in the neighbouring sub-division of Ráhuri; from the same station to the provincial high road, passing through the villages of Mamdápúr, Rájari, and Bábleshtar, and thence on to the Sangamner village of Loni, thus forming a complete line of communication between the railway and the important town of Sangamner; from Chitali station to Rábháta, a centre of the grain trade, through the village Ekruk; and from Kopargaoon station to the sub-divisional town.

The Dhond and Manmád State Railway traverses the sub-division from south to north. Entering near the village of Sirasgaon, it winds along a ridge of *mál* or upland passing between the villages of Chitali and Jalgaon and reaches the Godávári at Puntámba. The river is crossed on a fine masonry arch below the town. Passing up by the town of Vári the line suddenly bends to the west and then sharply turning again northwards by the village of Singnápuri, it crosses the provincial high-road and enters the Yeola sub-division. The stations are Belápur, near the village of Gondarni; Chitali, between the villages Chitali and Jalgaon; Puntámba; Sanvatsar; and Kopargaoon, at the village of Singnápuri about two miles from the sub-divisional town. The exports of grain from the Puntámba station during the year 1880 amounted to 1175 tons.

The following is a statement of the villages where weekly markets are held:

Kopargaoon Markets.

PLACE.	Day.	PLACE.	Day
Mamdápúr ..	Saturday.	Puntámba ..	Monday.
Kopargaoon ..	Monday.	Korhála ..	Sunday.
Rábháta ..	Thursday.	Undirgaon ..	Friday.

Mamdápúr is the chief cattle market within a radius of some thirty miles and the weekly transactions are estimated at about £70 (Rs. 700). The price of a pair of bullocks for agricultural purposes ranges from £2 10s. to £6 (Rs. 25-60), of a buffalo from £2 to £4 10s. (Rs. 20-45), of a cow from £1 to £2 (Rs. 10-20), and of a pony or galloway from £1 to £7 10s. (Rs. 10-75). Sheep and goats fetch from 2s. to 10s. (Rs. 1-5) each. The markets of Belápur in the Ráhuri sub-division and of Vihirgaon in the Nizám's territory are visited by neighbouring Kopargaoon cultivators.

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KOPARGAON.

Survey.

The manufactures of the sub-division are few and unimportant. Cotton cloth and woollen blankets are woven in the towns and larger villages, and a small quantity of saltpetre is extracted from white earth dug out chiefly from the basement of old mud walls and ruined houses.

Survey rates were first introduced into the village of Sāngvibhusar in 1841-42 when it belonged to the Niphād sub-division. In 1844-45 the survey was introduced into thirty-eight villages, in 1846-47 into fifty-three others, in 1849-50 into the seventeen villages subsequently transferred from Rāhūrī, in 1851-52 in six others, and at various other times into seven others. The chief of Vinchur objects to the introduction of the survey into his three villages. The maximum dry-crop rate was fixed at 2s. 6d. (Rs. 1½) an acre and the average rate amounted to 1s. 5¼d. (11½ as.) an acre being a reduction of about forty-four per cent on the rates ruling previous to the survey. Revised rates have now been introduced into 115 of the villages. With the exception of Sāngvibhusar where on revision the maximum rate was raised to 3s. 3d. (Rs. 1¾) an acre, the maximum dry-crop rate in the sub-division is 3s. (Rs. 1½) an acre which rules in twenty villages situated for the most part on either side of the Mālegaon road from the southern boundary of the sub-division up to and including the town of Kopargaon. Two villages in the extreme south-west of the sub-division also come under this class. The next maximum rate is 2s. 9d. (Rs. 1¾) which rules in thirty-nine villages, of which twenty-three are adjacent on both sides to those in the first class and sixteen are in the south-east abutting on the Rāhūrī sub-division. The next maximum rate is 2s. 6d. (Rs. 1¼) which was adopted in forty-three villages, of which seven are in the south-east abutting on the Nevāsa sub-division and the Nizām's territory and thirty-six are in the north-west and north, on the banks of the Godāvāri and adjacent to the Yeola sub-division. Another group of seven villages north-east of the town of Kopargaon has a maximum rate of 2s. 3d. (Rs. 1½) an acre and finally three villages in the extreme north-east have a maximum of 2s. (Rs. 1) an acre. The original settlement rates are still current (1882) in seven villages. The general result of this revision is an average enhancement of thirty-two per cent on the original survey rates.

The cultivators of Kopargaon are in a very impoverished condition attributable doubtless in a great measure to the frequent occurrence of bad seasons. Year by year the rainfall seems to become more uncertain; sudden and violent showers which deluge the country are often succeeded by a long and continued drought; at one time the seed when sown is washed out of the ground, at another it withers after germination. The late rains especially are no longer to be depended on, a circumstance which seems to account for the large area now sown with *bājri* as compared with that of former years.

Changes.

About half the villages now forming Kopargaon belonged to the old sub-division of Pátoda which was broken up in 1861-62. Pátoda was composed of two *parganás*, Pátoda and Kumbhāri. Pátoda was the charge of a *mámlatdār* who had his head-quarters at Yeola, and Kumbhāri that of a *mahalkari* stationed at Kopargaon. Kumbhāri consisted of a narrow strip of country on each side of the

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NAGAR.

Nagar, one of the central sub-divisions, is bounded on the north by Ráhuri and Nevása, on the east by Shevgaon and the Nizám's territory, on the south by Shrigonda, and on the west by Párner. Its greatest length is thirty-five and breadth thirty miles. It comprises 117 villages in an area of 619 square miles. In 1881 the population was 108,950 inclusive of the town of Ahmadnagar, which, with the military cantonment, contained 37,492 souls or 176 to the square mile, and in 1882-83 the land revenue amounted to £13,561 (Rs. 1,35,610).

Area.

Of an area of 619 square miles, 548½ have been surveyed in detail. Of these 33,794 acres are the lands of alienated villages. The rest includes 236,378 acres or 74·53 per cent of arable land; 29,576 acres or 9·32 per cent of unarable; 75 or 0·02 per cent of grass or *kuran*; 34,336 or 10·83 per cent of forest reserves; and 16,786 or 5·29 per cent of village sites, roads, and river beds. From the 236,378 acres of arable land, 22,903 or 9·68 per cent have to be taken on account of alienated lands in Government villages. Of 213,475 acres, the actual area of arable Government land, 202,401 acres or 94·81 per cent were in 1882-83 held for tillage. Of these 196,844 acres were dry-crop and 5557 acres were watered garden land.

Aspect.

The general appearance of Nagar is that of high table-land lying between the Godávári and the Bhima. On the north, north-east, and east the sides of this table-land where it faces the Mula and Godávári rivers are precipitous and wall-like rising several hundred feet above the elevated country they enclose. On the west and south-west in the direction of the Bhima the hills are of less height and the country is more broken. From the head of the table-land in a south-easterly direction flows the Sina gradually converging towards the Bhima which it ultimately joins. On the banks of the Sina in the centre of this table-land stands the city of Ahmadnagar at a height of 2180 feet above the sea and some 400 feet above the country lying to the north-east in the valley of the Godávári below.

Three Nagar villages however, those in Shirál *taraf*, Sonai, Miri, and Tisgaon, are situated below the table-land and geographically seem to belong to the Nevása and Shevgaon sub-divisions, from which in fact they were transferred in 1861-62. The sub-division is very scantily wooded. Near Ahmadnagar, however, especially in the neighbourhood of the ruined Muhammadan palaces there are groves of fine old tamarind, mango, and other trees said to have been planted by the orders of Salábat Khán, minister of Murtaza Nizám Sháh I. (1565-1588); also round the fort are many *bábhul* *Acacia arabica* trees, though these are of comparatively recent date. Near Vilad, a village in the extreme north, there is a fine grove of mango trees and other instances might be given, but as a whole the country is extremely bare, a state of things doubtless partly due to the large demand for firewood in the city and cantonment of Ahmadnagar. The most striking hills in the range on the north and east are the peak of Gorakhnáth 2982 feet; the Mánjarsumbha hill which rises above the Happy Valley or Dongargaon glen; the crescent-shaped plateau surrounding the village of Agadgaon, which has an elevation of 3192 feet; and the hill on which Salábat Khán's tomb stands 3080 feet.

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NAGAR.
Water.

streams rising on the hill slopes. The Bhingár, Nágábái, and Kápurvádi aqueducts drain the water from masonry reservoirs sunk in the ground in the neighbourhood of Kápurvádi a hamlet three miles north-east of Bhingár. Each of these has several branches and the Kápurvádi aqueduct is further reinforced from a masonry reservoir at Várulvádi which was opened up and repaired during the famine of 1876-77. The Vadgaon aqueduct has its rise near a village of that name, five miles north of the city, and the Ánandi aqueduct drains the nearer country between the city and the Behisht-bág. As the aqueducts follow the contours of the ground their actual length is considerably more than the direct distance from their sources. The water is conveyed over stream or *nála* beds by inverted syphons and where solid rock is encountered the aqueducts take the form of deep cuttings roofed with masonry slabs. The course of all these aqueducts is marked by the numerous vents or air-shafts which may be observed dotted over the country. The lands of the Ferrah and Behisht-bágs or gardens are irrigated by surplus water from the aqueducts.

Cultivation.

Garden lands are generally manured as also shallow dry-crop soils are occasionally, but not those of greater depth. The fields in the neighbourhood of the city are, as a rule, well cultivated but in Nagar, as throughout the district, it often happens that the land is not prepared when the first rains fall and a delay of two or three days at the sowing season often proves fatal.

The area under *rabi* or late crop is to that under *kharif* or early crops as four to three. The garden cultivation of Nagar is principally well-irrigated. In some cases however the lands are irrigated either wholly or partly from the streams which rise on the slopes of the principal range of hills in the north-east. These streams are in places dammed up by temporary weirs of clay and branches, but the number of such dams does not exceed six nor does the area irrigated from them exceed 350 acres.

Irrigation.

The Bhátodi reservoir and canal were constructed by the Irrigation Department in 1877. The dam, which is of masonry, was built over the Mehkri river immediately below an earthen embankment, said to have been constructed by Salábat Khán the minister of Murtaza I. (1565-1588) which was either never completed or after completion was breached by a flood and not repaired. What was the original object of this dam will probably never be known. According to local tradition it was intended by its constructor to supply water to the Shivgaon town of Tisgaon, about sixteen miles north-east of Ahmadnagar, which was a favourite residence of Salábat Khán and where he planted the groves of mangoes and tamarinds which still give the town a beauty even in its decay. The main canal $4\frac{1}{2}$ miles long and the branch canals $3\frac{3}{4}$ miles long, in 1882-83 watered an area of 1023 acres. The revenue derived from all sources amounted to £400 (Rs. 4000).

Crops.

Of 182,004 acres the actual area under cultivation, in 1881-82 grain crops occupied 162,736 or 89.41 per cent, of which 65,694 were under spiked millet *ujjri* *Penicillaria spicata*; 86,902 under Indian millet *juári* *Sorghum vulgare*; 9882 under wheat *gahu* *Triticum aestivum*; 129 under rice *bhát* *Oryza sativa*; 41 under barley *jau* *Hordeum*

hexastichon, and 88 under other grains of which details are not given. Pulses occupied 10,662 acres or 5·85 per cent, of which 6577 were under gram *harbhara* Cicer arietinum; 1149 under *kulith* or *kulthi* Dolichos biflorus; 2248 under *tur* Cajanus indicus; 122 under *mug* Phaseolus radiatus; 41 under *udid* Phaseolus mungo; 31 under chickling-vetch *láng* Lathyrus sativus, and 494 under other pulses. Oil-seeds occupied 5296 acres or 2·90 per cent, of which 655 were under gingelly seed *tíl* Sesamum indicum; 638 under linseed *alshi* Linum usitatissimum; 17 under mustard *rái* Sinapis racemosa, and 3986 under other oil-seeds. Fibres occupied 505 acres or 0·27 per cent, of which 465 were under cotton *kápus* Gossypium herbaceum and 40 under Bombay hemp *san* or *táy* Crotalaria juncea. Miscellaneous crops occupied 2805 acres or 1·54 per cent of which 875 were under tobacco *tambáku* Nicotiana tabacum; 630 under chillies *mirchi* Capsicum frutescens; 444 under sugarcane *us* Saccharum officinarum; 338 under hemp *gánja* Cannabis sativa; and the remaining 468 under various vegetables and fruits.

The 1881 population returns show that of 108,950 people 97,029 or 89·05 per cent were Hindus; 9416 or 8·64 per cent Musalmáns; 2258 or 2·07 per cent Christians; 177 or 0·16 per cent Pársis; 61 Jews; 5 Buddhists; and 4 Sikhs. The details of the Hindu castes are: 6676 Bráhmans; 74 Káyasth Prabhus and 10 Pátane Prabhus, writers; 2459 Osvál Márwáris, 649 Kunam Vánis, 328 Gujarát Vánis, 305 Sansári Jangams, 59 Lád Vánis, 54 Komtis, and 32 Meshri Márwáris, traders and merchants; 37,878 Kunbis, 6672 Mális, 882 Rajputs, and 18 Bangars, husbandmen; 3985 Sális and 2827 Koshtis, weavers; 1339 Sonárs, goldsmiths; 1097 Telis, oil-pressers; 920 Sutárs, carpenters; 602 Shimpis, tailors; 584 Kumbhárs, potters; 577 Vadárs, diggers; 523 Kásárs, brass-makers; 434 Lohárs, blacksmiths; 428 Nirális, indigo-dyers; 190 Lonárs, lime-burners; 185 Tábats, coppersmiths; 132 Karkádis, basket-makers; 103 Jingars, saddle-makers; 100 Lingáyat Buruds, basket-makers; 82 Ghisádis, wandering blacksmiths; 61 Khatris, weavers; 58 Gavandis, masons; 39 Beldárs, quarrymen; 29 Lákheris lac-bracelet makers; 15 Pardeshi Halvais, confectioners; 10 Bhadbhunjá, grain-parchers; and 8 Otárs, casters; 263 Guravs, priests; 1105 Nhávis, barbers; 844 Parits, washermen; 2847 Dhangars, cowmen; 579 Gavlis, cow-keepers; 22 Khátiks, butchers; 3123 Vanjárs, caravan-men; 169 Kámáthis, labourers; 103 Lamáns, carriers; 97 Bhois, fishers; 9727 Mbárs, labourers; 2856 Mángs, messengers; 1900 Chámabhárs, shoemakers; 412 Dhors, tanners; 145 Bhangis, sweepers; 291 Gosávis, 163 Mánbhárs, 127 Marátha Gopáls, 114 Kolhátis, 107 Chitrakathis, 73 Gondhlis, 65 Pánguls, 41 Sahadev Joshis, and 10 Takáris, beggars; 466 Rámoshis, 428 Bhils, 272 Kolis, 114 Tirmális, 78 Bharádis, 56 Ráváls, and 8 Vaidns, unsettled tribes.

As most of the roads in the district converge to the city of Ahmadnagar, a large proportion of the total road mileage lies in this sub-division. Of provincial roads the Poona road, the only one bridged throughout, starts from the fort skirting the city on the south. Running in a south-westerly direction past the villages of Kedgaon

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NAGAR.
Roads.

3½ miles and Chás eight miles, it passes a low range of hills to the village of Kámargaon 12½ miles, and thence on to a plateau beyond which is the valley of the Hanga. The road enters the Párner subdivision in the fifteenth mile. The Dhond road branches off from the Poona road at the second mile from the fort. Passing in a southerly direction through the villages of Arangaon six miles and Khadki 10½ miles, it enters the Párner village of Hivra in the twelfth mile and thence into the Shrigonda sub-division. Before the railway was constructed this was the postal route to Poona and Bombay. The road was metalled during the 1876-77 famine, but has been little used since as the railway runs in the same direction. The Aurangabad or Toka road starts from the north-east gate of the city and passing up north by east near the villages of Shendi-Pokhardi five miles, Jeur 9½ miles, and Imámpur a hamlet of Jeur where there is a travellers' bungalow twelve miles, descends by the Imámpur pass to the valley of the Godávri. The road enters the Nevása sub-division in the seventeenth mile. The Paithan road branches from the Toka road at the fifteenth mile and running east through the villages of Khospuri sixteen miles and Pángarmal eighteen miles, enters Nevása in the twentieth mile. These four roads are all metalled. The Kopargaon-Manmád or Málegaon road leaves the city at the north gate and passes up north by west through the villages of Savedi two miles and Nágápur four miles. Thence in the seventh mile it descends to the valley of the Mula passing near Vilad nine miles, Dehera, where it crosses the railway twelve miles, Ismálpur and Singva where there is a travellers' bungalow fourteen miles, and thence through the village of Nándgaon fifteen miles, into the Ráhuri sub-division. This is only a *murum* road. Of local fund roads the Shevgaon road leaves the cantonment of Ahmadnagar on the south side of the town of Bhingár. It then runs due east past the hamlet of Sháhápur five miles, winds up the western slope of the hill range on which the tomb of Salábat Khán stands, crosses the Mehekri river which dammed up two miles below forms the Bhátodi tank, passes the village of Kandgaon 11½ miles, and then crossing a portion of the Nizám's territory, reaches at the fifteenth mile the eastern crest of the range below which is the Shevgaon sub-division in the valley of the Godávri. The descent is by an easy gradient for two miles. Passing on through the village of Karanji eighteen miles, the road enters the Shevgaon sub-division in the twenty-first mile. The Jámkhed road leaves the city at the south-east gate and passes out of the cantonment between the artillery and cavalry barracks. The villages on the route are Nimbodi four miles, Tákli seven miles, Dasmigavhán nine miles, Chichondi thirteen miles, and Atvád fifteen miles. The Nizám's territory is reached at the sixteenth mile. The Sholápur or Karmála road leaves the cantonment by the Motibág, passing thence between the artillery barracks and the Ferrahbág. The villages on the route are Shivadhon eight miles, where the Sina river is crossed, Dahigaon 9½ miles, Vátephal twelve miles, and Ruichhattishi fourteen miles. The road passes into the Shrigonda sub-division in the seventeenth mile. The Aná-gbát road starts from the right bank of the Sina river opposite the west or Nepti gate of the city. Passing due west

through the villages of Jakhangao seven miles, and Khádgaon-Táklí 8½ miles, where a road branches off south-west to the Párner town of Jángaon, it enters the Párner sub-division in the tenth mile. The Dongargaon or Happy Valley road branches off from the Aurangabad road in a northerly direction in the seventh mile and reaches Dongargaon a village on the crest of the hill range at the eleventh mile. It then winds down the northern face of the range and enters the Ráhari sub-division below at the twelfth mile. There are thus about forty miles of metalled, and eighty miles of *murum* road in the sub-division which are regularly repaired and kept in order.

The Dhond and Manmád railway enters the sub-division on the south-west near the village of Akolner. It passes up by the village of Arangaon skirting the city of Ahmadnagar on the west. The station, mileage fifty-one from Dhond, is at the intersection of the line with the Poona road and distant 2½ miles from the fort. Leaving Ahmadnagar the line pursues a northerly winding course to the village of Nimblak at the head of the valley of the Dev river. Thence it descends into the Ráhari sub-division passing the village of Vilad near which is a station, mileage sixty from Dhond. At the village of Nimbadehera it crosses the Kopargaon or Manmád road.

Exclusive of the city of Ahmadnagar and the adjacent town of Bhingár there are three markets in the sub-division detailed below in the order of their importance :

Nagar Markets.

VILLAGE.	Day.
Válki... ..	Monday.
Jear	Saturday.
Chunchondí (Shiráz)	Monday.

The cattle mart of Válki is the largest in the centre of the district vying in importance with those of Kharda in the south and Mandápur in the north. The other two markets are of minor and merely local importance. Tuesday is the principal market day at Ahmadnagar and Friday at Bhingár.

The trade of the sub-division is principally in the hands of bankers and moneylenders residing in Ahmadnagar. There are not however in the city many reputed wealthy firms, the principal trading houses being branch agencies of larger firms in other parts of the country.

In Ahmadnagar about 2000 looms and in the neighbouring town of Bhingár about 895 looms are worked in the manufacture of women's robes or *sádis* and other cotton cloths. The yarn now used is principally English. A few silk cloths are also made. There are about seventy looms in some of the outlying villages but their outturn is not extensive. There is also a large manufacture of brass cooking pots.

Chapter XIII. Sub-Divisions.

NAGAR.
Roads.

Railway.

Markets.

Trade.

Crafts.

Chapter XIII.
Sub-Divisions.

NAGAR.
Survey.

Survey rates were introduced in Nagar in 1851-52. For assessment purposes the villages were divided into three classes with maximum dry-crop rates of 2s. 9d. (Rs. 1 $\frac{3}{4}$), 2s. 6d. (Rs. 1 $\frac{1}{4}$), and 2s. 3d. (Rs. 1 $\frac{1}{8}$) respectively. The first class comprised a group of fifty villages extending across the sub-division from the Párner boundary on the south-west to the Nevása and Shevgaon boundaries on the north-east, and also the four villages in the north subsequently transferred from Ráhuri; the second class comprised twenty-one villages lying south of those in the central group, three villages to the north-west of it, and ten villages in the extreme north-east subsequently transferred from Nevása and Shevgaon; the third class comprised three villages south of the principal group in the second class, bordering on Shrigonda, three villages in the extreme north-west beyond those of the second class in that direction, and two villages in the north-east which had belonged to the Sonai *taraf* and were transferred from Nevása. Survey rates were also introduced into nine of the alienated villages. The average rate on lands cultivated in the year of settlement was, under this system, 1s. 3 $\frac{1}{2}$ d. (10 $\frac{1}{2}$ as.) an acre, a reduction of forty per cent on the rates formerly demanded. The term of thirty years having expired revised rates have been (1884) introduced.¹

Changes.

Like most of the other sub-divisions of the district Nagar has undergone numerous territorial changes since the commencement of the British rule. In 1818-19 it comprised seventy-one villages only; in 1837-38 it comprised 109. In 1851-52, eighty-five of these belonged to Government and twenty-four were alienated. In the following year two detached portions of garden land surrounding old Muhammadan places known as the Behisti-bág and the Ferrah-bág were entered in the records as separate villages thus bringing the total number up to 111. In 1861-62 on the general redistribution of villages throughout the district two villages were transferred to Párner, one to Jámkhed, three to Sangamner, and three to Ráhuri. In place of these, five villages three in *taraf* Baragaon-Nándnr and two in *taraf* Ráhuri, were received from Ráhuri; three, two in *taraf* Miri and one in *taraf* Tisgaon from Shevgaon; and eleven, nine in *taraf* Shirál and two in *taraf* Sonái from Nevása. The number of villages thus stood at 121 until 1868-69 when on the sub-division of Shrigonda being formed six villages were transferred to it from Nagar. Finally in 1870 two villages, Bhátodi and Átvad, were received in exchange from the Nizám's government, thus bringing the number up to 117 of which ninety-eight belong to Government and nineteen are wholly or partially alienated. Three of the alienated villages Dhámori, Nátegaon, and Chándgavhán belong to the chief of Vinchur. The following table gives a nominal list of the villages and shows to which of the ancient divisions each belonged :

¹ Details are given above under Land pp. 542-547.

Chapter XIII.

Sub-Divisions.

Nevása.

reserves; and 11,640 or 3·96 per cent of village sites, roads, and river beds. From the 268,930 acres of arable land, 16,808 or 6·24 per cent have to be taken on account of alienated lands in Government villages. Of 252,122 acres, the actual area of arable Government land, 219,826 acres or 87·19 per cent were in 1882-83 held for tillage. Of these 217,458 acres were dry-crop and 2368 acres were watered garden land.

Aspect.

The general character of Nevása is a flat plain gently sloping northward towards the Godávári. In the south and south-east the country has a more decided slope up towards the Nagar range of hills and is deeply fissured by ravines down which during heavy rains the water rushes with great violence. Between the various streams which drain the country are slightly elevated tracts of *mdl* or upland but which hardly change the generally level appearance of the sub-division. Nevása is on the whole very scantily wooded.

Rivers.

The drainage of Nevása is wholly towards the Godávári which forms an almost continuous boundary of the sub-division on the north. One village belonging to His Highness the Nizám lies south of the river thus breaking the continuous boundary for three miles. The bed of the river lies on an average from twenty to forty feet below the surrounding country, but in places as much even as from sixty to eighty feet. The chief tributary of the Godávári is the Pravara which enters the sub-division about seven miles west of the town of Nevása at its meeting with the Mula river. After flowing past the sub-divisional town the united streams fall into the Godávári by the villages of Toka and Pravara-Sangam. The Mula river forms for about ten miles the western boundary between Nevása and the neighbouring sub-division of Rábhuri. The Lendga, which with its minor tributaries drains a greater part of the western half of the sub-division, is formed by streams which have their rise in the Nagar range of hills on the south and after a northerly course of about twenty-five miles it joins the Pravara by the village of Khupti. The Dhor river, which also rises in the Nagar hills and falls into the Godávári near the town of Paithan, flows on the south-east boundary of Nevása and Shevgaon for about twelve miles. With its minor tributaries the Vishránganga, the Sev, and the Kalpati it drains the eastern half of Nevása.

Climate.

There is a little difference as regards climate and rainfall between Nevása and the adjoining sub-division of Rábhuri on the west. The lands in the extreme south bordering on the Nagar range of hills obtain as a rule a steady and sufficient fall of rain but out in the plain the fall is much more irregular, some lands being well soaked from passing showers whilst others close by do not obtain a sprinkling. The villages in the extreme north-east appear to be the most unfavourably situated of all. Of the past fifteen years six 1870, 1871, 1876, 1877, 1881, and 1884 have been seasons of great scarcity if not of absolute famine. In none of these years did the rainfall amount to seventeen inches and in two, 1870 and 1871, it was below ten inches.

Chapter XIII.

Sub-Divisions.

NEVÁSA.

Changes.

classification purposes was adopted at the revision survey of 1881-82. Generally, however, an increase of 3*d.* (2 *as.*) on the maximum rates has been imposed and of the 118 Government villages now forming the sub-division five have a maximum rate of 2*s.* 9*d.* (Rs. 1½) an acre, sixty-nine of 2*s.* 6*d.* (Rs. 1¼), and forty-four of 2*s.* 3*d.* (Rs. 1½). The increase of assessment resulting from these changes amounts to twenty-eight per cent. Survey rates have also been introduced in twenty-seven of the thirty alienated villages.

In 1818-19 on the downfall of the Peshwa Nevása comprised 111 Government and sixty-nine alienated villages. In 1824-25 it was incorporated with the adjacent sub-division of Shevgaon but again separated in 1834-35. In the following year (1835-36) some of the villages were placed under the management of a mahálkari stationed at first at Dedgaon but afterwards at Sonai. Thirty-eight of the alienated villages lapsed to Government before 1851-52, when of the 148 Government villages 101 were under the mámlatdár and forty-seven under the mahálkari, and of the thirty-two alienated villages twenty-one were similarly under the mámlatdár and eleven under the mahálkari. On the general abolition of the mahálkari's appointment in 1861-62 and simultaneous re-distribution of charges eleven villages were transferred to Nagar, six to Kopargaon, three to Ráhuri, and twenty-five to Shevgaon. In place of these one village, Siregaon, was received from Ráhuri and twelve from Shevgaon, thus leaving the sub-division as at present constituted with 148 villages of which 118 belong to Government and thirty are partially or wholly alienated. Some of the alienated villages are held by the dependants of Sindia, but no influential *jágirdárs* or *inámdárs* live in the sub-division. The following table gives a nominal list of all the villages and shows to which of the ancient divisions each belonged:

Nevása Villages, 1883.

VILLAGE.*	Taraf.	VILLAGE.	Taraf.	VILLAGE.	Taraf.
Nevása-Khurđ. Náráyanvadi. Murne. Maktapur. Dhongarvadi. Hándi-nimgaon. Bhánashivra. Saundale. Khunegaon. Moli Mohotarpha. Khupli. Khadke. Khalálpimpri. Chinchban. Madki. Mukundpur. Baku-pimpalgaon. 1	Nevása-Khurđ seventeen villages.	Soregaon. Jaiko-Budruk. Gondegaon. Bhede-Budruk. Malevadi. Mhálápur. 1 Rámdoh. 1	Gán dápúr seven villages.	Shohartáli. Mojaleshar. Antarvadi-Budruk. Kukane. Vadule. Taravadi. Sukali-Khurđ. Sukali-Budruk. Nándur-Shikári. Baktarpur. Devkáli. 1 Gupha. 1	Shohartáli twelve villages.
Punatgaon. Dhamori. Godhegaon. Vásim. Borgaon. Usthal. Bohírvadi. Ládnod. Bhalgaon. Molunja-Budruk. Nevása-Budruk. 1 Toha. 1		Málvagaon. Khokar. Bhokor. Bel-pimpalgaon. Bel-pándhari. Joinpur. Khánpur. Nipáni-vadgaon. Ghumonde. Ghogargaon. 1	Málvagaon ten villages.	Sonai. Pánegaon. Amalner. Morya-chinchore. Lohogaon. Nimbri. Khedle-parmanand. 1 Karonjgaon. 1	Sonai eight villages.
	Nevása-Khurđ twelve villages.	Khervandi. Vátápúr. Nipáni-nimgaon. Tánavadi. Malchinchore. Gomalvadi. Gonegaon. Imámpur. Bábhulvedhe.	Khervandi nine villages.	Sirasgaon. Gevrai. Suraegaon. Pimpri-Shohali. Varkhed. Goyegavhán.	Dahiraon sixteen villages.

* Villages with 1 after their names are alienated.

The cultivation in Párner differs but little from that in other parts of the district. Formerly late crops predominated but during the past few years, especially since the famine, there has been a general anxiety to secure as early a harvest as possible and the area under *bājri* cultivation now exceeds that under *javāri* in the proportion of three to two. Garden crops occupy about two per cent of the whole cultivated area. Irrigation is carried on partly from wells and partly from watercourses supplied by dammed-up streams. There are no permanent or masonry dams in the sub-division, but a great many temporary ones the supply of water from which frequently lasts through the cold weather. The garden cultivation is chiefly confined to vegetables and sugarcane. In Chincholi, Jayle, and the neighbouring villages there are many valuable vineyards which yield grapes of a very superior quality.

Of 217,629 acres the actual area under cultivation in 1881-82, grain crops occupied 180,472 or 82·92 per cent, of which 109,447 were under spiked millet *bājri* *Penicillaria spicata*; 58,584 under Indian millet *javāri* *Sorghum vulgare*; 11,609 under wheat *gabū* *Triticum aestivum*; two under *rāgi* or *nāchini* *Eleusine corocana*; 113 under rice *bhāt* *Oryza sativa*; 37 under chenna *sāva* *Panicum miliaceum*; 139 under maize *mākka* *Zea mays*; 18 under *kodra* or *harik* *Paspalum scrobiculatum*; 17 under barley *jav* *Hordeum hexastichon*; and 206 under other grains of which details are not given. Pulses occupied 26,704 acres or 12·27 per cent, of which 2637 were under gram *harbhara* *Cicer arictium*; 8281 under *kulith* or *kulthi* *Dolichos biflorus*; 11,591 under *tur* *Cajanus indicus*; 247 under *mug* *Phaseolus radiatus*; 223 under *udid* *Phaseolus mungo*; five under peas *vātāna* *Pisum sativum*; and 3714 under other pulses. Oilseeds occupied 8972 acres or 4·12 per cent, of which 195 were under gingelly seed *til* *Sesamum indicum*; 27 under linseed *alshi* *Linum usitatissimum*; and 8750 under other oilseeds. Fibres occupied 191 acres or 0·08 per cent, of which the whole were under Bombay hemp *san* or *tāg* *Crotalaria juncea*. Miscellaneous crops occupied 1290 acres or 0·59 per cent, of which 123 were under tobacco *tambāku* *Nicotiana tabacum*; 623 under chillies *mirchi* *Capsicum frutescens*; 264 under sugarcane *us* *Saccharum officinarum*; 33 under hemp *gānja* *Cannabis sativa*; and the remaining 247 under various vegetables and fruits.

The 1881 population returns show that of 73,701 people 70,866 or 96·15 per cent were Hindus; 2734 or 3·70 per cent Musalmāns; 99 Christians; one Buddhist; and one Pārsi. The details of the Hindu castes are: 2627 Brāhmans; 28 Kāyasth Prabhū, writers; 1871 Osvāl Mārvaris, 374 Sansāri Jangams, 35 Kunam Vānis, 19 Meshri Mārvaris, and 8 Komtis, traders and merchants; 38,774 Kunbis, 3962 Mālis, 110 Rajputs, and 18 Bangars, husbandmen; 1086 Vadārs, diggers; 762 Sutārs, carpenters; 724 Sonārs, goldsmiths; 586 Kumbhārs, potters; 402 Lohārs, blacksmiths; 396 Telis, oil-pressers; 306 Koshtis, weavers; 250 Shimpis, tailors; 125 Lākheris, lac-bracolat makers; 58 Sālis, weavers; 56 Kaikādis, basket-makers; 34 Boldārs, quarrymen; 25 Kāsārs, brass-makers; 21 Lonāris, lime-burners; 23 Jingars, saddle-makers; 14 Gavandis, masons; 14 Ghisādis, wandering blacksmiths; 9 Nirālīs, indigo-dyers; 8 Otāris, casters; 6 Tāmbats, coppersmiths; 5 Lingāyat

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PÁRNER.

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Sub-Divisions.

PÁRNER.

People.

Buruds, basket-makers; one Bhádbhunja, grain-parcher; 303 Guravs, priests; 720 Nhávis, barbers; 291 Parits, washermen; 3898 Dhangars, cow-men; 45 Khátiks, butchers; 19 Gavlis, cow-keepers; 210 Vanjáris, caravan-men; 84 Lamáns, carriers; 52 Bhois, fishers; 3 Kámáthis, labourers; 6500 Mhárs, labourers; 1298 Mángs, messengers; 1713 Chámbhárs, shoemakers; 63 Dhors, tanners; 2 Bhangis, sweepers; 354 Gosávis, 68 Joshis, 64 Gopáls, 53 Mánbhávs, 49 Gondhlis, and 6 Kolhátis, beggars; 1084 Rámoshis, 460 Bhils, 395 Kolis, 209 Thákurs, 142 Bharádis, and 41 Tirmális, unsettled tribes.

Roads.

Sixteen miles of the Ahmadnagar-Poona high road lie in the Párner sub-division. The villages on or near this road are Supe, Vághunda, Náráyangavhán, and Vádegavhán, where there is a toll-gate twenty miles south-west of Ahmadnagar. At Supe, seventeen miles south-west of Ahmadnagar, branches off the local road to Párner distant seven miles. There is also another route from Ahmadnagar through Jámgaon, which being a trifle shorter is much used in fair weather, although for half its length it is little else than a rough track intersected by streams with rugged banks crossing the spur of the hills between Párner and Jámgaon by steep gradients. From Párner one road runs up north through the towns of Kánhur, Tákli-Dhokeshvar, and Vásunda to the Mula river and thence into the Sangamner sub-division. Another road runs west to Chincholi in the Kukdi valley whence country tracks lead to Alkuti, Jayle, and Nighoj. South-west of Párner is a hilly road two miles long leading down to the village of Pánoli. Across the north of the sub-division runs what is known as the Anághát road made in 1869-70 to connect Ahmadnagar with a road which it was proposed to construct down the Málsej pass, one of the main passes in the Sahyádris leading from the extreme north-west corner of the Poona district to the sub-division of Murbád in Thána below. Thirty-three miles of the road lie in the Ahmadnagar district. The Párner villages on the route are Bhálavni twelve miles, Dhotra nineteen miles, Tákli-Dhokeshvar twenty-four miles, and Karjuna twenty-eight miles. At the thirty-third mile it enters the Poona district and the village of Ana which gives its name to the road is at the thirty-fifth mile from Ahmadnagar. The Málsej pass scheme for some years abandoned is now (1882) again under consideration and the road from the foot of the pass to Kalyán is approaching completion.

Railway.

The Dhond and Manmád State Railway skirts the south-east corner of the subdivision, traversing the village lands of Ránjangaon Ghospuri and Sárola. Near Sárola is a station fifteen miles from Párner by road.

Markets.

The following statement gives a list of the villages where weekly markets are held:

Párner Markets.

VILLAGE.	Day.	VILLAGE.	Day.
Ránjangaon ..	Thursday.	Párner ...	Sunday.
Alkuti ...	Sunday.	Jámgaon ..	Saturday.
Nighoj ...	Tuesday.	Jayle ...	Saturday.
Kánhur ...	Wednesday.		

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Sub-Divisions.

RÁHURI.
Water.

The Ojhar canal, which is supplied with water from the Pravara by a masonry weir across the river at the village of Ojhar in the Sangamner sub-division, enters the north-west corner of Ráhuri near the village of Lohogaon at its nineteenth mile and terminates at the twenty-third mile. The Láksh canal springs from a masonry weir across the Pravara near the village of Láksh. It has with its three main branches a total length of forty-five miles of which seventeen lie in Ráhuri. The area irrigated from this section has hitherto been very small, not exceeding 816 acres in any year, owing to the uncertain supply of water during the hot season. The canal is fringed for a considerable part of its length with fine avenues of *bábhul* *Acacia arabica* trees.

Climate.

The Ráhuri sub-division has on the whole a better rainfall than Sangamner which lies on the west and nearer to the Sahyádris. The rain clouds which come up from the south-west seem to divide when near the town of Sangamner and keeping along the two ranges of hills on the north and south of the Pravara river do not, as a rule, discharge their contents till near the borders of Ráhuri. In the hill villages of the south-west the early rains rarely fail. Towards the Nevása boundary in the north-east however the rainfall is uncertain, whereas the villages in the extreme south which lie under the Gorakhnáth or Happy Valley range of hills enjoy probably a more certain and satisfactory fall than any other part of the district. The following statement gives the monthly rainfall for the eleven years ending 1884:

Ráhuri Rainfall, 1874-1884.

Month.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January	...	...	...	0-00	...	...	...	...	...	...	0-30
February	...	...	...	0-35	...	...	...	...	...	...	...
March	...	...	...	0-20	...	...	...	...	0-30	...	...
April	0-10	...	...	...	0-51	...	...	...	...	...	...
May	0-02	0-00	...	...	...	2-30	...	4-03	0-37	1-13	...
June	5-03	8-14	5-17	6-30	1-62	6-51	1-48	3-14	5-31	6-87	1-78
July	5-78	1-07	2-93	0-29	6-11	3-05	0-89	1-12	1-16	6-21	2-72
August...	...	5-81	0-82	0-70	10-69	5-04	0-53	1-27	3-65	7-11	5-92
September	0-09	10-32	1-65	2-90	9-6	0-45	10-64	4-25	11-46	9-12	3-96
October	0-99	1-87	...	3-57	3-30	2-67	0-18	2-65	0-12	3-11	5-63
November	...	...	...	0-10	...	...	0-60	0-50	1-52	0-05	...
December	...	...	...	...	...	...	...	...	0-15	...	...
Total	22-46	28-71	10-57	15-41	31-45	20-32	15-06	16-96	24-04	33-10	20-31

Cultivation

Early and late crops are grown in about equal proportions in Ráhuri, the early crops chiefly in the hill villages and the late crops in the plain. The principal garden productions are wheat and gram. In a few villages a small quantity of sugarcane is grown and near the larger towns fruits and vegetables are produced in sufficient quantities for the consumption of the wealthier classes. Manure is little used except in the garden lands of the larger villages. It is hardly ever applied to dry-crops, the rainfall being too uncertain in the plain villages to allow of it as in the event of the quantity of rain being insufficient to counteract its heating properties the crops would be liable to be burnt up.

Irrigation.

Except through the Government canal there is no irrigation from the rivers the beds of which lie too far below the level of the

surrounding country. Garden land is therefore ordinarily irrigated from wells only.

Of 172,171 acres the actual area under cultivation in 1881-82 grain crops occupied 154,619 acres or 89·80 per cent, of which 48,065 were under spiked millet *bājri* *Penicillaria spicata*; 84,240 under Indian millet *javāri* *Sorghum vulgare*; 20,244 under wheat *gahu* *Triticum aestivum*; 10 under rice *bhāt* *Oryza sativa*; 24 under maize *makka* *Zea mays*; and 2036 under other grains of which details are not given. Pulses occupied 12,591 acres or 7·31 per cent, of which 11,437 were under gram *karbhara* *Cicer arietinum*; 98 under *kulthi* or *kulthi* *Dolichos biflorus*; 339 under *tur* *Cajanus indicus*; 347 under *mug* *Phaseolus radiatus*; and 370 under other pulses. Oilseeds occupied 2404 acres or 1·39 per cent, of which 210 were under gingelly-seed *til* *Sesamum indicum*; 319 under linseed *alsi* *Linum usitatissimum*; and 1875 under other oilseeds. Fibres occupied 300 acres or 0·17 per cent, of which 217 were under cotton *kāpus* *Gossypium herbaceum*; 26 under Bombay hemp *san* or *tāg* *Crotalaria juncea*; and 57 under brown hemp *amābdi* *Hibiscus cannabinus*. Miscellaneous crops occupied 2257 acres or 1·31 per cent, of which 1194 were under tobacco *tambāku* *Nicotiana tabacum*; 469 under chillies *mirchi* *Capsicum frutescens*; 185 under sugarcane *us* *Saccharum officinarum*; 133 under hemp *gānja* *Cannabis sativa*; and the remaining 276 under various vegetables and fruits.

The 1881 population returns show that of 63,289 people 58,390 or 92·25 per cent were Hindus; 3601 or 5·68 per cent Musalmāns; and 1298 or 2·05 per cent Christians. The details of the Hindu castes are: 2596 Brāhmans; 1127 Osvāl Mārwaris, 143 Meshri Marwaris, 122 Sansāri Jangams, 82 Gujarāt Vānis, and 55 Kunam Vānis, traders and merchants; 29,852 Kunbis, 2424 Mālis, 106 Rajputs, and 20 Bangars, husbandmen; 969 Telis, oil-pressers, 625 Sonārs, goldsmiths; 617 Sūtārs, carpenters; 589 Kumbhārs, potters; 295 Lohārs, blacksmiths; 264 Koshtis, weavers; 250 Kāsārs, brassmakers; 226 Shimpis, tailors; 206 Vadārs, diggers; 124 Jīngars, saddle-makers; 122 Sālis, weavers; 56 Līngāyat Buruds, basket-makers; 18 Otāris, casters; 25 Beldārs, quarrymen; 17 Kaikādis, basket-makers; 17 Gavandis, masons; 17 Nirālīs, indigo-dyers; 13 Tāmbats, coppersmiths; and 10 Kuttāis, leather-workers; 94 Guravs, priests; 6 Ghadshis, musicians; 570 Nhāvis, barbers; 305 Parits, washermen; 6026 Dhangars, cow-men; 5 Khātiks, butchers; 396 Vanjāris, caravan-men; 102 Bhois, fishers; 35 Lamāns, landholders; 15 Kāhārs, fishers; 5395 Mhārs, labourers; 1112 Chāmbhārs, shoe makers; 1092 Māngs, messengers; 158 Dhors, tanners; 6 Bhangis, sweepers; 285 Gosāvis, 109 Mānbhāvs, 63 Gondhāis, 46 Joshis, 34 Kolhātis, 21 Gopāls, and 3 Chitrakathis, beggars; 771 Bhils, 646 Kolis, 78 Tirmālis, 66 Rāmoshis, and 18 Bhārādīs, unsettled tribes.

The provincial road from Ahmadnagar to Manmād enters Rāhūrī on the south at the sixteenth mile from Ahmadnagar and passing up north through the village lands of Dhamori, Khadāmba, and Digras it reaches in the twenty-third mile the Mula river where

Chapter XIII.

Sub-Divisions.

RĀHURĪ.
Crops.

People.

Roads.

4s. 4d. (Rs. 2½) an acre. In 1879-80 the sub-division which had meanwhile undergone some slight territorial changes was reassessed. Ninety-six of the 101 Government villages were divided into three groups running in a generally north and south direction. The first group of twenty-eight villages furthest to the west had a maximum dry-crop rate of 3s. 3d. (Rs. 1½) an acre, the second or central group of forty-seven villages had a maximum rate of 3s. (Rs. 1½), and the third or most easterly of the groups with twenty-one villages had a rate of 2s. 9d. (Rs. 1¼) an acre. But in consequence of nearness to the railroad the rates on all villages within five miles of the line were raised 3d. (2 as.) an acre in each group by which change five villages received a maximum rate of 3s. 6d. (Rs. 1¾), thirty-eight villages a rate of 3s. 3d. (Rs. 1½), thirty-two villages of 3s. (Rs. 1½), and twenty-one villages of 2s. 9d. (1¾) an acre. The average incidence of these rates was forty per cent above that of the previous settlement. The seven villages received from Pärner and those received from Nagar and Nevāsa having not been originally settled till 1851-53 were not included in the 1879-80 revision. Survey rates have been introduced into six of the eight *inām* or alienated villages in the sub-division.

Rāhūrī consists of villages, the greater number of which were in former times comprised in the *tarafs* of Rāhūrī, Belāpur, and Bārāgaon-Nāndur. Under the Peshwās the Rāhūrī and Belāpur *tarafs* were attached to the *pargana* of Sangamner and until the beginning of the present century the Bārāgaon-Nāndur *tafā* was held in *saraujām*. On the acquisition of the country by the British in 1818, a separate sub-division was formed, the *māmlatdār* being stationed at the market town of Rāhūrī. In 1824-25 the Belāpur and Rāhūrī *tarafs* were again attached to Sangamner, but in 1838-39 the Rāhūrī sub-division was re-established and comprised in 1849-50 125 villages. In 1861-62 five villages were transferred to Nagar, one to Nevāsa, and seventeen to Kopargao; and in place of these seven villages¹ were received from Pärner; three Vānjulpōi, Kātrād, and Sangaon from Nevāsa; three Vāvrād, Jambhli, and Jāmbulban from Nagar; and three Kadit-Budruk, Kadit-Khurd, and Māndva from Sangamner, leaving the sub-division with 118 villages of which 110 now belong to Government, eight being wholly or partially alienated. There are no resident *jāgirdārs* of any wealth or influence. The following is a nominal list of all the villages in the sub-division showing to which of the former *tarafs* each belonged:

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RĀHURĪ.
Survey.

Changes.

¹ The seven villages are Khāmā, Varsinde, Mahisgaon, Chikhaltān, Sirakānhegaon, Daradgaon, and Tāhārabād.

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Sub-Divisions.

SANGAMNER.
Climate.

It would be natural to expect that Sangamner being thus traversed by main spurs from the Sahyádris would have a better rainfall than the neighbouring and less advantageously situated sub-divisions of Sinnar, Kopargaon, and Ráhuri. Statistics however show that the reverse is the case and this is more remarkable as both Ráhuri and Kopargaon are not only further from the Sahyádris but are flat in comparison with Sangamner. The following statement gives the monthly rainfall during the eleven years ending 1884 :

Sangamner Rainfall, 1874-1884.

Month.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	1883.	1884.
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.
January	...	...	...	...	...	...	...	...	...	...	0.03
February	...	...	...	0.25	...	0.19	...	...	...	...	...
March	...	0.10	...	0.16	...	...	...	...	...	...	...
April	...	0.02	...	...	0.10	...	...	0.24	0.15	...	0.03
May	2.90	1.10	...	0.76	...	2.72	0.19	1.01	0.60	1.19	...
June	7.73	5.38	3.30	5.41	2.28	7.53	2.93	2.03	0.18	5.31	1.34
July	4.45	3.05	2.20	0.20	6.77	4.22	2.5	2.36	3.61	4.64	7.01
August	1.38	3.79	0.84	0.01	8.28	2.61	0.05	1.25	1.80	6.14	1.00
September	6.34	0.71	0.11	6.25	8.80	0.00	8.24	2.87	11.74	5.74	4.02
October	1.70	...	0.05	3.24	1.52	3.70	1.25	4.93	0.10	8.82	4.32
November	...	...	0.09	...	...	...	0.50	...	1.14	0.08	...
December	...	...	...	...	...	...	...	...	0.03	...	...
Total	24.50	21.05	6.50	16.29	26.75	22.17	15.11	11.60	20.02	31.05	10.20

Cultivation.

The mode of husbandry does not differ materially from that obtaining in the Deccan generally except as regards ploughing. In many of the Poona sub-divisions the heavy soils are ploughed once in two and three years, whereas in Sangamner both heavy and light soils are ploughed every year. From the presence of weed and coarse high grass in some of the fields tillage operations seem to be frequently performed carelessly and cannot bear comparison with the careful cultivation seen elsewhere. Possibly the long succession of bad seasons may have something to do with this seeming neglect. Manure is generally employed in irrigated lands only and these even get but an insufficient quantity, while dry-crop lands are manured at rare intervals, sheep and goat droppings being used as a top dressing. Very rarely are two crops raised, the soil from its light friable nature not retaining sufficient moisture after the monsoon. The area under *kharif* or early crops is to that under *rabi* or late as three to one. In Sangamner as well as in the other sub-divisions of the district, the area under *kharif* has largely increased of late years and in the hill villages of the south and south-west early crops are

A large dam of solid masonry 830 feet long and with a maximum height of twenty-nine feet was in 1873 built across the rocky bed of the Pravara by the Irrigation Department close to the village of Ojhar-Khurd. The total cost of the dam together with the headworks was about £6000 (Rs. 60,000). The canal or channel which leads the water from the work is on the north side of the river, and the total area irrigated from the seventeen miles which lie in the Sangamner sub-division was 517 acres in 1878-79, 885 acres in 1879-80, and 2227 acres in 1880-81. Irrigation rates vary from 2s. to 16s. (Rs. 1-8) an acre according to the number of months for which the water is supplied. A large area of valuable alluvial land has been formed by the silting up of the river above the weir. As the flow of the Pravara river is uncertain during the hot months, a scheme for the formation of a large storage reservoir at Mháládevi in the Akola sub-division about twenty-five miles above the dam has received the sanction of Government and will soon be commenced.

Of 204,020 acres the actual area under cultivation in 1881-82, grain crops occupied 197,190 acres or 96·65 per cent, of which 157,823 were under spiked millet *bājri* *Penicillaria spicata*; 30,043 under Indian millet *jīrāri* *Sorghum vulgare*; 8461 under wheat *gahu* *Triticum æstivum*; 309 under *rāgi* or *nāchni* *Eleusine corocana*; 232 under rice *hhāt* *Oryza sativa*; 70 under maize *makka* *Zea mays*; 15 under *ko tra* or *harik* *Paspalum scrobiculatum*; and 237 under other grains of which details are not given. Pulses occupied 4761 acres or 2·33 per cent, of which 2206 were under gram *harbhara* *Cicer arctium*; 329 under *kulith* or *kulthi* *Dolichos biflorus*; 102 under *tur* *Cajanus indicus*; 980 under *mug* *Phaseolus radiatus*; 175 under *ulad* *Phaseolus mungo*; two under peas *vātāna* *Pisum sativum*; and 970 under other pulses. Oil-seeds occupied 662 acres or 0·32 per cent, of which 190 were under gingelly seed *tīl* *Sesamum indicum*, and 472 under other oil-seeds. Fibres occupied 11 acres of which six were under Bombay hemp *san* or *tīg* *Crotalaria juncea*, and five under brown hemp *ambadi* *Hibiscus cannabinus*. Miscellaneous crops occupied 1393 acres or 0·68 per cent, of which 428 were under tobacco *tumbaku* *Nicotiana tabacum*; 414 under chullies *mīrchi* *Capsicum frutescens*; 205 under sugarcane *us* *Saccharum officinarum*; 36 under hemp *gājja* *Cannabis sativa*; and the remaining 310 under various vegetables and fruits.

The 1881 population returns show that of 68,357 people 64,598 or 94·50 per cent were Hindus; 3728 or 5·45 per cent Musalmāns, 28 Christians; and three Sikhs. The details of the Hindu caste are: 3095 Brāhmans; 13 Kāyasth Prabhus, writers; 417 Ośāl Mārṇāns, 146 Sansāri Jangams, 63 Gujarāt Jains, 51 Meshri Mārṇāns, 45 Kunam Vānis, 17 Gujarāt Vānis, and 10 Komtis, traders and merchants; 32,093 Kunbis, 2312 Malis, 274 Rajputs, 38 Bangars, and 2 Pahādīs, husbandmen; 923 Sūtārs, carpenters; 759 Sālīs, weavers; 758 Sonārs, goldsmiths; 684 Koshtīs, weavers; 638 Shimpis, tailors; 598 Kumbhārs, potters; 585 Telis, oil-pressers; 366 Lohārs, blacksmiths; 292 Khātris, weavers; 276 Nirālīs, indigo-

fifty-one miles; Vadgaon fifty-four miles; and Samnápúr fifty-six miles, reaching Sangamner in the fifty-ninth mile. Leaving Sangamner it passes still due west through the village of Chikhli sixty-three miles, and enters the Akola sub-division in the sixty-eighth mile. The Kolhár-Nándur road, also a local fund road which, with the exception of the first five miles forming part of the route from Ahmadnagar to Sangamner, is now very little used traverses the sub-division on the north-east. Formerly large quantities of timber were brought from the Násik forests to Ahmadnagar by this route, but of late years the supply has greatly fallen off and as there is now railway communication through Manmád it seems unlikely that the road will ever be much used again. From Loni it pursues a north-westerly direction passing through the villages of Gogalgaon forty-four miles from Ahmadnagar; Lohára-Mirpur 47½ miles; Kására 49½ miles; Vadjhiri fifty-three miles; Talegaon fifty-five miles; Nánaj fifty-eight miles; Pimple sixty miles, and Nimon sixty-two miles, and enters the Sinnar sub-division of Násik in the sixty-fifth mile and joins the Poona-Násik high road two miles beyond the boundary of Sangamner. The greater portion of this road has fallen into disrepair. In addition to these three main routes there are many cart-tracks which have from time to time been repaired and improved. Two of these are the road from Panodi over the Báleshvar range to Mándva a village on the river Mula and the road from Pimpalgaon-depa through Sákur to the same village of Mándva and thence, across the river, up to the northern plateau of the Párner sub-division by the Palshi-Mándva pass. All these roads have been made during the last thirty years and with the exception of a few villages in the difficult country south of Jarle-Báleshvar nearly every part of the sub-division is now accessible to carts.

The nearest stations to Sangamner are Násik Road on the north-east section of the Peninsula Railway distant thirty-seven miles, and Belápúr on the Dhond-Manmád railway distant thirty-one miles.

The following statement gives a list of the villages where weekly markets are held :

Sangamner Markets.

VILLAGE.	Day.	VILLAGE.	Day.
Sangamner ...	Wednesday and Saturday.	Sátral ...	Tuesday.
Nimon ...	Friday.	Ashvi ...	Monday.
Sákur ...	Wednesday.	Pemguri ...	Friday.

On Wednesdays the principal article brought and sold at Sangamner is rice, and on Saturdays there are transactions in live stock. At the other markets only the ordinary commodities of cloth, grain, groceries, and vegetable are offered for sale. The cultivators also visit the weekly markets at Rábáta, Korhále, and Mamdápúr in the Kopargaon sub-division. Mamdápúr is the largest cattle market in the north of the district.

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SANGAMNER.

Roads.

Railway.

Markets.

reserve and therefore not now assessed. Survey rates have also at different times been introduced into five of the eight alienated villages of the sub-division.

Sangamner in the time of the Peshwás consisted of two *parganás* Sangamner and Dhandarphal, Sangamner being again subdivided into the *tarafs* of Shelke and Mhaske. In 1848 the number of Government villages was 106 and of alienated villages twelve. In 1853-54 a hamlet¹ of Javle-Báleshvar was reckoned as a separate village. In 1861-62 three villages were transferred to Ráhuri and one village to Kopargaon. At the same time six villages in the Devpur *taraf* were received from Násik; thirteen² from Akola; three Sakur, Sindodi, and Máudva-Budruk from Nagar; and two Kantá-Malkápur and Varrandi from Párner. On the abolition of the Sirur sub-division in 1866-67 seventeen villages were received from Shivner, now the Junnar sub-division of Poona, but of these seven were retransferred³ in the following year to Akola, the Párner village of Hivargaonpathár, and five Akola villages of *taraf* Pathár being received in exchange. In 1872-73 another village Aklápur, was added from Párner, thus making the total number of villages in the sub-division 156. Subsequently in 1881 four villages,⁴ originally distinct but which had for many years been reckoned as one in the Government records, were again separated at the suggestion of the survey authorities. So that the sub-division at present contains 159 villages, of which 151 belong to Government and eight are wholly or partially alienated. The following table gives a nominal list and shows to which of the *tarafs* each village formerly belonged :

Sangamner Villages, 1883.

VILLAGE.	Taraf	VILLAGE.	Taraf	VILLAGE.	Taraf
Kanoli.	Mhaske fifty-five villages.	Ambhora.	Mhaske fifty-five villages—contd.	Khándgaon.	Mhaske fifty-five villages—contd.
Kankápur.		Sangamner-Khur.		Jákhori.	
Jhole.		Ojhar-Budruk.		Dadh-Budruk.	
Sítral.		Nimgaon.		Dadh-Khur.	
Chandnápur.		Durgapur.		Shedgaon.	
Khalí.		Íratápur.		Pimpri.	
Rahimpur.		Punjarné.		Lavki.	
Jharekáthi.		Shirapur.		Ajampur.	
Sárgaon.		Jámgaon.		Takrápur.	
Vádhápur.		Kolváde.		Pánodi.	
Dergaon.		Ashvi-Budruk.		Síblapur.	
Kharádi.		Digras.		Ojhar Khurd 1	
Raita.		Mánchli.		Kusárvádi.	
Chanegaon.		Konchi.			
Chinchpur-Budruk.		Ashi-Khur.			
Chinchpur-Khur.		Nimgaon-Jáli.			
Hivargaon.		Joríe.		Pimpri-nirmal.	Shelke forty-five villages.
Malunja.		Hangevádi.		Kására.	
Chandrapur.		Manoli.		Maldád.	
Uhanora.		Pokhri.		Hasnabad.	
Songaon.		Aurangpur.		Vadgaon-Khur.	
				Nimbáde.	

¹ Sheri-kuran.

² Of the thirteen villages two were in *taraf* Rumanvádi, four in *taraf* Bojápur, and seven in *taraf* Pathár.

³ Leaving ten villages five of *taraf* Belhe, three of *taraf* Karda, and two of *taraf* Alhe.

⁴ The four villages are Pimpri, Lavki, Ajampur, and Takrápur.

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SANGAMNER.

Changes.

Sangamner Villages, 1883—continued.

VILLAGE.	Taraf.	VILLAGE.	Taraf.	VILLAGE.	Taraf.
Kuran. Mivande. Talegaon. Junegaon. Ajampur. Arampur. Tigaon. Gogalgaon. Kokangaon. Kante-Kamleshvar. Lohara. Loni-Budruk. Loni-Khur. Hasnapur. Panbaki. Khajapur. Umri. Balaipur. Mendhvan. Karnle. Vajhiri-Budruk. Vajhiri-Khur. Shivapur. Chorkante. Malegaon. Sadatpur. Vadgaon-Budruk. Sangamner. Chincholi-guro. Samnapur. Velhale. Rajapur. Adgaon-Budruk. Adgaon-Khur. Pimpri-loka. Mirpur. Kelvad-Budruk. Kelvad-Khur. Satara.	Shelke forty-five villages—continued.	Dhandarphal. Pengiri. Nimgaon-Budruk. Kante. Mijhapur. Sonoshi. Sirasgaon. Dhupa. Savarchol. Nimgaon-Khur. Nana. Dhandarphal-Khur. Pimpalgaon-Konj. hira. Pimpalgaon-Matha. Mangapur. Sangvi. Nanduri.1	Dhandarphal seventeen villages.	Javle-Kadlak. Vadgaon-Landga.	Raman- viti two villages.
				Mhasvandi. Kurkundi. Jambhut-Budruk. Jambhut-Khur. Sindodi. Pokhri-Baleshvar. Sarele. Dolasna. Varudi. Karjule. Malegaon. Pimpalgaon-Depa. Ambi.1	
		Nimgaon. Chand. Sarkhindi. Chikhni.	Bojapur four vil- lages.	Bota. Savargaon.	Athe two vil- lages.
		Ninon. Karke. Pimple. Paregaon-Budruk. Paregaon-Khur. Nana.1		Javle-Baleshvar. Tankuta. Bojdori. Kanta-Budruk. Kanta-Khur. Hivargon. Sheri-Kuran. Kanta-Malkapur. Aklapur.	
		Varvandi. Sakur. Mandva-Budruk.1	Thadi three villages	Wandur-Khandar- mal Gharggaon. Ambi.	Karo three villages.

* Villages with 1 after their names are alienated.

SHEVGAON.

Shevgaon, the most easterly sub-division, is bounded on the north-east and east by the Nizám's territory, on the south by Jámkhed and the Nizám's territory, on the south-west by Nagar, and on the west and north-west by Nevása. It has an area of 670 square miles and comprises 138 villages. In 1881 its population was 87,113 or 130 to the square mile and in 1882-83 the land revenue amounted to £15,692 (Rs. 1,56,920).

Area.

Of an area of 670 square miles 597 have been surveyed in detail. Of these 27,520 acres are the lands of alienated villages. The rest includes 294,407 acres or 82.99 per cent of arable land; 30,256 acres or 8.52 per cent of unarable; 19,165 or 5.40 per cent of forest reserves; and 10,912 or 3.07 per cent of village sites, roads, and river beds. From the 294,407 acres of arable land, 16,516 or 5.60 per cent have to be taken on account of alienated lands in Government villages. Of 277,891 acres, the actual area of arable Government land, 248,615 acres or 89.46 per cent were in 1882-83 held for tillage. Of these 244,439 acres were dry-crop and 4176 acres were watered garden land.

Aspect.

With the exception of two of its villages Ját-devla and Mánik-daundi Shevgaon lies in the valley of the river Godávri which forms a natural boundary on the north-east. On the south-west is the high wall of hills dividing Shevgaon from the more elevated

sub-division of Nagar. Except in the south and south-east where spurs from the Nagar range of hills jut out into the valley the ground is level. The hilly portion has a varied and picturesque aspect, several of the minor valleys being well wooded, and in the neighbourhood of the villages there are more extensive patches of garden cultivation than are found in the plain portion of the sub-division.

With one or two exceptions the streams which drain the sub-division all rise in the hills on the south and south-east and flow northward into the Godáviri. The Dhora which rises in the Nevása sub-division skirts Shevgaon on the north-west, and is joined by the Erdha, the Nani, and other minor streams which rise in the hills south of Tisgaon and Páthardi. The two villages of Mánikdaundi and Ját-devla lying on the southern slopes of the Nagar range are watered by streams which flow into the river Mehekri a branch of the Sina. The village of Kharvandi in the south-east stands on a minor branch of the Sinphana river which, though a tributary of the Godáviri does not in any part of its course enter the Shevgaon sub-division, flowing through the Nizám's territory much further to the east.

The Shevgaon villages are for the most part very well supplied with water which throughout the low grounds is always to be found at a moderate depth. Many of the small streams also have a perennial flow affording a plentiful supply of drinking water to the villages on their banks.

Near the Godáviri the soil is deep and stiff but near the hills it is of a lighter texture and more easily worked. On the gently elevated tracts of *mál* land between the minor streams the soil is poor and hard, but on the whole this sub-division is the most fertile in the district.

The rainfall too is more certain and plentiful than in any of the adjacent sub-divisions. Even in the famine years of 1876, 1877, and 1878 Shevgaon hardly suffered at all. The following statement gives the monthly rainfall during the eleven years ending 1884:

Shevgaon Rainfall, 1874-1884.

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SHEVGAON.

Crops.

spiked millet *bājri* *Penicillaria spicata*; 84,160 under Indian millet *jvāri* *Sorghum vulgare*; 9541 under wheat *gahu* *Triticum æstivum*; four under *rāgi* or *nāchni* *Eleusine corocana*; three under rice *bhāt* *Oryza sativa*; 18 under chenna *sāva* *Panicum miliaceum*; 457 under maize *makka* *Zea mays*; 8 under barley *jaw* *Hordeum hexastichon*; and 161 under other grains of which details are not given. Pulses occupied 17,612 acres or 7·90 per cent of which 7983 were under gram *harbhara* *Cicer arietinum*; 4891 under *kulith* or *kulthi* *Dolichos biflorus*; 4043 under *tur* *Cajanus indicus*; 131 under *mug* *Phaseolus radiatus*; and 564 under other pulses. Oil-seeds occupied 7001 acres or 3·14 per cent, of which 3901 were under gingelly seed *til* *Sesamum indicum*; 1239 under linseed *alshi* *Linum usitatissimum*; 127 under mustard *rāi* *Sinapis racemosa*, and 1734 under other oilseeds. Fibres occupied 19,531 acres or 8·76 per cent of which 18,824 were under cotton *kāpus* *Gossypium herbaceum*; 677 under Bombay hemp *san* or *tāg* *Crotalaria juncea*, and 30 under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 1513 acres or 0·67 per cent, of which 593 were under tobacco *tambāku* *Nicotiana tabacum*; 329 under chillies *mirchi* *Capsicum frutescens*; 401 under sugarcane *us* *Saccharum officinarum*; 12 under hemp *gānja* *Cannabis sativa*, and the remaining 178 under various vegetables and fruits.

People.

The 1881 population returns show that of 87,113 people 81,261 or 93·28 per cent were Hindus, 5776 or 6·63 per cent Musalmāns, 74 Christians, one Pārsi, and one Sikh. The details of the Hindu castes are: 3338 Brāhmans; 5 Kāyasth Prabhus, writers; 1628 Osvāl Mārwaris, 469 Sansāri Jangams, 302 Lād Vānis, 227 Kunam Vānis, 65 Gujarāt Jains, 44 Meshri Mārwaris, and 8 Gujarāt Vānis, traders and merchants; 31,368 Kunbis, 2127 Mālis, 379 Rajputs, and 17 Bangars, husbandmen; 2062 Koshtis, weavers; 913 Sutārs, carpenters; 846 Telis, oil-pressers; 782 Sonārs, goldsmiths; 701 Kumbhārs, potters; 548 Kāsārs, brass-makers; 454 Lohārs, blacksmiths; 330 Shimpis, tailors; 301 Nirālis, indigo-dyers; 274 Vadārs, diggers; 222 Sālis, weavers; 139 Kaikādis, basket-makers; 46 Beldārs, quarrymen; 45 Tāmbats, coppersmiths; 39 Lingāyāt Buruds, basket-makers; 25 Gavandis, masons; 19 Pardeshi Halvais, confectioners; 16 Lonāris lime-burners; 16 Ghisādis, wandering blacksmiths; 15 Mochis and 11 Kattāis, leather-workers; 8 Jingars, saddle-makers; 156 Guravs, priests; 934 Nhāvis, barbers; 325 Parits, vsshermen; 5292 Dhangars, cow-men; 6 Gavlis, cow-keepers; 11,775 Vanjāris, caravan-men; 279 Lamāns, carriers; 162 Bhois and 83 Kāhārs, fishers; 7355 Mhārs, labourers; 3289 Māngs, messengers; 1426 Chāmbhārs, shoemakers; 322 Dhors, tanners; 620 Gosāvis, 158 Kolhātis, 135 Mānbhāvs, 130 Gondhlis, 95 Gopāls, 50 Bhorpis, and 7 Joshis, beggars; 317 Kolis, 300 Bhils, 133 Rāmoshis, 70 Bharādis, 36 Tirmālis, and 17 Rāvāls, unsettled tribes.

Roads.

The provincial road from Ahmadnagar to Paithan enters the Shevgaon sub-division on the west at the village of Dhorjalgaon thirty-three miles north-east of Ahmadnagar. Passing by the villages



Shergoon Villages, 1883—continued.

VILLAGE.	Taraf.	VILLAGE.	Taraf.	VILLAGE.	Taraf.
Sonoshi, G. Salgaon, Prabhanggaon, Dakgaon, Khumpimpri, Dhane Veradgaon, Bhigvat Yeradgaon, Samadli Yeradgaon, Aloli, Alhazgaon, Mohavi, Anurgaon, Zainpur, Khadgaon, Ghorli, Mangrul Budrul, Anurpur, Kollanpur Budrul, Bhigur 1, Ghorli 1, Nandoli, Lohgaon, Kuradgaon, Mohoj Khurd, Antarali Khurd, Kejre	Pargana Shergaon 1st village—continued.	Malegaon	Dudgaon.	Mali-bibhulgaon, Shekte, Shadgaon, Nyahill, Talni, Retale, Malegaon, Antarad-Khurd, Ghoran, Tondoli, Nasik Bibhulgaon.1 Tajanapur, Khuntaphal.	Chotan thirteen villages.
		Dharsade, Hingangaon.	Shahartaki.	Adgaon, Kamalgate, Somthane Khurd.1 Jaukhede Khurd.1 Mohoj Budruk, Devral, Trilhanva Mandi, Mandve.	Shirli 8 villages.
		Devlane	Bahgaon.	Mankhavanadi, Jat devle 1	Kade.

Chapter XIII.

Sub-Divisions.

SHEVGAON.
Changes.

Shrigonda, one of the two southern sub-divisions of the district, is bounded on the north by Parner and Nagar; on the east by Karjat; on the south by Bhinbhadi; and on the west by Sirur, both sub-divisions of the Poona district. Its length from north to south and its breadth from east to west are each about twenty-eight miles. It comprises eighty-seven villages¹ in an area of 625 square miles. In 1881 the population was 51,291 or 82 to the square mile and in 1882-83 the land revenue was £10,641 (Rs. 1,06,410).

Of an area of 625 square miles, 607 have been surveyed in detail. Of these 17,518 acres are the lands of alienated villages. The rest includes 287,418 acres or 77.36 per cent of arable land; 32,289 acres or 8.69 per cent of mearable; 30,729 or 8.27 per cent of forest reserves; and 21,095 or 5.67 per cent of village sites, roads, and river beds. From the 287,418 acres of arable land 23,475 or 8.16 per cent have to be taken on account of alienated lands in Government villages. Of 263,943 acres, the actual area of arable Government land 228,096 acres or 86.41 per cent were in 1882-83 held for tillage. Of these 224,566 acres were dry-crop and 3530 acres watered garden land.

The greater part of the Shrigonda sub-division lies in the valley of the Bhina and has a gentle slope from the north-east towards that river on the south and its tributary the Ghod on the south-west. For the most part it is a level plain, with an average elevation of 1900 feet above the sea level, skirted on the north-east by a chain of low hills with flat summits. Fourteen of the villages lie on the north side of this range in the valley of the Sina. The chain of hills on the north-east is remarkable for its succession of flat summits or *pathars* which have a uniform elevation of some 2500 feet. A

SHRIGONDA.

Area.

Aspect.

¹ Of these seventy-nine and not seventy-eight as given in the First Chapter are Government and eight alienated.

Chapter XIII.

Sub-Divisions.

SHRIGONDA.

few peaks however stand out prominently from this singular looking range the principal of which are a hill four miles east of Kolgaon in the village lands of Kothul 2826 feet high, and another one $1\frac{1}{2}$ miles further east 2783 feet high. Adjacent to this hill is the large elevated tract known as the Dongar-pathár.

Water.

The Bhima river forms the southern boundary of the sub-division. Its chief tributary is the Ghod which forms the western boundary and falls into the Bhima at the extreme south-western corner. The eastern half of Shrigonda is drained by the Dev and its tributaries which flow south into the Bhima, whilst the western half is drained by Hanga and its tributaries which flow into the Ghod. The Dev has its sources in the hills of the north-east near the villages of Kosegavhán and Pisorákhánd. It flows south past the villages of Adalgaon and Ghodegaon receiving on its right the combined waters of the Ambil and the Sarasvati and falls into the Bhima on the east side of ancient fortifications of Pedgaon. The Hanga rises near Párner and flowing south, enters Shrigonda by the village of Chámburdi. Flowing on southward past Pimpalgaon-Pisa it receives on the left the Palsi on the banks of which stands the market town of Kolgaon. Passing by Belvandi the river turns towards the south-west and falls into the Ghod six miles below the villages of Yolpana and Pisora. Both Hanga and Dev have a small perennial flow which is utilized in places for surface irrigation.

Soil.

Towards the hills the soil is generally of a very poor description. That of the centre of the sub-division is tolerably fertile, but in the neighbourhood of the Bhima deep clayey *munjal* soils prevail which require much labour in their cultivation and yield large crops only in years of plentiful rain. On the banks of this river small tracts of rich alluvial deposit are occasionally met with. Between most of the various streams which drain the sub-division are undulating tracts of *maál* land which are either unproductive or yield only scanty crops.

Climate.

The climate of Shrigonda is changeable. Near the hills on the north and north-east sufficient rain falls as a rule to ensure good crops on the light soils in that direction. In the central portion it is not so much to be depended on and further south where the nature of the soil requires abundant rain, years of failure seem to form the rule and a good year now and then the exception. The following statement gives the monthly rainfall during the eleven years ending 1884:

Shrigonda Rainfall, 1874-1884.

There is little difference between the husbandry of Shrigonda and that of the neighbouring sub-divisions of Párner and Nagar. As a rule only irrigated lands are manured. The system of rotation is simple, consisting of alternate crops of wheat, gram, and *javári*. The advantages of good and early ploughing are well known, but few cultivators have the requisite number of cattle. A fallow is never permitted except from necessity. Irrigation is carried on by wells chiefly, but there are some eighteen temporary earthen dams thrown over the perennial streams which irrigate from 500 to 600 acres.

The area under *rabi* or late crops is about double that under *kharif* or early crops. The staple of the late crops is *javári*, of the early crops *bájri* and *hulga* or *kulthi*. More *hulga* is grown in Shrigonda than in any other sub-division of the district. There are a few vineyards in the neighbourhood of the town of Shrigonda.

Of 192,081 acres the actual area under cultivation in 1881-82 grain crops occupied 152,371 acres or 79·32 per cent, of which 45,974 were under spiked millet *bájri* *Penicillaria spicata*; 101,554 under Indian millet *javári* *Sorghum vulgare*; 4170 under wheat *gahu* *Triticum æstivum*; 190 under rice *bhát* *Oryza sativa*; 26 under chenna *sava* *Panicum miliaceum*; 128 under maize *makka* *Zea mays*; 12 under barley *jau* *Hordeum hexastichon*; and 317 under other grains of which details are not given. Pulses occupied 19,420 acres or 10·11 per cent of which 3772 were under gram *harbhara* *Cicer arietinum*; 6802 under *kulith* or *kulthi* or *hulga* *Dolichos biflorus*; 4337 under *tur* *Cajanus indicus*; 354 under *mug* *Phaseolus radiatus*; five under lentils *masur* *Ervum lens*, and 4150 under other pulses. Oil-seeds occupied 16,794 acres or 8·74 per cent of which 1388 were under gingelly-seed *til* *Sesamum indicum*, 333 under linseed *alshi* *Linum usitatissimum*, 91 under mustard *rái* *Sinapis racemosa*, and 11,982 under other oil-seeds. Fibres occupied 1653 acres or 0·86 per cent, of which 147 were under cotton *kápus* *Gossypium herbaceum*, and 1506 under Bombay hemp *san* or *tág* *Crotalaria juncea*. Miscellaneous crops occupied 1843 acres or 0·95 per cent of which 367 were under tobacco *tambáku* *Nicotiana tabacum*, 678 under chillies *mirchi* *Capsium frutescens*, 245 under sugarcane *us* *Saccharum officinarum*, 319 under hemp *gánja* *Cannabis sativa*, and the remaining 234 under various vegetables and fruits.

The 1881 population returns show that of 51,291 people 49,126 or 95·77 per cent were Hindus, 2086 or 4·06 per cent Musalmáns, and 79 Christians. The details of the Hindu castes are: 2304 Bráhmans; 8 Pátáne Prabhus and 7 Káyasth Prabhus, writers; 893 Osvál Márwáris, 171 Sansári Jangams; 91 Kunam Vánis, 55 Gujarát Jains, and 13 Meshri Márwáris, traders and merchants; 24,279 Kunbis, 4417 Mális, 96 Rajputs, and 14 Bangars, husbandmen; 543 Sutárs, carpenters; 506 Telis, oil-pressers; 501 Kumbhárs, potters; 445 Sonárs, goldsmiths; 439 Shimpis, tailors; 292 Vadárs, diggers; 247 Sális, weavers; 237 Lohárs, blacksmiths; 125 Lákheris, lac-bracelet makers; 99 Kaikádis, basket-makers; 32 Niráils, indigo-dyers; 31 Bángdis, blanket-weavers; 29 Lingáyat Buruds, basket-makers; 27 Lonáris, lime-burners; 26 Gavandis,

Chapter XIII. Sub-Divisions.

SHRIGONDA.

Cultivation.

Crops.

People.

Chapter XIV.**Places.****AHMADNAGAR.***Description.*

and to the north-west are the old artillery lines, which are now used as stables. About seven hundred yards to the left or north of the Faráh garden lie the cavalry stables, and further on, stretching to the north, are the swimming bath and the Protestant and Roman Catholic churches. To the left a row of bungalows runs along both sides of the road known as the Pensioners' Lines. About two hundred yards to the east of the cavalry stables are the cavalry barracks, to the north of which are the married men's quarters, and about seven hundred yards further to the north is the Sadar Bazár. Close to the north of this is the Government garden, and after crossing the shallow gravelly bed of the Bhingár river, which passes by the northern boundary of the Government garden, are the commissariat lines, beyond which the cantonment limits end. Facing the cavalry barracks fifty to two hundred yards to the east, a double row of officers' houses in large well wooded enclosures, stretch about a thousand yards to the north. To the north of the officers' quarters a road to the west passes between the Roman Catholic chapel on the right and the Protestant church on the left, across a narrow masonry bridge over the Bhingár river to the fort. Close to the east of the Government garden is the old cantonment hospital building now used as the Cantonment Magistrate's office, at the eastern boundary of whose enclosure the cantonment limits end. Further east on both banks of the Bhingár river are the early Hindu settlements of Bhingár and Nágardevla. North of the city, about two hundred yards from the Mangal gate, on the left or west is the Kotla enclosure (31). To the north-east are the Native Infantry lines, and about a hundred yards further north-west are the officers' quarters, two rows of large handsome houses in shady and well kept gardens. About five hundred yards to the north of the Native Infantry lines is the St. James Garden or Recreation Ground, a small flower garden, supported chiefly by the station officers. Close to the left and beyond the public road are the civil lines, consisting of three large bungalows with gardens. To the north-east about twenty-five yards beyond the Kotla enclosure is Rumikhán's tomb or the Pilá-Ghumat (32), in the garden of which the large Bijápur gun, Malik-i-Maidán or the Ruler of the Plain, is said to have been cast during the reign of Burhán Nizám Sháh (1508-1553) by Rumikhán one of his nobles.

As the city is chiefly composed of low flat-roofed houses, from the outside it is almost hid by the city walls. Inside, from some high building, except for tiled two-storeyed houses in the east and centre and a few spires, domes, and clusters of trees, the rows of mud roofs stretch bare and white almost like a freshly ploughed field. Especially in the centre and north-west the whole area of 317 acres is thickly covered with houses.

Walls and Gates.

The city walls built of stone and mud masonry below and white mud masonry above are twelve to thirteen feet high, six feet broad, and about three miles round. The walls were built about 1631 (H. 1042) by Sarjekhán one of Sháh Jahán's (1627-1658) nobles. The city is entered by eleven gates, the Jhenda and the Báva Bangáli gates in the east, the Máliváda or Railway and Fergusson gates in the south, the Nepti and Nálegaon gates in the west, and the

Delhi, Tophkhána, Sarjápnr, Mangal, and King gates in the north. The Jhenda or flag gate is eleven feet wide by seventeen high. The wall, which stretches on both sides, forms the wings of the doorway and is built with stones four feet from the ground, and for the remaining eight feet with burnt bricks and mud masonry, pointed with mortar. Inside a stone stair leads up the wall to the flat top of the gateway to command a view of the ground in front when the gate was shut in times of danger. The Báva Bangáli gate 335 yards south of the Jhenda gate, is eleven feet wide by fourteen feet high. Except for two side bastions of stone below and brick and mud above, it is built like the Jhenda gate.

About 1035 yards south-west of the Báva Bangáli gate, an ornamented structure about 12' 6" wide by 10' 6" high, is the Fergusson gate built for easy access to the municipal market by the Municipality in 1881 and called after Sir James Fergusson, Bart. K.C.M.G., Governor of Bombay. About 300 yards west of the Fergusson gate is the Maliváda gate, eleven and a quarter feet wide by thirteen feet nine inches high, with an open archway somewhat in the Gothic style, built of ashlar masonry. The gate has two strong stone side bastions, each about seventeen feet high. The parapets of the bastions which are about three feet high and are furnished with gun-holes are of burnt bricks and lime. The parapet over the flat part of the archway has openings for guns and is ascended by a stone stair. The doors are of teakwood, about four inches thick, and like all the other gates have a small window to pass through at night, when the doors are closed from nine to five in the morning. Maliváda is the strongest of the eleven Ahmadnagar gates. Close to the west of the doorway let into the wall in the centre of an arched recess specially built for it, an oblong inscribed black marble tablet, surmounted by an antlered stag's head and the Gaelic motto of the regiment, contains an inscription in memory of the officers and men of the 78th Highlanders who fell at the storming of the city on the 8th of August 1803.¹ The inscription is :

GUIDEACHD AN RIGH CAPPER FIANBH.

On this spot fell at the storming of Ahmadnagar on the 8th of August 1803 Thomas Humberstone Mackenzie Captain in H. M.'s 78th Regiment of Ross-shire Highlanders son of Colonel Mackenzie Humberstone who was killed at the close of the MAHRATTAH WAR in 1783.

THIS TOMB

Is also consecrated to the memory of CAPTAIN GRANT LIEUTENANT ANDERSON and the Non-

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AHMADNAGAR.

Walls and Gates.

¹ The tablet was raised by Lady Hood when she was in Ahmadnagar. Fifteen Years in India, 433. The Gaelic motto Guideachd an Righ means Save the King. The stag's headrest and the motto were bestowed on Mackenzie of Seaforth in return for saving the Scotch king Alexander from a wounded stag. As he rushed forward Mackenzie called (Guideachd an Righ, Save the King. Besides by the crest and motto Mackenzie was rewarded with the hand of the king's daughter. When Mackenzie of Seaforth raised the Seaforth Highlanders, the regiment adopted his crest and motto. A print of a picture showing Mackenzie saving the king from the wounded stag is in the mess of the 2nd Battalion Seaforth Highlanders at Lucknow. Captain Alexander.

Chapter XIV.

Places.

AHMADNAGAR.

Gates.

Commissioned Officers and Privates of the same Regiment who fell on that occasion.

To the right or east of the gateway close to the city wall is a plastered tomb (8' x 4' x 4') built in memory of an officer of the First Regiment of Madras Native Infantry who fell on the same occasion. On the side of the tomb facing the road is a tablet with this inscription:

This tomb was erected by the Officers of the 1st Battalion, 11th Regiment, Madras Native Infantry, as a tribute of their respect for the memory of Lieutenant William Penderleath of that corps, who fell at the assault of the Pettah of Ahmadnagar on the 8th of August 1803.

The tomb which is kept in repair by the Public Works Department is enclosed by a wooden railing (14' 6" x 8' 6" x 7' 8"), with square wooden bars fixed at six-inch intervals. The Nepti gate 894 yards north-west of the Máliváda gate is nine feet wide by seventeen feet high and is much like the Bangáli gate. The Nálegao gate 363 yards north of the Nepti gate is nine feet wide by ten feet high, and is much like the Jhenda gate except that it has no bastions. The Delhi gate, 406 yards north-east of the Nálegao gate, is twelve feet wide by fourteen feet high and has an open archway over the door, as in the Máliváda gate. Like the Bangáli gate it has two bastions of stone below and mud above. The Tophkhána gate 359 yards north-east of the Delhi gate is 10' 6" wide by 12' 6" high; it is like the Bangáli and Nepti gates with bastions. The Sarjápúr gate 572 yards east of the Tophkhána gate is eleven feet wide by fifteen feet high and is much like the Tophkhána gate. The Mangal gate, 410 yards north-west of the Sarjápúr gate and 440 yards east of the Jhenda gate, is 10' 6" wide by 14' 6" high and is much like the Sarjápúr gate. Between the Sarjápúr and Mangal gates a small gate three feet wide and six feet high has been opened by the municipality for easy access to the municipal beef market. About 192 yards east of the Mangal gate near the Bráhmañ cistern is the King gate about twelve feet wide opened by the Municipality in 1881. This is an old gate said to have been closed after the British occupation of Ahmadnagar (1803) to stop disputes between the people of the city and the privates of the Native Infantry Regiment which was stationed outside and close to this gateway. Besides these eleven two new gateways ten feet square have been opened in the city wall near the mission chapel for the convenience of the American Mission and one for the Collector's bungalow.

Houses.

The whole area of 317 acres within the city walls is well peopled and much of it is thickly packed with houses. The only open spaces are the weekly market place or Mangal Bazár, the municipal garden, the Khoje or Khwája Sherif's Haveli (2) and the Kávi-Jang Mahál (17), the Gavri Ghumat, the New Anandi Bazár, and the Soneri Mosque (15) and Collector's compounds. Of late years the number of houses has been steadily increasing, the total number in 1883 being 5860. During the five years ending 1883-84 eighty-seven houses have been built, including seven of the first, thirteen of the second, twenty-two of the third, thirty of the fourth, and fifteen of the fifth class. According to the 1881 returns the total

number of houses was 5832 or 18.40 to the acre against 5792 or 15.74 to the acre in 1875. Of the 5832 houses 507 are of the first class, 898 of the second, 1279 of the third, 2065 of the fourth, and 1083 of the fifth class. The first class houses are assessed by the municipality at 8s. (Rs. 4), the second at 4s. (Rs. 2), the third at 2s. (Rs. 1), the fourth at 1s. (8 as.), and the fifth class including very poor houses temples and rest-houses, are not assessed. In 1883 the number increased to 5860. To guard against fire no thatched houses are allowed within the city walls. Except a few large Musalmán and Marátha mansions and about fifteen hundred tiled houses, some of them large two-storeyed buildings, most of the houses are one-storeyed with mud walls and flat mud-roofs. The houses are generally in good repair, but are often unsightly, built round an open court with a dead wall towards the street broken only by one door. According to the municipal classification 507 houses yield a yearly rent of more than £10 (Rs. 100), 898 between £5 and £10 (Rs. 50-100), 1279 between £2 10s. and £5 (Rs. 25-50), and 3148 less than £2 10s. (Rs. 25).

The shops, which are generally owned by Bohorás and Mārwar or Marátha Vánis, are either flat mud platforms five to twenty feet broad covered with flat roofs built in front of houses, or, as in the municipal markets, they are broad open plinths covered with a baked tile or corrugated iron roof and unconnected with dwelling houses. Most of the shops are near the centre of the town. According to a statement prepared in 1879, of 2792 the total number of shops 972 have houses behind them. Of the shops one each is a *gándhi* or oilman's and medicine seller's store, a photographer's, a *sirangi* or fiddle maker's, and a watchmaker's; two each of bookbinders, booksellers and stationers, English tinware sellers, and opium and *gánja* sellers; five each of hudo sellers and stamp vendors, seven of turners; eight each of beef sellers, cooks, firework makers, and snuff makers; nine of hemp sellers; eleven each of liquor sellers and tobacco sellers; twelve each of cloth painters and pulse sellers; fourteen of fish-sellers; fifteen of tinkers horse and bullock shoers and nail makers; eighteen of silk sellers; nineteen each of flour sellers and yarn sellers; twenty each of Burnds and perfumers; twenty-one of tinniers; twenty-two of blacksmiths; twenty-four each of money-lenders and mutton sellers; twenty-six of flower sellers; twenty-seven each of cotton cleaners, pearl sellers, and sheep-skin dealers; twenty-nine each of brokers in grain and groceries and metal polishers; thirty-one of needle and glass bead sellers; thirty-five of necklace tiers and other ornaments in silk; thirty-eight potters; forty-one lac-bangle makers; forty-four metal pot sellers; forty-five Bohorás chiefly piecegoods sellers; fifty-two fruit sellers; fifty-seven roasted grain and rice sellers; sixty-seven hardware dealers and bangle-makers; seventy-two country shoemakers; seventy-five moneychangers; seventy-seven country cigarette makers; eighty-five grain sellers; eighty-eight turban dyers; ninety-three bangle makers; 104 goldsmiths; 110 cloth sellers; 118 tailors; 120 sweetmeat makers; 124 English and Mārwar shoemakers; 125 metal pot makers; 145 vegetable sellers; 162 betel-leaf sellers; 176 grocers, and 181 oil sellers.

Chapter XIV.

Places.

AHMADNAGAR.

Houses.

Shops.

Chapter XIV.

Places.

AHMEDNAGAR.

Shops.

The shops are let at monthly rents varying from 8s. to £1 (Rs. 4 to Rs. 10). Shopkeepers generally live in separate houses. They close their shops at night from the outside with wooden shutters, the middle board being last put on and fastened with a padlock so that until it is unlocked none of the other planks can be moved. The shops are opened daily about six in the morning and are not closed till eight or nine at night. The shopping time is from six to ten in the morning and, to a less extent, from four to seven at night. Two opium shops are kept by a Pardeshi, one outside the Jhenda gate and the other in the Ganj market. The right of selling opium and hemp is sold every year by public auction and is given by the Collector to the highest bidder, who is bound to buy Government opium at a certain rate. The yearly consumption varies from 425 to 450 pounds. Almost all the poorer classes of Musalmáns and Hindus buy opium to give it with milk to infants of three months to about one year. Of adults the chief consumers are Márwár Vánis and Musalmáns. Of twelve liquor shops, one is for the sale of native and eleven for the sale of European liquor. Of the European liquor shops, two, Messrs. Cursetji and Sons' and DeSouza's sell good wines and spirits, and nine others kept by Pársis, Christians and Kámáthis, sell cheap English brandy at 2s. 6d. to 3s. (Rs. 1½ - 1½) the bottle. This cheap brandy is drunk chiefly by Pársis, Kámáthis, Garandis, Native Infantry privates, and well-to-do Koshtis and Kunbis. The single country liquor shop near the Sarjápúr gate is kept by a Pársi who sells Bassin latifolia or *moha* spirit and sometimes toddy for about six months in the year. The chief consumers are Mhárs and Nángs the poorer Sális and Kunbis. Shops selling European liquor pay Government a fixed yearly fee of £10 to £20 (Rs. 100-200), and the right to sell country liquor is sold by yearly or two-yearly auctions. The same contractor holds two country liquor shops within cantonment limits. Since the 1876-77 famine the demand for liquor both European and native has fallen off and about four European shops have been closed. During the last five years the total number of all kinds of shops has remained pretty steady. Every year fifteen or twenty people, often old Musalmán and Váni women, growing too feeble for grain grinding or spinning, borrow money or sell their ornaments, and with the proceeds open petty grocery shops. Some of these women succeed but others fail, and within a year or two shut their shops and fall back on their relations.

Streets.

As the house enclosures are not built on any plan the city streets are very irregular, and, as they are broken only by one door, the walls lining the streets are often ugly and dead. The city has about twenty-two miles of thoroughfare, of which about sixteen miles of main and cross roads are metalled. The chief streets are fairly broad very smooth and clean swept, and provided with side gutters. The lanes are often narrow and winding, broken by out-standing doorways and house-walls and unmetalled, but kept clean, well drained, and in repair. From east to west the city is crossed by three main streets. In the north the Jhenda-Nálegaan road starts from the Jhenda gate, and passing west is known for the first 440 yards as Dál-Mandál or the Grain Market road. After a short turn

to the north, under the name of Chaupáti Káranja road, it again passes west about 1056 yards to the Chanpáti cistern, and from the cisternitis continued by cross roads about 308 yards south-west to the Nálegao gate. The second main road called the Kápad Áli road, also enters from the east through the Jhenda gate, passes south-west by the Collector's office, and stretches west about 1584 yards in a straight line to the Chaupáti cistern cross road, and from the cross road goes south-west by cross lanes about 308 yards to the Nepti gate. The third and best marked of the three east and west lines is the Bangáli road. This road entering through the Bangáli gate, passes to the south of the Collector's office, and running by the city post office along the Burud lane and through the Juna Bazár¹ about 1364 yards west to the Civil Jail, passes from the jail about 484 yards north-west to the Nepti gate. The north and south cross roads are broken and irregular, none of them forming one complete line from the north to the south wall. The chief cross road runs from the Mangal gate in the north-east, south by Mr. Cursetji's shop, the city post office, and the mission enclosure, about a mile and a half to the Máliváda gate.

The city has twenty divisions, which may roughly be brought under three heads, eight original central wards, nine suburbs or *purás*, and three villages included within the circuit of the walls. The three villages are Máliváda in the south settled by Kázi Jumákhán when the city was founded (1494) and now chiefly inhabited by well-to-do Mális; Marchudánagar in the south-west originally called Murtazánagar, established by Murtaza Behri in the reign of the sixth Nizám Sháhi king Ismáel (1588-1590), and now occupied by a mixed middle class population; and Nálegao in the west and north-west. Each of these divisions is a separate village with its own headman, accountant, servants, and husbandmen whose lands lie outside of the city walls.

To the west inside of the three villages and to the east and north-east are the nine suburbs or *purás*. Beginning in the west to the south-east of Marchudánagar is Khadakpura, said to have been founded by Nyámatkhán Dakhni during the reign of Murtaza Nizám Sháh I. (1565-1588), and now mostly inhabited by Bráhma Government servants and middling Musalmáns. North of Khadakpura to the east of Nálegao, is Sháhájápura said to have been founded by Aurangzeb and now inhabited by well-to-do Bráhmans Kumbhárs Sális and Koshtis. North-east of Sháhájápura, and once part of it, is Tophkhána the old arsenal, now occupied chiefly by poor weavers. In the north of the city near the Sarjepur gate, with a mixed and poor population, is Sarjepnra established during the seventeenth century by Sarjekhán, one of Sháh Jahán's nobles. To the east of Sarjepura, near the Mangal gate, is Kamálpura, founded by Kamáلكhán Dakhni, one of the nobles of Burhán Nizám Sháh (1508-1553) now occupied by a mixed

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AHMADNAGAR.

Streets.

Divisions.

¹ The Juna Bazár was founded about 1565 (H. 972) at the time of the establishment of the city by Daulatkhán Dakhni. It is now occupied by Sonárs, Jingers, and Musalmáns.

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AHMADNAGAR.

Divisions.

poor and middling population chiefly Musalmáns and Maráthás. Further east, built by Sarjeikhán, is Kapurpura with a well-to-do middling and low caste population chiefly Hindu. To the south-east of Kapurpura with a well-to-do and middling population, is Hátimpura, built by a noble named Hátimkhán at the end of the fifteenth or the beginning of the sixteenth century. West of Hátimpura are Moghalpura with a well-to-do and poor population and Beherámpura with poor and middle class people.

The central group of eight wards are Gulám-Ali Bág in the north and to the east of Sháhájápura, originally a garden belonging to a certain Ján Khán, after whose son Gulám Ali it has been called. The people are chiefly Musalmáns and fairly off Sáli weavers. To the east of Gulám-Ali Bág is Sháháji Mohollah established during the Peshwa's rule and occupied by well-to-do Márwáris, and Bráhmaṇ Government servants; to the east of Sháháji Mohollah, with a well-to-do population, is Sháháganj founded by Ahmad Nizám Sháh (1490-1508); to the south-west of Sháháganj is Khist Áli with a well-to-do population; to the west of Khist Áli is Tagdi otherwise called Takti Darwája occupied by poor and middle class people and built in 1531 (H. 939) by Murtazákhán Takti, one of Burhán Nizám Sháh's nobles. Further to the west and south-west are Beherámkháni and Nyámatkháni, built in 1579 (H. 987) by Nyámatkhán, one of Murtaza Nizám Sháh I.'s (1565-1588) nobles and now occupied by labourers and landholders. In the centre is the Chándbibi Mohollah said to have been established during the regency of Chándbibi (1595-1599) the granddaughter of Burhán Nizám Sháh and occupied by a mixed poor, middling, and well-to-do population.

The latest settled part of the city, to the north of Chándbibi Mohollah is Navápath or Pottingerpura, called after Captain Pottinger the first Collector of Ahmadnagar who founded it in 1821 on waste land formerly belonging to the Gulam-Ali garden. Navápath is now one of the wealthiest quarters of the city, and is occupied by influential people of all castes chiefly Márwáris. To the south of Navápath is Bágadpati, called after a Sáli weaver. It was settled after 1803 and is still occupied by the descendants of the Bágdyna family and by well-to-do, middling, and poor Sáli and Kosht weavers.

These divisions are not now used either for police or municipal purposes. For administrative purposes the city is divided into four main divisions, the north-east, south-east, south-west and north-west. The north-east division is bounded on the north and east by the city wall, on the south by the Kápad Áli road the second of the three main streets, and on the west by the Sarjepur gate road. The south-east division is bounded on the north by the Kápad Áli road, on the east and south by the city wall, and on the west by an irregular line of lanes running to the west of the Mission Lecture Hall from the Báwáji-báwa cistern to the Máliváda cistern and thence by the criminal jail to the now cistern in the north. The south-west division is bounded on the east by the south-east division, on the south and west by the city



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Private Markets.

Market, in the centre of the city, is except in a few places a row of one-storeyed flat-roofed shops, the property of Márwár and Maráthá Vánis, and of a few Bohorás and Bráhmans. The shops are arranged in blocks, each block called after the shopkeepers. On either side of the main street are two rows of coppersmiths' shops and in front of them, on small stone platforms built out on the road, are the municipal fruit and vegetable shops. On a cross street to the east are on the north a row of Bohora shops and beyond them Váni grocers' shops. In a lane south of these Bohora and Váni shops are shops of perfumers or Attárs, and to the south of the Attárs, in three other cross lanes are betel leaf sellers, earthen pot sellers, goldsmiths, and flower sellers. The monthly rents of these shops vary from 8s. to £1 4s. (Rs. 4 - 12).

The Cloth Market stretches between Sháháganj and Moghulpura along both sides of the second of the main east and west streets, and gives it its name of Kápad Áli or Cloth Road. Most cloth shops have upper storeys, as many of the dealers have their houses behind their shops. The houses mostly belong to the traders. Such as are hired fetch a yearly rent of £20 to £35 (Rs. 200 - 350). The dealers are mostly Márwár and Gujarát Vánis and a few Bráhmans. Their shops are open from daybreak to nine at night, and their busiest time is between two and six in the afternoon. Their busy season is during the marriage months chiefly from February to May. The cloth most sold is white T-cloth from the Bombay mills, and, to a less extent, English goods. The stiff brilliant English goods are liked by the rich, and the cheap strong Bombay goods by the poor. Cloth dealers also sell local hand-made robes, waistcloths, bodices, turbans, and black blankots. Except a few hand-made waistcloths brought from Sholápur and Paithan, the hand-made cloth is all the produce of the Ahmadnagar and Bhingár hand looms. Except Gujarát Vánis who deal in Bombay and coloured English yarn, and sometimes advance it to handloom weavers, receiving its cost after the sale of the cloth, all the cloth dealers are paid in cash. The cloth trade suffered severely during the 1876-77 famine, but has since recovered and increased.

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Municipal

Markets.

Mutton.

body in his stall. Some of the skins are sold to Saltangar tanners, who tan and dress them and make them into children's shoes and drums for the Holi holidays in February-March. Others are sold to agents of Madras hide merchants. The entrails are sold to the poor, and the blood is gathered by the butcher and kept either for his own use or sold to Mhárs and Mángs, who let it harden into a jelly and eat it uncooked. The heads legs and entrails are sold to poor buyers chiefly Sális and are sometimes bought by well-to-do people for jelly or soup. The offal is removed by municipal sweepers. The large and heavy pieces are sold by the men and the legs and heads by the women. Purchasers begin to come about six in the morning and generally pay $1\frac{1}{2}d.$ to $3d.$ a pound ($1-2$ as. for half a *sher*). Since the opening of the mutton market competition has reduced butchers' prices from $2\frac{1}{2}d.$ and $3\frac{3}{4}d.$ ($1\frac{1}{2}$ and $2\frac{1}{2}$ as.) to $1\frac{1}{2}d.$ and $3d.$ (1 and 2 as.) the pound. The consumers of mutton are Europeans, Pársis, and Musalmáns, and among Hindus Maráthás, Sonárs, Lohárs, Jingers, Mhárs, Mángs, and Bhangis. In the evening Sális, poor Musalmáns, Mángs, Mhárs and Bhangis come to pick up cheap bits.

Fish.

A shed attached to the west row of mutton stalls is used as the municipal fish market. Fresh fish, chiefly *pádi maral vámb shingada* and *khavli*, are brought daily by Bhois and sold at $3d.$ to $6d.$ ($2-4$ as.) a pound or half local *sher*. Dry fish, chiefly bamelo or Bombay Duck, is also brought by Bhois from Bombay and mostly sold in their own houses near the central market at $6d.$ to $9d.$ ($4-6$ as.) a pound. Fish is eaten by all mutton-eating classes.

Beef.

The beef market is outside the city wall in the north between the Mangal and Sarjapur gates. In a stone walled enclosure ($115' \times 27'$) a shed attached to the city wall contains eight stalls ($11' 6" \times 6'$) all occupied and each paying a monthly fee of 6s. (Rs. 3). The slaughter house is about a mile from the market to the north of the Delhi gate. It is a paved platform, enclosed by a stone and cement wall, with a gateway to the east. Six to eight animals, mostly cows past bearing and more rarely bullocks and buffaloes, are killed daily. The owners are Musalmán butchers who buy from Musalmán dealers. Ahmadnagar Kunbis never sell their bullocks or cows direct to the butcher, but when a cow grows barren or a bullock grows too old for work they do not object to sell them in open market to some Kunbi or other broker who professes to have no connection with butchers. As among sheep butchers, a cow butcher is chosen and paid $\frac{3}{4}d.$ ($\frac{1}{2}$ a.) for slaughtering each animal. The butcher skins the animal and puts it in the slaughter house, disposing of the hide generally to Dhors who buy them for local use or to Bohorás and Memans who buy to send to Bombay. The blood of the cow is never used. The carcass is divided into eight or ten pieces and carried to the beef market. The chief buyers are Europeans, Native Christians, poor Musalmáns, and Mhárs and Mángs. Beef, both cow and buffalo, is cheaper than mutton, the price varying from $\frac{3}{4}d.$ to $1\frac{1}{2}d.$ ($\frac{1}{2}-1$ a.) a pound.

Besides these regular markets in different parts of the town there are about thirty-five roadside masonry platforms with one to eighty

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61,280 *bojás*¹ were brought into the market. During the busy season from October to June, generally from ten to six in the evening, the agents of Bombay firms chiefly Bhátíás and a few Pársis and Europeans meet the local cotton merchants almost all of whom are Márwáris. Of the cotton which is bought a part is sent to be pressed at the Nagar presses but the bulk goes unpressed to Bombay.

Weekly Market.

The weekly market called Mangal Bazar or Tuesday Market from the day on which it meets, is held to the south-west of the city between Nyámatkháni and Khadakpura, in an open space of about two acres shaded with rows of *nim* and banian trees. At this weekly market regular lines or built platforms for sellers were provided by the municipality in 1881 at a cost of about £112 10s. (Rs. 1125). The platforms are raised about eight inches over the ground and the walks between them are from ten to fifteen feet wide. There are in all eighteen platforms from twelve to fourteen feet wide with a total length of 1577 feet. Except a few better class travelling cloth dealers who bring small tents, and others who raise temporary stalls, the sellers sit on small carpets, mats, or country blankets on the platforms or at the sides of the paths that cross the market place. No fixed quarters are laid down, but different classes of traders keep to their usual sites. Thus rope and country blanket sellers always sit to the south, cloth traders to the west, eggs and fowls to the north, cattle sellers and shoemakers to the east, and the grocers vegetable sellers and other dealers in the centre. Dealers begin to collect at the market in the afternoon. Little business is done till three and from about four to six the place is thronged with 2500 to 3000 buyers and sellers chiefly belonging to Ahmadnagar and the villages round. There is no barter. All payments are made in cash and large quantities of cowrie shells or *kavdis*, brought from Bombay by Marátha and Márwár Váni grocers, are hawked about the market by small boys who dispose of them to buyers and sellers at the rate of eighty for $\frac{3}{4}$ d. ($\frac{1}{4}$ a.). Cowrie shells are mostly used by the poor in buying groceries under a $\frac{1}{4}$ a. in value. The use of shells shows no sign of falling off as the people do not use *pies* ($\frac{1}{2}$ d.). About a thousand dealers gather at this weekly market, twenty to twenty-five of them moneychangers by caste Shrávaks and Márwár Bráhmans, local Bráhmans, Musalmáns, and Marátha Vánis. They give and take silver in exchange for copper and copper for cowries. When taking copper for silver and cowries for copper the moneychangers charge a discount of $\frac{3}{4}$ d. ($\frac{1}{4}$ a.) on every 2s. (Re. 1). The market rate of the Peshwa's copper coin is 2s. $1\frac{1}{2}$ d. (17 as.) and of English copper coin 2s. $\frac{3}{4}$ d. (16 $\frac{1}{2}$ as.) the rupee. When copper coin is in good demand the rate rises to 2s. $\frac{3}{4}$ d. (16 $\frac{1}{2}$ as.) for Peshwa's copper coin and 2s. (16 as.) for English. Ten to fifteen Komtis take a leading part in the market. Komtis generally barter

¹ The details were, 1879-80 *bojás* 38,501; 1880-81 *bojás* 37,668; 1881-82 *bojás* 83,972; 1882-83 *bojás* 84,641; and 1883-84 *bojás* 61,619. A *boja* is equal to two unpressed bales.

brass pots for secondhand clothes, mend the clothes, and sell them to Kunbi women and cloth sellers from whom the poor generally buy.

The chief traffic is in articles of food. Grain is sold in more than a dozen shops chiefly millet, Indian millet, wheat, and three or four pulses. The sellers are Ahmadnagar Musalmáns and Marátha Vánis, who generally buy cheap old grain and sell it to the poor of Ahmadnagar and the villages round.

Vegetables make a large show. They vary according to the season but are chiefly chillies or green and red pepper, potatoes and sweet potatoes, *Trigonella foenugracum* or *methi*, *Pimpinella anisum* or *shepu*, safflower seed or *kardai*, *Dolichos catjang* or *chavli*, *Amaranthus tristis* or *máth*, and one or two other pot-herbs which grow well from September to February and are bought by all classes. Carrots, white and red pumpkins, brinjals or *vángis*, niger seed or *kárlé*, a pumpkin called *turái*, snake gourds or *padvals*, radishes, onions, garlic, *bhendis*, and a few other kinds generally grow from August to December and are bought by all classes. *Pápdí* or *gherda* that is French beans, double beans, *godári* beans, and a few other kinds grow during the rainy and cold seasons and are generally bought by middle class and well-to-do buyers and not by the poor. Cabbages, beetroot, celery, salad, red radishes, and other English vegetables are grown in two or three places and are mostly bought by Europeans, Native Christians, and Pársis. Tho vegetable sellers are fifty to seventy Máli and Kunbi women of the city with a few from the surrounding villages. The buyers belong to almost all classes, but are chiefly the poor of Ahmadnagar and neighbouring villages who can buy vegetables a little cheaper in the weekly than in the daily markets.

The chief varieties of fruit are in the hot season (February-June) mangoes, grapes, *jámbluuls*, figs, *popais*, and musk and watermelons; in the cold season (November-February) oranges, pomelos, citrons, jujubes, guavas, and pomegranates; and almost all the year round plantains and sour lemons. Pistachio nuts, walnuts, figs, dates, and other dry fruit are brought from Bombay by Váni grocers all the year round and by Afghán Ágás once or twice a year chiefly during the cold and hot seasons. Most of the other fruit is grown in local orchards and gardens especially within two to four miles of Ahmadnagar. The sellers, fifteen to twenty in all, generally bring cheap fruit to this market from the central daily market and sell them to poor and middle class buyers, as the well-to-do always buy good fruit from the daily central market. Butter and clarified butter are occasionally brought in small earthen pots and leathern jars or *dabkis* and sold by Maráthas Bráhmans and Vánis. They are chiefly bought by the well-to-do and middle classes.

Two varieties of sweet oil *khurásni* oil and *kardai* oil, but chiefly *kardai*, are occasionally offered by Ahmadnagar Marátha Vánis and Telis, and are bought in small quantities by the poor of the city and still more by the poor of the surrounding villages. Kerosine oil from Bombay is offered by two or three Bohorás and Musalmáns and bought very largely of late by the middle and poor classes for burning.

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AHMADNAGAR.
Weekly Market.

Vegetables.

Fruit.

Oil.

Ahmadnagar. Some Koshtis and Sâlis offer robes woven by themselves. The chief buyers are Kunbi and Mâli women of the city and the villages round.

Yarn is sold by twenty to twenty-five dealers half of them Gujarât Vânis and half Musalmân women. The Vânis sell machine-made yarn to Momin turbau weavers and the Musalmân women sell home-spun yarn to Musalmân carpet and tape weavers. Three to six Patvekars sell hand-made silk strings or *kargotûs* to Marâthâs and Kunbis at $\frac{3}{4}$ d. to $1\frac{1}{2}$ d. ($\frac{1}{2}$ -1 a.) a piece.

Blankets, chiefly the ordinary dark coarse variety, are sold in about thirty or forty stalls by Dhangars who travel from market to market and sell them at $1\frac{1}{2}$ s. to 4s. (Rs. $\frac{3}{4}$ -2) a piece. The buyers are chiefly the cultivating and labouring classes.

Shoes both Native and European are sold by Châmbhârs and Mochis in seventy to ninety stalls. About forty Châmbhârs make native shoes known as Marâthâ and Brâhman shoes. The Marâthâ shoes are strongly made and are chiefly bought by middling Marâthâs at 1s. to 5s. (Rs. $\frac{1}{2}$ -2 $\frac{1}{2}$) a pair. The Brâhman shoes are delicate and unfit for rough work and vary in price from $1\frac{1}{2}$ s. to 3s. (Rs. $\frac{3}{4}$ -1 $\frac{1}{2}$) a pair, and are mostly bought by Brâhmins. A third variety known as Pardeshi shoes are made by Upper Indian and Mârwar shoemakers. They vary in price from 2s. to 3s. (Rs. 1-1 $\frac{1}{2}$) a pair and are generally bought by middling and well-to-do Musalmâns, Mârwaris, and Pardeshis. A cheap variety of shoe known as *râhûns* or *chappals* are occasionally bought and worn by the poor classes when their feet cannot bear the heat of the sun while carrying head-loads of vegetables, cowdung-cakes, and firewood. As long as they can bear the heat, they carry their sandals tied with their head-loads that they may last long. These *râhûns* or *chappals* vary in price from 6d. to 1s. (4-8 as.) a pair. The Mochis both Kânûthis and Pardeshis make shoes in imitation of English shoes, which vary in price from 3d. to 4s. (Rs. $\frac{1}{2}$ -2) a pair. Small English shoes are mostly bought by the middle classes for their children, and large ones by Musalmâns and all other middle and well-to-do classes.

Personal ornaments are sold at five to ten booths by Sonârs, who sell brass and pewter or tin bracelets and by Musalmân Manyârs or trunket sellers, who bring from Bombay cheap jewelry and a miscellaneous store of small articles of hardware. The brass bracelets are chiefly bought by the poor who cannot afford to buy silver ornaments. The trinkets and false jewels are bought mostly by the poor, especially by Musalmâns.

Utensils and appliances are sold in ten or twelve booths by potters, who sell small and large earthen jars of different sorts and flower pots. They are chiefly made in Ahmadnagar and bought mostly by the poorest classes, who cannot afford to buy brass or a better description of vessel. *Mûths* or wide-mouthed earthen jars which are used by the middle and well-to-do classes to cool drinking water vary in price according to size from $\frac{3}{4}$ d. to 3d. ($\frac{1}{2}$ -2 as.). During the 1876-77 famine they were in great demand and very dear.

Brass pots, pans, and cups are sold at fifteen to twenty booths by Hindu Kûsârs and Musalmân Tâmbats. Some of the sellers are

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AHMADNAGAR.
Weekly Market.
Yarn.

Blankets.

Shoes.

Personal
Ornaments.

Utensils.

Brass Pots.

As the city has its regular fuel markets the demand for fuel at this market is small. Scattered here and there among the booths are two or three scrap sellers, decayed Musalmáns, who offer scraps of iron and old blacking and beer bottles. The buyers are generally very poor. Some of the poor of the city gather the scraps in different parts of the town and sell them to these scrap sellers.

Ahmadnagar stands 1900 feet above sea level and about 110 miles from the coast. Though very hot from March to the beginning of June, and with rather a light uncertain rainfall, the climate of Ahmadnagar is on the whole pleasant and healthy. The average temperature varies from 78° to 81° and the average yearly rainfall from 9·79 to 26·98 inches. Rain generally begins in June and ends in November, August and September being the months of heaviest fall.

Deaths are registered by the police, and since 1880 by two municipal clerks, and as no dead body can leave the city without passing through a gate where police are stationed, the returns are probably fairly accurate. During the twelve years ending 1883-84 the ratio of deaths to 1000 people was 27·25 in 1872-73, 25·85 in 1873-74, 28·74 in 1874-75, 39·09 in 1875-76, 45·28 in 1876-77, 62·64 in 1877-78, 56·76 in 1878-79, 31·91 in 1879-80, 31·88 in 1880-81, 54·37 in 1881-82, 35·62 in 1882-83, and 32·55 in 1883-84. The returns show a heavy mortality among children due in part at least to bad drainage and want of air. Compared with other towns the death rate in Ahmadnagar is high. As special measures have since 1880 been taken for recording them, the birth returns are probably fairly complete for at least the last four years. They show a birth rate to the thousand of 21·37 in 1872-73, 12·42 in 1873-74, 14·43 in 1874-75, 17·36 in 1875-76, 24·14 in 1876-77, 10·29 in 1877-78, 10·47 in 1878-79, 17·05 in 1879-80, 27·55 in 1880-81, 37·89 in 1881-82, 29·78 in 1882-83, and 30·69 in 1883-84.

The natural drainage of the city is to a watercourse on the south-west and towards the Sina on the west and south. To carry off storm water and the town sullage the city has open road-side drains and four main drains. Of the four main drains one lies to the north of the Tophkhána or near the Delhi gate; a second in the centre of the Ganj, passing west between the Nálegaon and Nepti gates; a third is the jail drain, passing west near the Nepti gate; and the fourth or Máliváda drain is to the south. The Sanitary Commissioner recommends that these drains should be used only to carry off rain water, and that for the sullage of the town glazed stoneware pipes should be laid down and, if possible, the whole carried to the south of the town and used for watering land. A scheme to provide a main drain for the city has been prepared by Mr. J. Pottinger, C.E. Excluding the cost of privy connections it is estimated to cost about £22,500 (Rs. 2,25,000). It is proposed to discharge the drain in a field about 100 acres in area for irrigation.

The natural water-supply of Ahmadnagar from the Sina and the Bhingár stream is precarious. The Sina running north to south from fifty to five hundred yards west of the city and the small Bhingár stream that divides the cantonment into two nearly equal parts, both flow only after heavy rain. At other times the Bhingár stream is

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AHMADNAGAR.

*Climate.**Health.**Drainage.**Water Supply.*

an eight-inch iron pipe with the well and a sluice valve was fixed to it to let the water of the pond into the well when necessary. A waste-weir was also made. The pond contains 1,660,000 cubic feet of water and has a gathering ground of about 560 acres. It supplies water to the cavalry barracks, feeds the soldiers' plunge bath, and waters the soldiers' garden.

The *Ānandī* channel has its source about two miles north of the city, and provides water to 4000 people at a daily rate of about five gallons a head. The channel was built during the governorship of Sarjekkhan by one *Ānandrāv* who built two cisterns, one near the Delhi gate and another inside the city, both called *Ānandī* after his name. During the 1876-77 famine, about 1900 feet of this channel with two silted wells were cleared by the municipality at a cost of about £190 (Rs. 1900), and one of the wells was arched with burnt bricks and lime masonry to prevent dirt and other impurities getting in. A branch line of this channel about 7000 feet from its source has been traced out.

The *Nāgābāī* channel has its source about a mile below the *Kāpurvādī* channel and its original open square well is about 700 feet to the south of the line of the *Kāpurvādī* channel. Besides to the Stewart Cotton Market outside of the *Mālivāda* gate, it supplies water to twenty dipping wells or cisterns, and sixteen water cocks in the south of the city to about 8000 people at a daily rate of about seven gallons a head. It was built in the reign of Ahmad Nizām Shāh (1490-1508) soon after Ahmadnagar fort was built. The water of this channel was brought from its source by a cutting as far as the village of *Nāgardevla*. From *Nāgardevla* it was taken to fill the fort ditch by sets of double country earthen pipes, laid side by side and covered with stone masonry. About 1870, as the municipality found that the water supplied by the *Vadgaon*, *Kāpurvādī*, and *Ānandī* channels was insufficient, steps were taken to survey the part of the *Nāgābāī* channel which had silted. Finding that its water could be brought into the city Captain E. P. Gambier, R.E. the Executive Engineer, arranged and, in 1874, completed the restoration of the channel at a cost of about £7000 (Rs. 70,000) of which Government contributed a quarter, Mr. Dinshaw Mānekji Petit the well known Bombay mill-owner gave £1500 (Rs. 15,000), and £4040 (Rs. 40,400) were paid by the municipality.

The *Shendī* channel has its source at the foot of the *Shendī* hills more than a mile east of *Shendī* village. The channel was built by *Salābatkhān Gurji* during the reign of Ahmad Nizām Shāh (1490-1508). Its water was brought by a cut channel to feed the *Lokad Mahāl* pond and to water the *Behisht* garden (43). During the troubles in the early part of the seventeenth century the conduit was ruined. In 1876 it was repaired, restored, and extended at a heavy cost by Messrs. Cursetji and Sons, general merchants, Ahmadnagar, who leased the channel from the British Government for a term of 999 years to water their *Behisht* garden. They pay Government a yearly rent of 1s. (8 *as.*) the acre for the land watered from the conduit.

The *Vārulvādī* channel was built by two nobles *Murtazakhān Fikiti* and *Farhādkhān Dakhni* in the reign of Husain Nizām Shāh

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Water Supply.

Ānandī Channel.

Nāgābāī Channel.

Shendī Channel.

*Vārulvādī
Channel.*

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Water Supply.

Váruvdi
Channel.

(1553-1565). The channel was lying ruinous till the 1876-77 famine set the municipality in search of new sources of water-supply. The line of the channel was found about 500 feet from where the earthen pipes of the Kápurvádi channel begin. At its source was an octagonal well with three of its masonry sides broken. Its water was used by the villagers and their cattle. About 300 feet north of this well was found an old pond dammed between the two spurs of a hill with uncoursed stone and lime masonry. The pond was breached in three places and was silted within about seven feet of the brim of the dam wall. The municipality cleared out the silt of the channel and of the original well. The work was begun as a famine water work, and, on removing the silt from the original well and from the channel to a length of about 4500 feet, the original channel was found never to have been finished, as it was joined neither with the pond nor with the well. As small streams were found running into the octagonal well, the channel which was about fifty feet from the well was connected with it by an underground channel and a six-inch sluice valve was fixed at the mouth of the channel to regulate the water-supply. The channel was also connected with the Kápurvádi channel by about 500 feet of six-inch country earthen piping after a three to twelve feet deep cutting in hard rock. Besides repairing the channel, at a cost of about £800 (Rs. 8000), the municipality determined to close with earth the breach in the centre of the pond dam, to build a waste-weir at each side of the dam, to clear part of the silt from the pond and to join the pond with the octagonal well. Within a fortnight of the first fall of rain water began to flow into the old channel, and increased the supply in the Kápurvádi channel, till its own streams began to flow which generally happened after about fifteen inches of rain fell. In 1878 five feet of water gathered in the pond and lasted to about the end of December. In 1879 about $6\frac{1}{2}$ feet gathered and lasted till the middle of February 1880. Including £200 (Rs. 2000) paid for land compensation the work cost the municipality about £1116 (Rs. 11,160).

Plans and estimates of the Kápurvádi lake project have been prepared by Mr. C. T. Burke, C.E., Irrigation Engineer Sholápur and Ahmadnagar, after surveying the ravine between Burhán-nagar village and a small hill near Alamgir's tomb. The site for the proposed lake has been chosen on the Bhingár watercourse about three miles north-west of Ahmadnagar. The proposed dam will pass through the Nágábái and Bhingár aqueducts and cut off their present supply. They will be connected with the outlet works of the lake by a pipe provided with regulating valves and will bring the lake's supply to the various cisterns in the town and cantonment. The total capacity of the lake is 140,837,645 cubic feet and the available capacity required for twenty months at the daily rate of ten gallons a head or 64,000 cubic feet is 124,667,266 less transit and evaporation losses. The total estimated cost is £21,085 (Rs. 2,10,850).¹ The scheme is under the consideration of the municipality.²

¹ Mr. Burke's Report dated 25th March 1879. The details of the cost are Rs. 1,68,786 for works, Rs. 25,315 for establishment, Rs. 13,400 capitalization, and Rs. 3375 tools and plant.

² See above p. 670.

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Scavenging.

are all dug in a line of double rows, and it is approached by a made road to afford easy draught to bullocks carrying full loads of night-soil and town sweepings especially during the rains. At present 250 pits are dug each measuring twenty-four feet long by five feet broad and four and a half feet deep. The municipality generally sell manure at the store by a yearly public auction in the beginning of December. Poudrette manure is generally bought for melons and watermelons in the beds of rivers and streams. As the open ground poudrette manure was not found so powerful as poudrette prepared under the old system, the ratio of ashes to nightsoil was reduced from half to a quarter of ashes and a quarter of manure of street sweepings. The daily average of nightsoil removed to the store by eighteen loads of cylindrical carts and bullocks comes after shrinkage when thrown on the open ground to about 135 cubic feet a day or about 49,275 a year. About 20,250 cubic feet of this nightsoil are used during the five rainy months in making pit burial manure and 29,025 cubic feet are used in making open ground poudrette manure. Thus about 29,025 cubic feet of open ground poudrette are made every year during the seven fair weather months and about 20,250 cubic feet of pit burial poudrette are made during the monsoon. These quantities of nightsoil when mixed with ashes and sweeping manure give a total of about 70,000 cubic feet. Manure is sold to cultivators at the rate of three cartloads or 150 cubic feet for 2s. (Re. 1) and to others at two cartloads or 100 cubic feet for 2s. (Re. 1).

Till 1876 street and house sweepings gathered in 145 dust-bins in different parts of the city were daily removed by the municipal contractors in carts to two or three places outside of the city wall and from there it was removed by potters to their kilns. Since 1877 the sweepings have been removed direct to the nightsoil store by five municipal carts each carrying about fifty cubic feet and making on an average three to four trips a day. During a few of the fair weather months when the sweepings are sold to brickmakers they are removed direct to the kilns. During the rains part of the sweepings is used to cover nightsoil pits and the rest is burnt to ashes to mix with nightsoil during the dry season. The following figures show that during the nine years ending 1883-84 the receipts from nightsoil and town sweepings have varied from £107 in 1881-82 to £248 in 1878-79 and averaged £189 :

Ahmadnagar Manure Receipts, 1875-1884.

YEAR.	Receipts from		Total.	YEAR.	Receipts from		Total.
	Manure.	Sweepings.			Manure.	Sweepings.	
1-7-76	£ 111	£ 101	£ 214	1881-82	£ 98	£ 79	£ 107
1-7-77	11	101	112	1882-83	115	79	194
1-7-78	153	61	217	1883-84	120	79	199
1-7-79	172	76	248				
1-7-80	135	57	192				
1-7-81	123	90	219	Total	976	726	1702

During the nine years ending 1883-84 the returns show that the cost of removing nightsoil and town sweepings has varied from £100 in 1878-79 to £474 in 1877-78 and averaged £408 or an average of £219 more than the manure receipts. The details are :

Nightsoil Sweepings Expenditure, 1875-1884.

YEAR.	Amount.	YEAR.	Amount.
1875-76 . . .	£ 425	1881-82 . . .	£ 409
1876-77	362	1882-83 . . .	330
1877-78... ..	474	1883-84 . . .	430
1-78 70 . . .	330		
1878-80	400		
1880-81 . . .	398	Total ...	3677

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The receipts and expenditure for 1883-84 show a net loss of about £230 (Rs. 2300) a small sum considering it represents the cost of keeping municipal limits free from filth.

Till 1865 lime kilns were worked inside of the city close to dwelling houses. Since 1868 all lime and brick kilns and tanneries have been moved to fixed places outside of the walls.¹ The sheep slaughter house is at the back of the mutton market in Kápurpura in the north-east of the town. It is paved and drained and thirty-five to forty-five head of sheep are daily slaughtered. The cattle slaughter house, at the head of a water-course in Vaitágrádi is built of stone, enclosed by a wall and paved. About eight oxen are slaughtered daily. Till 1876 the offal, blood, and bones were taken in carts to the neighbouring public latrines and buried in the nightsoil pits. Since 1876 the offal has been carried direct to the nightsoil store to the south of the city.

Indigo dyeing was carried on in sixty factories chiefly near Tophkhána and the Delhi gate. Each factory had about twenty bad smelling vats. The municipality thought of removing the factories outside of the town, but want of funds prevented them from providing sheds and the subject was dropped. The dyers were told not to sprinkle the dirty water of their vats on the ground nor to pass it into any main drain, but to remove it to any place fixed by the municipality.

There are two burning grounds, eighteen burial places, and three towers of silence. The two Hindu burning grounds are one in the Sina river to the west and the other in the Bhingár river bed to the south of the city. Hindus are buried in four places, two of which are near the Nálegao road to the north-west of the town, the third is near the Christian graveyard, and the fourth is to the south-east of the city. The nine Musalmán graveyards are to the west, north-west, north-east, and south-east of the city, from a quarter to one and a quarter miles. Lálbág north of the Delhi gate has a Bohora burial ground. In 1883-84 the Sanitary Commissioner having pointed out the necessity of removing the present burial grounds from due west of the town to further south the municipality has arranged to take up two large fields on the west bank of the Sina about a quarter of a mile to the south-east of the town. The Pársis have three towers of silence about two and a quarter miles to the north of the city. The first with room for nineteen dead bodies is ruined. It was built in 1827 at a cost of about £200 (Rs. 2000) subscribed by

*Burning and
Burial Grounds.*

¹ The details are: Twenty-five lime kilns about half a mile north-west and one and a quarter miles north-east; sixty brick kilns north-west, south-west, and north-east from half to one and a quarter miles from the town. Sanitary Commissioner's Report, 1875-76.

Offensive Trades.

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Ahmadnagar Pársis. The second with room for twenty-one adults and four children is also ruined. It was built in 1842, at a cost of £300 (Rs. 3000) by subscriptions from the Pársis of Ahmadnagar, Poona, and Bombay. The third now in use was built in 1864, at a cost of about £500 (Rs. 5000) jointly contributed by Khán Bahádúr Padamji Pestanji of Poona and Khán Bahádúr Nasarvánji Cursetji of Nagar. The Pársis have one fire-temple, built in 1847 at a cost of about £700 (Rs. 7000) by Mr. Jamsetji Pestanji Plantin of Bombay. The fire-temple is maintained from the interest of £800 (Rs. 8000) given by the same gentleman in trust to the Bombay Pársi Pancháyat and £100 (Rs. 1000) subscribed by Mr. Dinshaw Mánékji Petit. In 1883 the Pársis of Ahmadnagar started a fund to provide for their caste funerals and £1200 (Rs. 12,000) collected from Bombay, Poona, and Ahmadnagar, are also given in trust to the Bombay Pársi Pancháyat.

Roads.

In 1865 eight miles of road were metalled, but neither watered nor lighted. In 1875, of about twenty-three miles of road, ten were metalled. The rest were of earth, hard enough in the fair season, but nearly impassable during rainy weather. Now (1884) about sixteen miles of main and cross roads are metalled and the rest are kept in good repair. The main streets are kept clean, and watered from February to May of each year. The main and by-streets were first lighted with seventy-five kerosine lamps in 1872-73. The number of lamps has now increased to one hundred and eighty.

Medical Relief.

Since 1865-66 the municipality has been paying a vaccinator and a messenger and contributing £40 (Rs. 400) a year towards the civil hospital, where from 200 to 300 out-door and about ten in-door patients are daily treated, and 100 to 125 children are vaccinated every month. The civil hospital is located in an old Musalmán mosque. In 1883 it treated 315 in-patients and 13,677 out-patients at a cost of £1256 (Rs. 12,560).

Education.

Since 1864-65 the municipality has been paying £30 (Rs. 300) towards the cost of the anglo-vernacular school. In 1874-75 £24 (Rs. 240) were granted for a Persian teacher at the high school, which was built in 1871 at a cost of about £2000 (Rs. 20,000) of which the municipality paid about £1000 (Rs. 10,000). Since 1877-78 the municipality has paid a further sum of £50 (Rs. 500) to the vernacular schools, and since 1878-79 £28 10s. (Rs. 285) towards the agricultural class attached to the high school. The total yearly municipal contribution towards the city education, including £15 (Rs. 150) to the City General Library is £147 10s. (Rs. 1475). Ahmadnagar has twelve Government schools, one high school, one anglo-vernacular school, six Maráthi schools for boys and two schools for girls, and two Urdu schools one for boys and one for girls. There are eight private schools including one high school, one anglo-vernacular school, and six vernacular schools two for boys and four for girls.

Public Garden.

A few years after the establishment of the municipality, Mr. H. M. Birdwood, C.S., Judge of Ahmadnagar, handed over to the municipality an octagonal building with the ground on which the present municipal garden stands and the rest-house outside the Sarjapur gate with a sum of money left as balance out of subscriptions from the townspeople for the erection of buildings at

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Famine,
1876-77.

the above places. The municipality laid out a garden on the site and called it Vishrāmbāg or the Rest Garden. Till 1872-73 the garden was watered from two wells within the garden limits, and since 1873-74 the waste and surplus water of the Nāgābāi channel which was then finished has been largely used. The garden prospered till the 1876 famine, when water failed and almost all the fruit and flower trees died. It has since (1881) recovered what it lost, and there are now a number of flower and orange, plantain, *popai*, and lemon trees yielding an average yearly revenue of about £17 10s. (Rs. 175) from fruit alone.

On the failure of the late crops in 1876, the municipality forwarded out of the famine balance of 1872 £5 (Rs. 50) each to the māmlatdārs of Karjat, Kopargaon, Sangamner, and Shrigonda, and £2 10s. (Rs. 25) to the māmlatdār of Pārner to aid the deserving poor. Early in October 1876 a sum of £800 (Rs. 8000) was sanctioned to carry out municipal relief works for the poor of the city and of the neighbouring villages. A working sub-committee composed of five members was appointed to buy grain from outstations and retail it to the poor.

The municipal relief works were filling up hollows and reclaiming ground outside the city; clearing silt out of the Vārulvādi and Ānandī channels; digging a reservoir and a tunnel at the source of the Kāpurvādi channel; clearing silt out of the old wells near the line of the Kāpurvādi and Nāgābāi channels and sinking and building a well for the Vadgaon channel. Excepting the tunnelling work of the Kāpurvādi channel all these were finished at a cost of about £2217 (Rs. 22,170) by from 140,000 to 150,000 famine-stricken people. Some of the labourers were paid in cash by weekly payments, others were paid in grain. After spending its whole balance the municipality borrowed £1200 (Rs. 12,000) from Government to carry out the relief water works. The sum was repaid in four instalments by the 1st of January 1881.

In buying grain and retailing it to the poor the municipality sustained a loss of nearly £32 (Rs. 320). A sub-committee of three members was appointed to look after the retail grain shop. A relief house for travellers managed by the municipal chairman was twice opened by Government to relieve destitute travellers. Each traveller was provided with a day's ration. During the early part of the famine each adult received twenty-four ounces of flour, two ounces of gram flour, salt, chillies, and a few cowdung-cakes, and a child half the quantity, and during the second period of the famine, each adult received fifteen ounces of bread and two ounces of vegetable and a child half the quantity. Government relieved 22,269 travellers at a cost of about £132 (Rs. 1320).

The municipality collected a total sum of £3645 (Rs. 36,450) £1711 (Rs. 17,110) donations and monthly subscriptions, £900 (Rs. 9000) contribution from the Deccan and Khāndesh Famine Relief Fund Committee at Bombay, £734 (Rs. 7340) Government grant, £200 (Rs. 2000) Gāikwār's contribution, and £100 (Rs. 1000) 1872 famine balance. Out of this sum £3619 (Rs. 36,190) were spent in relieving 470,944 people, 354,261 adults and 116,683 children. Of the total 470,944 relieved 427,203, adults 316,055 and children 111,148, obtained charitable relief and 43,741, adults 38,206

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Famine,
1876-77.

and children 5535, were employed on the municipal relief works.¹

A working committee of five Europeans and fourteen Natives with secretaries and treasurers was appointed at the first public meeting held on the 25th of October 1876 to manage the fund. The municipal garden of Visbrámbág was chosen for collecting the relief recipients and for distributing charitable relief. Finding a large number of immigrants flocking into the city from the district the working committee sent money and grain to the European and Native officers in the district to distribute charitable relief among the deserving poor. At the request of the Deccan and Khándesh Relief Fund Committee, a sub-committee of three members was appointed to administer what was called the Night Relief that is to afford relief in grain to those who were not accustomed either to beg or to work. Some light work was exacted from each recipient and grain was given them at night.

As small-pox prevailed among the destitute during the first period of the famine, the committee hired a bungalow at Sidhibág outside the Delhi gate and established a small-pox hospital. Children suffering from small-pox were removed to the hospital with their mothers and both were kept in the hospital until recovery. The mothers were then allowed to remain for a few days in the relief house and were afterwards sent either to the relief works or to their villages. A nursing hospital for the treatment of weak adults and children was opened at the Farhádkháni mosque (14) at the beginning of the second period of the famine. Every morning adults and children were examined and such as appeared weakly and wasted were sent to the nursing hospital and kept there in charge of a hospital assistant till they looked better. On recovery they were removed to the relief house, and when they gained a little strength were sent to light relief works. When the funds of the committee collected by private donations, subscriptions, and contributions were nearly exhausted, the Collector agreed on behalf of Government to aid the committee first by giving grain bought by him at Nágpur and other places from a discretionary grant placed at his disposal by Government. Up to April 1877 almost all the relief recipients were provided daily with raw grain, and a small quantity of salt and dry chillies every week. Each adult was given one pound or half a *sher* of grain in measure and each child a half pound or quarter *sher*. After the 25th of April 1877 some of the recipients were relieved out of the Government grant and these received cooked bread of twelve ounces flour and six ounces of vegetable. Such as were relieved out of the charitable relief fund obtained one pound in weight of uncooked grain only. In August in consequence of the increased difficulty of supervising the giving of relief in the city a

¹ The details of the charitably relieved are 248,039, adults 181,324 and children 66,715, at the Ahmadnagar relief house; 22,821 all adults at the city night relief; 127,053, adults 85,019 and children 42,034, at the Government relief house; 10,341, adults 8256 and children 2085, at the Párner relief house; 9297 all adults at the Jám-khed relief house; 4374 all adults at the Shrigonda relief house; 4251, adults 4099 and children 152, at the Karjat relief house; and 1027, adults 865 and children 162, at the Bhatodi relief house. Of 43,741 the total number employed on municipal relief works, 29,233, adults 26,166 and children 3087, were employed on the Várulvádi pond relief work; 8495, adults 7662 and children 833, on the Sháhápúr pond relief work; and, 5993, adults 4378 and children 1615, on the Kápurvádi channel and well relief work.

DISTRICTS.

Ahmadnagar City Imports, 1875-1884—continued.

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AHMADNAGAR.

Trade.

ARTICLES.	1881-82.		1882-83.		1883-84.	
	Carts.	Value.	Carts.	Value.	Carts.	Value.
		Rs.		Rs.		Rs.
Grain	18,840	7,80,801	31,607	13,87,380	28,881	11,55,110
Metals	384	1,30,138	962	2,48,400	694	2,03,500
Cloth and Yarn	907	7,00,681	1732	4,46,900	1890	5,25,000
Grocery	3905	6,38,307	235	70,500	167	50,100
Glass and China	77	8520	300	3000	250	2500
Dyeing Material	457	43,736	209	2000	250	2500
Building Material	320	31,398	932	40,600	671	33,550
Hides and Skin	287	9305	50	3750	75	5025
Sweetmeats	2327	20,037	1200	21,000	1500	30,000
Wine	106	37,600	1200	60,000	1000	50,000
Salt and Cotton	21,710	50,81,408	18,000	42,00,000	13,000	30,00,000
Fodder and Fuel	73,958	1,25,367	8100	16,200	10,000	20,000
Tobacco and Snuff	250	27,112	210	30,000	180	22,100

Exports.

The following statement shows the amount of the chief exports for the five years ending 1883-84. The total exports varied from 17,350 tons in 1883-84 to 29,006 in 1882-83 and averaged 22,719 tons :

Ahmadnagar City Exports, 1870-1883.

ARTICLES.	EXPORTS.				
	1870-80.	1880-81.	1881-82.	1882-83.	1883-84.
	Tons.	Tons.	Tons.	Tons.	Tons.
Grain	17,808	5257	4575	5502	5475
Sugar	332	43	57	83	83
Clarified Butter	515	57	85	29	10
Food or Drink	8399	717	4908	6529	6308
Fuel	731	513	243	185	166
Building Material	23	112	...	24	...
Drugs	95	406	1	291	106
Tobacco	66	1	60	20	47
Cloth	2710	12,339	8136	11,848	685
Materials	1487	1776	525	4370	4510
Miscellaneous	180	...	54	91	...
Total ..	27,448	21,221	18,574	29,006	17,350

Grain.

The chief articles of trade in Ahmadnagar are articles of food. Ahmadnagar is the centre of a large grain trade. The character and amount of the trade varies greatly from year to year according to the season, and the opening of the Dhond-Manmád railway has so changed the course of trade that it is difficult to say what the normal state of the grain trade is. In a year of fair local harvests, millet and rice are imported and wheat and pulse exported. Before the opening of the Dhond-Manmád railway the grain trade was in the hands of a few rich Márwár Vánis, who bought up the local crops in good seasons and stored them in large under-ground granaries. After being kept for a year the grain got a reddish tint and a musty smell, and in ordinary seasons did not sell. But in years of scarcity the grain was in great demand and fetched a high price. Before the opening of the railway the local millet supplies have had to be supplemented by imports from the Nizám's territory and in years of bad local rainfall from Khándesh. Since 1878 the grain supply is much larger, coming from Jabalpur, Nágpur, Máliwa, Indor, and Cawnpur. Instead of requiring a large capital the trade can now be carried on with a small outlay. Profits have greatly fallen and prices remain steadier. In 1879 a rise in the local price of millet was met by a large importation from as far as Bellári in Madras. In

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AHMADNAGAR.

Trade.

Cotton.

much increased and the total quantity of cotton received at the Stewart Cotton Market amounted in 1882-83 to 9416 tons and in 1883-84 to 6877 tons. Most of the cotton comes from that part of the Nizám's country which lies between Jálma, Khámgaon, and Kulburga. Of seventy-four local cotton dealers, twenty belong to the Ahmadnagar district and the rest to the Nizám's country chiefly Aurangabad, Bid, Jálma, and Paithan. Most are Márwár Vánis; the rest are Bráhmans and Kunbis. They advance money to the growers and buy the standing crop often before it is ripe. When it is picked and cleaned, the cotton is packed in bundles or *dokrás* of about 140½ pounds (70 *shers*) and sent to the dealers' agents in Ahmadnagar city. Of these agents or *adtyás* there are about twenty-four, a few Bráhmans and Kunbis, but most of them Márwár Vánis. On receiving the cotton these agents make advances to the dealers up to seventy or eighty per cent of its value. The cotton is stored in the Stewart Cotton Market and offered for sale to Bombay buyers, who, in the past year, represented seven firms, two of them Europeans and five Natives the agents of Bombay Bhátia houses. When the railway was opened it was thought that much cotton would want pressing at Nagar and three full steam presses were built with engines of twenty to forty horse power, to which a fourth was added in 1883. The railway returns for 1883 show a total export of 9287 tons of cotton from Nagar station and the market returns show a further amount of about 4000 *bojás* in store at the end of March 1884. The 1880-81 season was unfavourable to Nagar as a short damaged crop had to compete with a large high class Gujarát crop. The 1882-83 season was exceptionally favourable and the quality also was superior.¹

Cotton Presses.

The four cotton presses are near the cotton market and belong to the Mofussil Company, the Akbar Company, Messrs. Harvey and Sabapathy, and Messrs. Gaddum and Co. The Mofussil Company have built a half and a finishing press of Hodgart's patent which are worked by an engine of about 20 horse power. There were 8400 bales of cotton pressed during the cotton season of 1883-84. The Akbar Company have erected two half-presses of Nasmyth's patent, and a finishing press of Wilson and Nasmyth's patent worked by an engine of 25 horse power. About 4900 bales were pressed at this press during the cotton season of 1883-84. This press was built of burnt bricks and lime with an upper story of tiled roof at a cost of about £1500 (Rs. 15,000). The upper story and roof were burnt down in March 1884. Messrs. Harvey and Sabapathy have a half-press of Nasmyth's patent and a finishing press of Preston's patent worked by a forty horse power engine of Nasmyth's patent. In 1883-84, 5519 bales were pressed against 12,770 in 1882-83. Messrs. Gaddum's press pressed 10,027 bales in 1883-84 against 10,772 in 1882-83. The rate of pressing was uniform at all the presses at a rate of Rs. 3-6-0 a bale, which included the charges of pressing, gunny-bags for covering, and iron hoops. Besides this the buyers paid £1 6s. (Rs. 13) for 100 *bojás* of cotton for carting them to the press houses and thence the pressed bales to the railway station. The Harvey and Sabapathy press is able

¹ See above pp. 270-272, 343-344.

to turn out about 100 bales of 300 pounds each a day. Each bale measures about fifteen cubic feet or twenty pounds of cotton for each cubic feet.

The cloth trade is both export and import. The exports, partly by road and partly by rail, consist of women's robes, waist-cloths, and turbans woven in Nagar and Bhingár hand-loom. The trade is chiefly in the hands of Marátha Vánis, Bráhmans, and Shimpis, by whom it is taken by road to the neighbouring local markets and by rail chiefly to Násik, Khándesh, and the Nizám's territory. The export of cloth suffered most severely during and after the 1876-77 famine. It now shows signs of revival. The import of cloth is partly from Bombay either of Bombay or European make and partly from Yeola Paithan and other places famous for their hand-loom weavers. All the Bombay imports are by rail and of the rest some come by rail and some by carts or on bullock-back. The cloth importers are chiefly Bhátiás, Marátha Gujaráti and Márwar Vánis, Bráhmans, and Shimpis, some of them men of large capital and most of them well-to-do. They sell partly to Nagar retail dealers and partly to village cloth dealers and Shimpis and other packmen, who, with a cart or bullock, move from one fair or market town to another. Imports were almost stopped during the famine time. But during the past year large quantities have been imported. Apart from the famine there has of late years been a notable change in the amount of European cloth imported. It is now almost entirely of the finer qualities bought by the well-to-do classes, the poorer classes showing a strong preference for Bombay and local-made cloth.

There is a considerable trade in dye stuffs both export and import. The imports are mostly in indigo, crimson, and safflower. Indigo is brought from Bombay and Madras by Váni and Sáli dealers. Crimson is generally brought from Bombay by Bohorás and Gujarát Vánis, and safflower a local product is sent to the city by village Vánis. Indigo is chiefly used by Nirális in dyeing yarn, crimson by Sális in dyeing silk, and safflower by Rangáris in dyeing turbans. It costs about 6d. (4 as.) to dye a pound of yarn indigo, about 3s. (Rs. 1½) to dye a *sher* of silk crimson, and 2s. to 10s. (Rs. 1-5) to dye a turban according to the strength of the safflower used.

The chief local export is the bark of the *Cassia auriculata* or *tarrad* bush. It is gathered by the villagers and brought into the city in headloads. Some is used by the local tanners Dhors and Saltangars. The bulk of it is exported by Bohorás and other Musalmáns to Bombay to be used in tanning.

A little cotton yarn is spun by hand chiefly by Musalmán and Sáli women. They buy the raw cotton and are paid 2½d. to 3d. (1½-2 as.) a *sher* equal to a daily wage of about 1½d. (1 a.). The yarn is used in weaving the cheapest robes, in making tape for cots, and the long thread wool in carpets. This industry formerly helped to support many families, but it has been greatly destroyed, first by the competition of English and lately by the competition of Bombay factory yarn.

to threads. After the threads are separated Rangári labourers dye chiefly red, being paid by the quantity dyed. The dyed silk is then handed to the men who weave narrow strips for the borders of robes. The weavers are paid by the piece and generally earn 4d. to 6d. (3-4 as.) a day. The produce of the looms is generally sold wholesale by the owners of the factories and by the weavers themselves to Gujarát Vánis, from whom it is taken chiefly by local cotton weavers. A little goes to the Nizám's territories. Silk cloth is seldom made except by special order.

The Cantonment, stretching from the north-east and east of the city walls with the fort as its centre, covers an area of four and one-third miles. It is a fairly wooded plain, rising slightly eastwards and smooth except among the water-courses near the broad shallow bed of the Bhingár stream. The soil is stiff black and the underlying rock which rises to the surface in the north-east and south-east is trap. The natural drainage is good. In the west the ground slopes to a water-course that runs south into the Sina and towards the south-east it falls partly into the Bhingár river and partly into another water-course that further south runs nearly parallel with it. Circling round the fort, at a distance of a half to three quarters of a mile, the chief parts of the cantonment are in the east of the Sadar market and north-east of it, beyond cantonment limits, the old town of Bhingár. To the south-east are the Infantry Barracks with the Officers' Lines behind them, and further south the new Artillery Barracks. To the west, close to the city walls, are the Tent Pitchers' Lines, and to the north-west, across the Parade Ground, the Native Infantry Lines, and further to the north the Officers' Quarters and the St. James' Garden. West of the Native Infantry lines, part of it out of cantonment limits, is a suburb known as the Simpson market, and still further to the west are the Police Lines.

The population of the cantonment varies with the number of troops. The usual strength in times of peace is a battery of Field Artillery, four companies of European Infantry, and a regiment of Native Infantry. When the 1881 census was taken the cantonment had a population of 4589, males 2487 and females 2102.

Of the old Musalmán water channels four, the Shábápur and Bhingár in the east and the Kápurvádi and Nágábái in the west, cross the cantonment from north to south. The Shábápur channel, one of the two sources of water supply to the European barracks, has its source near the village of Shábápur at the foot of the hill on which stands Salábatkhán's tomb (46). To the north of the infantry barracks, not far from the Protestant chapel the Shábápur joins the Bhingár channel. The Bhingár channel, which is the chief source of supply to the east end of the cantonment, rises in the hills about three miles north of the cantonment, and after supplying the town of Bhingár, the Sadar Bazár, and the east end of the cantonment discharges itself into the Faráh garden (41). The Bhingár channel almost never fails during the driest seasons. The west end of the cantonment is supplied with water from the Kápurvádi channel.

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AHMADNAGAR.

Cantonment.

Population.

Water.

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AHMADNAGAR.

Cantonment.

Management.

The cantonment is in charge of a Cantonment Committee constituted under the Cantonment Act. The officer commanding the cantonment is president of the committee with the Civil Surgeon, the Executive Engineer, the District Magistrate, and the Cantonment Magistrate as ex-officio members. The cantonment income is about £950 (Rs. 9500) from taxes, fees, and fines, and the produce of the Station Garden. It is spent chiefly on conservancy and police, on a lock hospital, and on the Station Garden.

To remove nightsoil fourteen scavengers are employed, three for the private privies in the Sadar market and eleven in other parts of the cantonment. The nightsoil, of which about eight carts are daily removed, is taken to the extreme east of the cantonment and laid in trenches about fifty feet by four and six deep. For street sweeping, besides about fifteen men two women and one cart to each regiment, a native conservancy serjeant, two gangers, eleven sweepers, and seven women are engaged and daily gather about thirty cartloads of garbage.

Sadar Bazar.

The Sadar Bazar used to be a place of considerable importance when a large number of troops were at Nagar. It has now declined and many houses are empty. It stands above the left bank of the Bhingár river, about 1000 yards east of the fort and about 500 yards north-west of the Infantry Officers' Lines. It has an area of eleven acres with a population of 2635 lodged in 614 houses, 170 of a better and 162 of a poorer kind, and 282 mud hovels. Most of the houses have in their front and rear roads and bye-lanes running chiefly south and north. In 1876 the Sanitary Commissioner found the bazar very clean, and the arrangements for scavenging and carrying away nightsoil effective. To the west of the Sadar Bazar is the government garden. Of the town of Bhingár which lies outside of cantonment limits a separate account is given.

Officers' Quarters.

About 500 yards south-east of the Sadar bazar in the extreme east of cantonment limits are the Infantry Officers' Lines. The houses are arranged in two rows of large one-storeyed dwellings running north and south, each house in a large fenced enclosure generally shaded by lofty trees, and some with bright well-kept gardens. East of the main rows are one or two separate houses, and about 1000 yards further east is the race course. About 250 yards to the west of the Officers' Lines, and like them, ranged on the whole north and south are the Infantry Barracks, with, to the north, the married men's quarters, in the centre the single men's barracks, and in the south the hospital. The married men's quarters consist of four blocks each of twenty quarters, two in front and two in rear, separated by a road that leads from the Officers' Lines to the fort. The unmarried men's barracks, to the south of the married men's quarters, are twelve one-storeyed buildings in two rows with an interval of sixty-four feet between them. The buildings facing north-west on plinths of $1\frac{1}{2}$ to three feet high are of brick and lime mortar with tiled roofs. Each barrack room, measuring 96 feet by 24 and 22 feet high, has a total superficial area of 2304 feet and accommodation for twenty-six inmates. In front and rear are open

maintained by voluntary subscriptions. Beside the Officers, and Native Infantry Lines in the north-west of the cantonment, close to the regimental hospital is a Lock Hospital with room for thirty to forty patients. To the west of the Native Infantry Lines across the Aurangabad road lies the Kotla (31) a square enclosure kept in good order, and behind the Kotla part of it out of cantonment limits is the Simpson Bazar.

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AHMADNAGAR.

About the centre of the cantonment half a mile east of the city, in level ground with well grown *bábhu* and banian trees, stands the fort, oval in form, one mile and eighty yards in circumference. From the outside a steep wooded bank or glacis, with a broad top or covered way, hides the walls nearly to the top. Inside of the bank runs a great dry ditch,¹ eighty-five to 180 feet wide and fourteen to twenty feet deep, whose outer side is an unbroken perpendicular wall four feet thick. The cut stone masonry walls of the fort, said to have been built from the rock hewn out of the ditch, are massive throughout, the parapets being five feet thick and the lower masonry of gradually increasing strength. Of two entrances, one as old as the fort, for wheeled traffic and guns, is on the west side at the main gate bastion, the other a modern entrance for foot passengers is on the east side by a sallyport and suspension bridge.² At the chief entrance the moat is crossed by a wooden suspension bridge swung on thick iron chains, and the road, skirting the principal bastion, enters the fort through two gateways placed at right angles with doors studded with large nails to guard against elephants. The court between is occupied by guard rooms. At the postern gate on the east, the moat is crossed by a chain suspension bridge, built some fifty years ago by Colonel Jacob of the Engineers. The walls, rising about thirty feet from the bottom of the ditch, consist of a number of semicircular bastions eighty-five yards apart, connected by curtains with parapets varying from five to ten feet in height, pierced in most places with loopholes. Behind the parapet a six feet wide path runs round the top of the wall. The bastions are all full, and, except the flag staff or chief gate bastion, have embrasures. In bastions 1, 2, 14, 15, 20, 21 and 22 the embrasures are cut down from the top of the parapets; for the rest there is a walk or berme above the embrasures, and the parapets are loopholed for musketry fire. Between each pair of embrasures is a massive stone traverse. The flag staff or chief gate bastion has, from a covered passage in its middle storey, several projections over the ditch from which stones

Fort.

¹ The ditch seems originally to have been filled with water from the Nágahdi channel. It is described in 1750 as always filled from two water channels (Tieffenthaler, *Recherches Historique et Géographiques*, I. 490). It seems to have been dry in 1803 when the fort was taken by General Wellesley. Under the British, the malaria from its damp bed, caused fever, and efforts have from time to time been made to drain it. The drainage is now fairly complete, and, except after heavy rain, water seldom lies. It is still damp enough to keep patches of grass fresh throughout the year, and a herd of antelopes and *nilgais*, turned loose in the ditch about fifty years ago, have since continued to prosper.

² This gate was built for the convenience of the work people when Ahmadnagar was the head-quarters of the Bombay Artillery and the laboratory was in the fort. Major S. Babington.

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AHMADNAGAR.

Fort.

to say would be heard, but that the firing would not cease till either the fort was taken or surrendered. Next morning the commandant sent two agents offering to surrender if he was allowed to leave with his garrison and take his private property. The proposal was accepted, and on the arrival of hostages, the firing ceased. Next morning the commandant left the fort with a garrison of 1400 men, and the British troops took possession of it.¹ The fort, with a palace of Sindia and some other large buildings, seemed to have been a place of great splendour. In two rooms of the palace were found several dozen large handsome pier glasses, two electrifying machines, an organ, a pianoforte, lustres, chandeliers, globes, and many other luxuries. In other rooms were the richest stuffs of India, cloth of gold and silver, splendid armour, silks, satins, velvets, furs, shawls, plate, and cash.² Part of the wall suffered severely from the British cannonade and in spite of complete repairs traces were till lately visible on the east front.³ By the treaty of Sirji Anjangaon (30th December 1803) Sindia waived all claim to Ahmadnagar and it was given to the Peshwa as part of his share of the fruits of the campaign.⁴ In 1817, under the terms of the treaty of Poona (13th June 1817) the fort was handed over to the British by Bájiráv Peshwa.⁵ It has since remained in their hands and has been kept in repair.

Outside of the fort close to the main gate are the petty staff lines consisting of seven or eight small bungalows one of which is (1882) used as a post office. On the north are the Neutral Lines consisting of three bungalows and the Pensioners' Lines are on the east of the Bhingár stream close to the Sadar Bazár. To the east is the cricket ground and lawn tennis court with a gymkhana pavilion built in 1879 at a cost of £170 (Rs. 1700) subscribed by the European residents.⁶

Objects.

The chief objects of interest twenty-four in and twenty-seven around Ahmadnagar are ruined Musalmán mosques, tombs, and mansions built during the sixteenth century when the power of the Nizám Sháhi dynasty was at its height.

Rumikhán's or
Makka Mosque.

Rumikhán's or the Makka Mosque close to the city wall between the Mangal and Sarjapur gates, about eighty yards east of the Sarjapur gate, was built in the reign of the second king Burhán Nizám Sháh (1508 - 1553) by Rumikhán Dakhni the caster of the great Bijápur gun Malik-i-Maidán.⁷ The mosque is built of trap and lime masonry. It is about forty feet long north and south by about thirty feet broad east and west and on its east front has an enclosure or yard (39' x 27') surrounded by mud walls about seven

¹ Duke of Wellington's Despatches (1834), I. 300, 301. After the capture of the fort General Wellesley breakfasted under the large tamarind which stands close to the ditch opposite the flagstand. In memory of the occasion four old guns have been set mouth down on the four sides of the tree. Murray's Bombay Handbook, 292.

² Maxwell's Wellington, I. 130.

³ Major S. Babington.

⁴ Grant Duff's Maráthás, 533.

⁵ Grant Duff's Maráthás, 635.

⁶ Major S. Babington.

⁷ Rumikhán presented the mosque and his palace to one Mir Abdul Gafar,

feet high. The mosque has two floors, the first or ground floor intended for a rest-house or *musáfarkhána* and the top floor for a place of worship. The flat roof of the mosque rests on four round polished one-stone pillars two in each row much like the pillars used in Kásimkhán's palace (5). Each pillar is about three feet round and eight feet high and looks like black marble. The pillars are said to have been brought from Makka and to have given the building its name of the Makka mosque. Over the pillars two rows of three arches run north and south and on the arches rests the roof. The roof over the west part of the mosque is said to have been in ruins since about 1680. The front is in good repair and is mostly used by beef butchers.

Khwája Sherif's Haveli about 130 yards south-east of Rumi Khán's mosque is an old Musalmán mansion with mud walls, about seven feet high enclosing a space of about 107 yards square. It is said to get its name from Khwája Sherif the brother of Kávi Jang, to whom the third Peshwa Báláji presented it in reward for his brother's cession of the fort in 1759. The entrance is on the north by a strong doorway built of dressed stone and lime. In the enclosure, to the south, is a mosque (about 50' x 20' x 16') of dressed stone and lime masonry and still in good repair. Besides the mansion and the mosque the enclosure has a few flat roofed houses some of them occupied by the descendants of the Khwája Sherif, and two cisterns fed by the Kápurvádi channel. A bier or *tájia* in honour of Khwája Sherif is made every year during the Muharram holidays. The bier is held second in rank to the Bárá Imám's bier or *tájia*, and hundreds of people offer sweetmeats and oil to it in fulfilment of vows.

Illahadád's or the Káli that is black mosque, about 220 yards south-east of Khwája Sherif's mansion, was built by Syed Illahadad Khán Dakhni who was administrator general during the reign of Burhán Nizám Sháh (1508-1553). In 1818 Captain Pottinger turned it into the Collector's office, and buildings for the treasury and assistant collector's and mámlatdár's offices have since been built round it.

Nálband's Mosque, about 125 yards west of the Káli mosque is one of the chief mosques now in use though neither old nor of architectural note. It was originally the dwelling house of one Nur Mahmud Nálband, was made a mosque after his death in 1836, and is maintained from the rents of three shops.

Kásimkhán's Palace, about 150 yards south-east of Nálband's mosque, is a handsome two-storeyed building added to and fitted up in 1818-19 as the Collector's residence. It was built in the beginning of the sixteenth century during the reign of the first king Ahmad Nizám Sháh (1490-1508). The centre hall entered by a long-flight of steps is a stately room, the ceiling supported on large one-stone pillars of black stone similar to the pillars in Rumi Khán's mosque (1). The ceiling of the side rooms is domed and handsomely carved.

Khán Zamán's palace and mosque, about 225 yards south-west of Kásimkhán's palace, were built in H. 967 (A.D. 1559) by Khán

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AHMADNAGAR.

Objects.

Rumilhan's or
Makka Mosque
(1).

Khwája Sherif's
Haveli
(2).

Illahadád's or
Káli Mosque
(3).

Nálband's
Mosque
(4).

Kásimkhán's
Palace
(5).

Khán Zamán's
Palace and Mosque
(6).

Dobotka chira masjid or the Two-Finger Hole Mosque. The palace and mosque were built in H. 969 that is A.D. 1561.

Changizkhán's Palace, built by the distinguished and ill used noble of that name in the reign of the third Ahmadnagar king Husain Nizám Sháh (1553 - 1565), about sixty-eight yards north-east of Sarjekhán's palace and mosque, is a fine upper storeyed building now used as the District Judge's court. On its plinth is an inscribed stone but so covered with whitewash as to be almost unreadable.

The Jáma Mosque, about sixty-five yards west of Changiz Khán's palace, is a large plain stone building (75' x 44') on a low plinth. It was built in H. 1117 that is A.D. 1705 by Kázi Abdul Rasul Sáhíb Usmání under orders from Aurangzeb. The property, worth about £4000 (Rs. 40,000) of a Khatri named Gopál who died intestate, fell to the crown and was spent by Aurangzeb in making this mosque.

Farhádkhán's mosque, shrine, and rest-house, about 130 yards north-east of the Jáma Mosque, were built by one Farhádkhán in H. 967 that is A.D. 1559. Over the doorway an inscription gives the date and name of the founder in words the same as those on Khán Zamánkhán's mosque. The mosque is still used, a part of the buildings as a rest-house and the rest as a Government store. The mosque is raised on a stone plinth but has no special architectural beauty. The front is of pointed arches and the roof has six domes resting on four central eight-sided pillars. The whole is enclosed in a paved courtyard at the east end of which is Farhádkhán's tomb. The rest-house is a separate courtyard surrounded by a veranda supported on pointed arches.

The Soneri or Golden Mosque, about 240 yards north-east of Farhádkhán's mosque built by Nizám-ul-Mulk (1720 - 1743), is now used as a residence by a Pársi family, and has been added to and altered. It appears to have been a very handsome building approached on either side by a low flight of steps. The centre arches of the mosque rest on handsomely carved stone pillars which appear to be the upper parts and capitals of pillars taken from a Hindu temple. The shafts are eight-sided and the capitals are vases with flower ornaments. The interior is whitewashed, and under the wash on the walls are said to be inscriptions in gilt letters. In the basement are a number of cellars and other rooms.

The Bádsháhi Mosque, about 100 yards south-east of Soneri mosque, built by Aurangzeb (1658 - 1707) is a stone building (39' x 27') ornamented with stucco and whitewash. It is built on the ground without a plinth and has a flat roof. The mosque is repaired from the rents of shops.

Kávi Jang's Mehel, about sixty yards west of the Bádsháhi mosque, is said to have been built about 1750 by Kávi Jang the Nizám's commandant, who was bribed by Peshwa Báláji Bájráv to surrender Ahmadnagar fort in 1759. The palace (81' x 33') is of dressed stone and lime masonry. It has three floors, the first partly under and partly above ground. The top of the first floor which is about five feet above the ground, forms the plinth of the second floor which has a

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AHMADNAGAR.
Objects.
*Changizkhán's
Palace*
(12).

Jama Mosque
(15).

*Farhadkhan's
Mosque, Shrine,
and Rest-house*
(14).

Soneri Mosque
(15).

Bádsháhi Mosque
(16).

*Kavi Jang's
Mehel*
(17).

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Places.

AHMADNAGAR.

Objects.

Kávi Jang's Mehel
(17).

stone stair in the middle of its west walls leading to the third floor. The first floor under ground is commonly known as the *bnlad* or cellar. In front, to the north and attached to the main building, is a large stone platform about sixty-four feet long and about nine feet wide with steps on the east and west built to the top level of the first floor. The mansion with its enclosre was mortgaged by Kávi Jang's descendants about the end of the eighteenth century to a Bohora merchant who, for more than fifty years, has rented it to the American Mission by whom it is still occupied. In the centre of the enclosrea a large dry cistern was formerly fed by the Kápurvádi channel. A small cistern about seven feet square has been built about twenty-five yards north-east of the old cistern.

Tora Bibi's Mosque
(18).

Tora Bibi's Mosque (24' x 18') about 110 yards south-west of Kávi Jang's Mehel was built in the reign of Murtaza Nizám Sháh (1565-1588) by Tora Bibi one of Chánd Sultána's maids. It is a plain building on a low plinth and is still in use.

Kamani Mosque
(19).

The Kamani Mosque, about sixty yards south-east of Tora Bibi's mosque, still in use was built by Asad Khán Rumi in the latter half of the sixteenth century. A part of the mosque buildings on the east including the gateway have been made into a civil hospital. The mosque (36' x 21') is of stone slightly carved and now whitewashed. In front is the tomb of Kávi Jang the Haidarabad officer who gave up Ahmadnagar fort in 1759. The tomb bears date H. 1188 that is A.D. 1774.

Husain Mosque and College
(20).

Husain Mosque and College about sixty yards west of the Kamani mosque, was built by Syed Husain Mashadi in the reign of Burhán Nizám Sháh (1508-1553) for the spread of the Shia faith. The mosque is a stone building with a large centre dome and is said to be designed on the model of a mosque at Mashad in Persia. It is surrounded by a number of irregular buildings and in 1818 was turned into a criminal jail. The place has been so altered at various times that it is difficult to trace the original buildings. The jail holds about 260 prisoners.

Sadr-ud-Din's Mosque and Tomb
(21).

Sadr-ud-Din's Mosque and Tomb were built by one Sadr-ud-Din in H. 924 that is A.D. 1576, in the reign of the fourth king Murtaza I. (1565-1588). The mosque is a stone building not now in use. Two eastern arches have been filled with brick. The tomb, which is close by, is a square stone building with an octagonal cut corner roof surmounted by a circular dome.

Muntákhíb-ud-Din's Mosque
(22).

Muntákhíb-ud-Din's Mosque was built by one Muntákhíb-ud-Din in H. 998 that is A.D. 1585. Close to the mosque a handsomely carved square stone building with traceried stone windows is surmounted by a ruined cupola which contains the tombs of two Syeds Subhand and Burhán.

Nahardil Palace
(23).

Nahardil Palace and Mosque of unknown date were built by one Samsher Khán. The palace is said to have been a fine building and to have been burnt before the time of Aurangzeb. The mosque is still standing.

Hindu and Jain Temples
(24).

There are three chief temples for Hindu and Jain worship. The chief Hindu temple is of Vithoba built in 1725 by one Vishvanáth

Sakháráam Támbohi at a cost of £300 (Rs. 3000). Of the two Jain temples one of Párasnáth was built in 1776 by Márwár and Gujarrát Vánis at a cost of £300 (Rs. 3000). It has since been enlarged and improved. It has two entrances one for worshippers and the other for priests and religious men or *sádhus*. The other Jain temple was built in 1850 by Jain Shimpis at a cost of £50 (Rs. 500).

Outside the city near the Jhenda gate in Beluchpur is Ágha Bahizad Dakhni's mosque still in use.

Bára Bangáli's tomb is close outside the Bangáli gate. The tomb is said to be older than the fort (A.D. 1495). The name of the saint is lost. He came from Bengal, and by the aid of a Bengáli charm is said to have raised to life the body of a snake-bitten Hindu Pátel of Bhingár.¹

Close outside of the Máliváda gate is Syed Burhán Dakhni's mosque, a small stone building surmounted by a dome.

On the Sina close to the Nepti gate is Syed Hattí's mosque, a plain building not now in use.

On the west bank of the Sina opposite the Nepti gate is Sháh Sawár Gházi's tomb who was killed in H. 987 that is A.D. 1579 fighting under Chánd Bibi.

To the north of the town near the Police lines is Chár Sának's tomb, a square stone building surmounted by a cupola. It takes its name from the four ornaments at the foot of the cupola.

Near the Mangal gate about 200 yards outside the city is the Kotla Mosque, a walled enclosuro with out-houses. It was built by Burhán Nizám Sháh (1508-1553) in H. 944 that is A.D. 1536 under the advice of his minister Sháh Tábir when Burhán embraced the Shia faith.² Burhán presented the mosque to Sháh Tábir and intended it as a charitable institution and college. It was largely endowed and still enjoys a yearly grant of £1500 (Rs. 15,000) chiefly from the revenues of a village in Nevása. The mosque has since been used as a Bára-Imáms' or the Twelve Saints' holy place and during the Muharram holidays thousands of people offer presents of sweet oil and sweetmeats to the Muájávar in charge, the oil for burning lamps in front of the Bára Imám's bier or *tájia* and the sweetmeat for distribution among the worshippers for the fulfilment of prayers. Except the outer wall, little of the old buildings is left. The enclosure, which is about 300 feet square is surrounded by a wall about fifteen feet high built of dressed trap and lime. It has two entrances on the east and south. The east and main entrance is about seven feet high and four feet wide. In front on either side of the entrance are travellers' resting places, with two feet square stone pillars and covered with stone archways set in lime. The central part of the west enclosure wall, which is about 100 feet long, forms the back of the mosque, which is similar in plan to

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AHMADNAGAR.

Objects.

*Ágha Bahizad
Dakhni's Mosque*
(25).

*Bára Bangáli's
Tomb*
(26).

*Syed Burhán
Dakhni's Mosque*
(27).

*Syed Hattí's
Mosque*
(28).

*Sháh Sawár
Gházi's Tomb*
(29).

*Chár Sának's
Tomb*
(30).

Kotla Mosque
(31).

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Places.

AHMADNAGAR.

Objects.

Kotla Mosque
(32).

the Jáma mosque (13). Oneitherside of the mosque along the enclosure line are sheds inhabited by the descendants of the Mujávárs. The second or south entrance, which is about twenty feet wide by fifteen high, was opened about 1865 under Government orders for better ventilation. In the centre of the enclosure is a large cistern said to have been fed by the Kápurvádi duct. About 1870 a small cistern about ten feet square fed by the Kápurvádi duct was built in the middle of the old cistern at the joint expense of the mosque people and the cantonment committee. The mosque out-houses and enclosure are in good repair.

Rumikhán's Tomb
or *Pila Ghumat*
(32).

About 100 yards north of the Kotla is Rumikhán's Tomb, also called Pila Ghumat or the Yellow Dome. It is a square tomb surmounted by a dome. The tomb is eighteen feet square inside, and, including the dome, is forty feet high. The walls are four feet thick. It has been made into a dwelling by introducing a floor which divides the tomb into an upper and lower room. The tomb stone, which is a single large block, lies outside where it was probably removed when the tomb was made into a dwelling. In the enclosure close alongside of the tomb a large hollow, about 100 feet by sixty feet and six feet deep, is said to be the mould in which the great Bijápur gun Malik-i-Maidán was cast in H. 956 that is A.D. 1549.¹

Bahri Khán's
Mosque
(33).

Outside the town about 500 yards south of the Máliváda gate is Bahri Khán's Mosque, a stone building surmounted by a small dome.

Bágh Rauza
(34).

About half a mile north-west of the city a few hundred yards of the Nálegaon gate, is the Bágh Rauza or the Garden of the Shrine, where the first Nizám Sháhi king Ahmad I. (1490-1508) is buried. This is one of the finest buildings in Ahmadnagar. It is of black stone about forty feet square and roofed by a dome and inscribed inside with texts from the Kurán in letters of gold. Except the one to the south the doors are closed. In the centre of the building, with other tombs on both sides, is the tomb of Ahmad Nizám Sháh. All the tombs are usually covered with a green or black cloth and have no inscriptions. To the south-east of the main building and near a ruinous reservoir is a small square-domed building believed to be the vault, wherein, previous to its being carried to Karbela, the body of Sháh Táhir the Shia minister of Husain Nizám Sháh (1553-1565) was laid. Both these buildings are enclosed by a wall about ten feet high. The gateway to the south is domed and also contains some graves. Immediately to the left is a stone and masonry platform about ten feet high and eighteen feet square. It is partly canopied by a stone-slab supported by a number of elegantly worked stone pillars. It is said to be raised on the place where lies buried the body of the elephant Gulám Ali which captured Rámrája of Vijayanagar in the great battle of Tálikoti (1565). On the dais are two or three grave-like mounds on which are inscribed in beautiful Persian characters the Muhammadan creed. Close by the

¹ Mr. A. F. Woodburn, C. S. and Major S. Babington. Compare Bijápur Statistical Account, Bombay Gazetteer, XXIII. 639-641.

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Faráh Bág
(41).

finally finished by Salábatkhán's nephew the great Salábat II. in H. 991 that is A.D. 1583.¹ The palace is octagonal with a flat roofed upper storey. The central hall has a dome about thirty feet high. Including an outer platform all round about twenty-five feet wide the building is about 250 feet in diameter and built of rough stone and lime masonry, plastered inside and outside with stucco. Round the palace is a dry pond about 150 feet wide and about seventeen feet deep which was fed by the Bhingár aqueduct. About 500 yards round the pond the ground was made into a fine garden. The pond is still surrounded by clumps of mango, tamarind, and woodapple trees.

Towers of Silence
(42).

About two miles to the north of the town on a small hill are the remains of three towers of silence, one of them entirely in ruins. The land was granted by Government to the Pársi community in 1826, and vested in the name of Mr. Barjorji Bhikáji. The first tower was built in 1827 by public subscription. The second was finished on the 11th of January, 1842 at a cost of about £300 (Rs. 3000) subscribed by Bombay Poona and Ahmadnagar Pársis. The third tower, the one now in use, was built of stone in 1864 by Khán Bahádur Padamji Pestanji of Poona and Mr. Nasarvánji Cursetji Gopipuria of Ahmadnagar at a cost of £500 (Rs. 5000).

Hasht Behisht
Bág,
(43).

About three miles to the north of the city, in the limits of Hadiri village, is a ruined palace and garden called Hasht Behisht or the Eighth Paradise. It was built in 1506 by Ahmad Nizámsháh on the advice of Salábat Khán Gurji and was at first called Faiz Baksh or the Gain Giver. Inside the garden in the middle of a large pond was built an eight-sided two-storeyed palace representing the eight gates of Paradise which according to Muhammadan belief has eight doors. Water was brought by a duct from the villages of Vadgaon and Sheudi, and on the banks of the pond another high palace with out-houses was built. Burhán Nizám Sháh, the second king, named it the Hasht Behisht or Eighth Paradise and made in it eight flower beds watered by a canal from the Sina, and enlivened with singing birds.² This and the Faráh Bág were the special possessions of the royal household and Murtaza Nizám Sháh often retired here to play chess with a Delhi singer. The central eight-sided palace is now in ruins and except an embankment no signs of the pond remain. Between this garden and the city are seventy domes and forty mosques said to have contained the tombs of many of the royal favourites.

Syed Ishák's Mosque
and Tomb
(44).

On the Mirávalli hills about three miles north-east of the city is Syed Ishák's mosque and tomb. The mosque was built by one Syed Ishák who was buried near it in H. 973 that is A.D. 1565.

Sháhápúr Mosque
(45).

On the Shevgaon road about four miles east of the city is the Sháhápúr mosque with an inscription giving the Musalmán creed, and

¹ The original building was called Faráh Bakhsh, the word Faráh giving the date H. 902 (A.D. 1497).

² Sháhábí History of Ahmadnagar, 15-16.

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This caused much discontent and a number of the disaffected under one Mulla Pir Muhammad, a furious Sunni, besieged the palace. The leader was imprisoned and the tumult subsided.¹ In 1542 Barhán Nizám marching on Bijápur was deserted by Asadkhán of Belgaum, who had joined him for policy's sake, retreated towards Ahmadnagar pursued by the Berár and Bijápur army and was forced to leave his capital a prey to the invaders.² In 1559 Ali Adil Sháh (1557-1580) of Bijápur formed an alliance with Rám Rája and Ibráhim Kutb Sháh, and the allied sovereigns reached Ahmadnagar with an army of 900,000 infantry. Husain Nizám Sháh, the third Ahmadnagar king (1553-1565), fled to Paithan and the allies laid siege to Ahmadnagar. Ibráhim Kutb Sháh, jealous of the Bijápur king's power, connived at supplies passing to the garrison and one of his generals kept communication both with Husain Nizám Sháh at Paithan and with the besieged. On Rám Rája's demanding an explanation Kutb Sháh marched during the night for Golkonda, while his general finding his way into the fort joined Husain Nizám Sháh at Paithan. Imád-ul-Mulk sent a large force to join Husain. This division, being employed to cut off the besiegers' supplies, compelled the allies to raise the siege. Husain returned to Ahmadnagar and caused the fort which was originally built of mud to be rebuilt with stone and to be surrounded by a deep ditch.³ In 1562, flying before the allies Husain threw supplies into Ahmadnagar and returned to Junnar. The allies again laid siege to Ahmadnagar, Rám Rája's followers committing every species of cruelty. At Ali Adil Sháh's advice, Rám Rája raised the siege and pursued Husain to Junnar. At the approach of the rainy season the allies returned to the siege. Rám Rája's army encamped on the bank of the Sina. Heavy rain fell in the hills and the river rose so suddenly during the night that 300 of Rám Rája's horses and a vast number of carriage cattle were drowned and twenty officers of rank and upwards of 25,000 men were swept away in the torrent. Rám Rája raised the siege and moved towards the Karnátak and Ali Adil Sháh followed his example.⁴ In 1588 Mirzakhán the Regent and prince Mirán Muhammad dissatisfied with the conduct of king Murtaza Nizám Sháh (1565-1588) rushed into Ahmadnagar fort with 40,000 armed men and put to death all they found including the king. In the same year when Mirzakhán wanted to depose Mirán Husain and put in his place another prince, the Dakhni troops and the inhabitants flew to arms and in a short time about 5000 horse and foot with a numerous mob joined Jamál Khán a military leader. Mirzakhán commanded the king's head to be cut off and placing it on a pole planted it on one of the bastions of the citadel. At Jamálkhán's instance the mob heaped piles of wood and straw against the gates and set them on fire. The gates were burnt and Mirzakhán and his friends rushed into the fort. Numbers were slain. Mirzakhán who had made his escape was brought back to Ahmadnagar. He was first carried through the city on an ass and his body mangled. The massacre continued for seven days and

¹ Briggs' Ferishta, III. 223.² Briggs' Ferishta, III. 212.³ Briggs' Ferishta, III. 229-230.⁴ Briggs' Ferishta, III. 215.

nearly a thousand foreigners were murdered, a few only escaping under the protection of Dakhni and Abyssinian officers.¹ In 1594 Ahmad II. the ninth king of Ahmadnagar, being deserted by Yekhláskhán the chief Abyssinian general in the kingdom, Mián Manju the prime minister with his Dakhnis encamped in a large body on the plain of the Kála Chabutra near Ahmadnagar fort. He despatched his son Mián Hasan with 700 horse to disperse the mob under Yekhláskhán and himself accompanied² by Ahmad went upon a raised ground from whence they could see the result. The two parties engaged and the struggle was long doubtful till a shot from the insurgents struck the king's canopy and caused great confusion in the fort. A report was spread that the king was dead. Mián Hasan took to flight and threw himself into the fort. Yekhláskhán's party advanced and laid siege to the place both by a close blockade and regular approaches. Yekhláskhán proclaimed another king and collected between ten and twelve thousand cavalry. Mián Manju asked Prince Murád, son of the Emperor Akbar, to march to his assistance who gladly accepted the invitation. In the meantime many of Yekhláskhán's followers joined Mián Manju who, on the 18th of September 1595 attacked and completely routed the Abyssinians in the neighbourhood of the Idga. About a month later (14th December) Prince Murád at the head of 30,000 Moghal and Rajput horse accompanied by Rája Alikhán of Khándesh appeared to the north of Ahmadnagar. Mián Manju repented of the step he had taken and made preparations to oppose the Moghals. Chánd Bibi who was appointed regent for the king Bahádur Sháh bravely defended the fort against the Moghals and as a last resource entered into a treaty with the Moghals.³ In 1596, Chánd Sultána, seeing Muhammadkhán her adviser was intent on usurping all power, asked her nephew Ibráhim Adil Sháh of Bijápur to send a large force to enable her to reorganize the government. Sohailkhán the Bijápur general accordingly invested the fort and blockaded it for four months. Muhammadkhán wrote to the Moghal commander-in-chief in Berár, promising if he came to his help that he would hold the country as a vassal of the Delhi emperor. Muhammadkhán was seized and Chánd Sultána's power was restored. In 1597, Nehangkhán the minister attacked the fort and several skirmishes followed. In 1599 he raised the siege in order to oppose the Moghals who were marching on Ahmadnagar at Muhammadkhán's invitation. They soon laid siege to the fort, Chánd Sultána was treacherously put to death by her own officers, and the Moghals stormed and carried the place.³ Khán Khanán was appointed governor of Ahmadnagar. In 1604 Prince Danyál, the Moghal governor of the Deccan whose head-quarters were at Burhánpur came to Ahmadnagar to receive his bride the Bijápur king's daughter. Mián Ráju, one of the two Nizám Sháhi generals who had divided most of the Ahmadnagar kingdom between themselves, was asked to come to the prince's camp and make his submission as the other general Malik Ambar had

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¹ Briggs' *Ferishta*, III. 274-75.

² For details see above History, 383.

³ Details are given above under History, 386-387.

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done, but he did not obey the order. In 1607 Ahmadnagar was invested by Malik Ambar, and assistance not coming in time Khwāja Beg the Moghal commandant capitulated.¹ About 1621 Malik Ambar being deserted by the Maráthha chiefs in his service was forced to tender king Murtaza II.'s submission and restore the fort of Ahmadnagar together with all the territory he had won back from the Moghals.² Soon after Ahmadnagar was besieged by a force of Malik Ambar's. The Moghal forces advanced towards the place from Paithan and Malik Ambar deeming further resistance hopeless sent envoys to express repentance and ask forgiveness and entered into a treaty with the Moghals.³ In 1624 Malik Ambar again marched to lay siege to Ahmadnagar, but in spite of every effort he made no impression on Ahmadnagar and leaving part of his army to maintain the investment he marched against Bijápúr. In 1627 Khán Jahán the Moghal general bribed by the Nizám Sháhi general Hamidkhán agreed to restore to Murtaza II. all the Bálághát as far as Ahmadnagar. He wrote among others to Sipahdárkhán the commandant of Ahmadnagar to give up the place to Nizám-ul-Mulk, but when Nizám-ul-Mulk's officers reached Ahmadnagar the Khán refused to restore the place and put it in a state of defence. In 1636 the Nizám Sháhi dynasty came to an end and Ahmadnagar remained with the Moghals till it was betrayed to the Maráthás in 1759.

In 1657 Shiváji, who since 1650 had greatly increased his power, marched by unfrequented roads to Ahmadnagar in the hope of surprising the town. His attempt was partially successful. But while his men were plundering he was attacked and several of his party were killed by a detachment from the fort.⁴ In 1665 he again plundered the town. In 1684 Aurangzeb went to Ahmadnagar and stayed there some time and on the 21st of February 1707 he died there in the eighty-ninth year of his age. In 1712 Sháhu (1708-1749) the grandson of Shiváji thought of moving his capital from Sátára to Ahmadnagar but as it gave offence to the Moghal general Zulfikár Khán, Sháhu gave up the intention.⁵ In 1716 a battle was fought near Ahmadnagar between the Maráthás under Khanderáv Dábháde and the Moghals. The result was not decisive but the advantage remained with the Maráthás.⁶ In 1720 Nizám-ul-Mulk made himself independent in the Deccan and Ahmadnagar remained in his possession till 1748. In 1759, the Nizám's commandant Kávi Jang for a sum of money betrayed the fort of Ahmadnagar to the third Peshwa Báláji Bájríráv. War following between the two powers the grant was confirmed in 1760. In 1797 as the price of his support of the claims of Bájríráv to the Peshwa's throne, the fort of Ahmadnagar was ceded to Sindia, who in the same year imprisoned in it Nána Fadnavis, but released him in the following year. On the 31st of December 1802 the treaty of Bassein was entered into between Bájríráv and the English, and Sindia and the Rájá of Berár

¹ Elliot and Dowson, VI. 324.² Elphinstone's History of India, 562, 563.³ Grant Duff's Maráthás, 196.⁴ See above p. 393.⁵ Grant Duff's Maráthás, 74.⁶ Grant Duff's Maráthás, 196.

uniting against the British, General Wellesley marched from the Karnátak and reached Ahmadnagar on the 8th of August 1803. He attacked the town in three places and in a short time after a brisk and gallant contest the British were completely masters of the town. On the 11th after batteries had been built and firing had commenced the commandant of the fort sued for terms, and on the 12th the fort was taken possession of by the British.¹ The fort held an important position on the Nizám's frontier covering Poona and was a valuable point of support to all future operations of the British to the north. It was considered one of the strongest in the country and except Vellor in the Madras Karnátak was the strongest country fort General Wellesley had seen. Except in the part exposed to the British artillery it was in excellent repair. Inside it was in a sad dirty state and in the utmost confusion. The quantities of stores were astonishing and the powder was so good that General Wellesley replaced from the magazines what he had consumed in the siege. General Wellesley thought the fort ought to be cleared of the old buildings with which it was crowded.² Ahmadnagar, together with the surrounding country for some time remained with the British who appointed Captain Graham as their Collector of the place, which was soon restored to the Peshwa. About 1816 Ahmadnagar is described as lying in a grand plain covered with plantations of fruit trees and watered by the Sina which is distributed over it by aqueducts of hard cement many of them choked up. The fort was a mile round built of stone with a ditch forty yards broad and sixteen feet deep.³ In June 1817 under the treaty of Poona the fort was ceded by the Peshwa to the British. After the Peshwa's fall Ahmadnagar became the head-quarters of the district and a military station and, except a scuffle in the jail in 1821, the city has enjoyed unbroken peace. About 1878 old stores of useless raw sugar for the use of the garrison were discovered in the fort.

Akola, about sixty miles north-west of Ahmadnagar, is a sub-divisional head-quarters, with in 1881 a population of 3778. The town is built on the south bank of the Pravara which is much raised above the level of the river bed. Some flights of steps on the river bank are fairly preserved and from the north give the town a most picturesque air. Sloping to the water's edge are a number of old Marátha and Bráhman mansions or *vádís* most of whose owners have now fallen into poverty. Like many other Deccan towns Akola has the ruins of what must have been large buildings.⁴ The chief objects of interest are two temples, a Homádpanti⁵ temple of Siddheshvar and a

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¹ Details are given above, 411-412.

² Fifteen Years in India, 432-433.

³ Wellington's Despatches, I. 310.

⁴ Mr. T. S. Hamilton, C. S.

⁵ Homádpanti is believed to have been a celebrated physician of the *dadparyug* or the Third Age who cured Bibhishan the brother of Rávan king of Ceylon. In return Homádpanti begged the services of some giant architects with whose help he built numerous temples and step-walls in the Deccan which are most commonly known as Homádpanti remains. The historical Homádrí or Homádpanti was a minister of the ninth Devgiri Yadav king Rámachandra (1271-1308) who was a writer and temple-builder. In Khándesh and the North Deccan his name is now applied to almost all early Hindu buildings made of cut-stone without mortar.

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modern temple of Gangádhār. The Siddhoshvar temple was buried in the silt of the Pravara, till, about 1780, a Kunbi's plough struck against the *kalash* or pot-shaped peak of its spire. The plinth and half the walls are still buried while the upper part of the central dome is gone and has been replaced by a pile built of stone and mortar. What remains is exceedingly rich and shows that the temple must have been a work of much beauty. The design of the temple is peculiar. With the usual hall or *mandap* and shrine, set like two broken squares touching at the corners, it has a porch and a door behind the *ling* shrine. The two side porches of the hall seem not to have been used either as entrances or as shrines. They are supported on short pillars and must have been partly open to the light, but they are surrounded by a continuous parapet which seems to have been surmounted by a dwarf wooden or stone railing about fifteen inches high. The images over the door lintels of the shrine are much defaced and the front porch has been badly restored. A pillar belonging to the porch with a long Sanskrit inscription has been thrown down and the letters are now hardly readable. The temple has small standing figures of various Hindu divinities wilfully defaced. The sacred swan appears both on the rear porch and on the central pillars. The best parts are the four architraves forming the first course of the central dome of the hall. Two of the architraves are adorned with battle pieces; the third has a representation of Vishnu reclining on the serpent Shesh. To the right and left of Vishnu are quaint figures, half-human half-snake, squatted on their curled tails, and outside of them are human figures. Facing these figures is a representation of the churning of the ocean by the gods and demons to obtain ambrosia or *amrit*. The architraves of the other domes are ornamented with a pattern of blade-like leaves set in a double row. The rest of the nine interior domes and of the side porches or transepts is modern work, but the porch behind the shrine has its original ceiling. The temple is now used for *ling* worship. The sculptures and the fact that the *ling* shrine is not on a lower but on the general floor level seem to show that it originally was a Vishnu temple.¹

The Gangádhār temple, in the centre of the town, is perhaps the finest piece of modern workmanship in the district. It was built in 1782 by Krishnáji Ambádás Sant a Deshpánde. Besides the sub-divisional revenue and police offices Akola has schools for both boys and girls and a Saturday market.

ARANGAON.

Arangaon ten miles west of Jámkhed, has an unusually large but plain Hemádpanti temple of Araneshvar Mahádev with an inscription.²

BELÁPUR.

Bela'pur, fifteen miles north of Ráhuri, with in 1881 a population of 3283, is a large market town and a station on the Dhond-Manmád railway. The town lies on the north bank of the Pravara which in floods rises to the town gates. On the river front are

¹ Mr. Sinclair in Indian Antiquary, V. 9. Dr. Burgess' Lists of Antiquarian Remains, 106-113. Most of the temple details in this chapter are taken from Dr. Burgess' Lists.

² Mr. A. F. Woodburn, C. S.

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BHINGAR.

Bhingár is supplied with good drinking water by an underground masonry aqueduct from the hills. The supply is under the control of the Executive Engineer. A drinking reservoir, bathing pavement, and cattle trough have been built in Bhingár at such levels that the aqueduct supplies the whole town and the surplus water from the cattle trough runs into the watercourse.

The 1872 census showed a population of 5752 of whom 5339 were Hindus, 399 Musalmáns, and fourteen Christians. The 1881 census showed 5106 of whom 4792 were Hindus and 314 Musalmáns. The municipality was established in 1857. In 1882-83 it had an income of £432 (Rs. 4320) and an expenditure of £364 (Rs. 3640). Cholera was formerly prevalent in Bhingár, but since conservancy rules have been enforced, it has been hardly known. In 1878, when Ahmदनगर city was attacked by cholera, Bhingár was almost entirely free. A fair is held at Bhingár on the bright third of *Áshvín* or September-October when about 20,000 people assemble and goods worth £500 (Rs. 5000) are sold.

BRAHMANVADI.

Bráhmaṇva'di on the Poona-Nagar frontier about twelve miles south of Akola, with in 1881 a population of 1195, has a funeral monument on the spot where the daughter-in-law of the Maráthá general Bápu Gokhale burnt herself on hearing of her husband's death in the battle of Koregaon (1818). Instead of the usual *sati* stone hand and arm this monument bears foot-prints.¹

After his defeat at Kirkee in 1817 (5th November) *Bájíráv* stopped in his flight at *Bráhmaṇvádi*.²

Chichli, eighteen miles north of Shrigonda, has an old pond on the hills about two miles south of the village.³

Chincholi village six miles west of Párner, with in 1881 a population of 632, has fragments of ancient sculpture, the most notable being a seven-headed cobru or *nág* on a grave-stone with a tail tied in a true love-knot.⁴

Dasa'ba'i hill in Párner town has a small empty tomb or cenotaph in honour of *Chánd Bibi* the Noble Queen, who was killed in the defence of Ahmदनगर fort in 1599. The tomb is covered by a jasmine bush where Hindu women offer bangles.⁵

Devalgaon, eight miles north of Shrigonda, has an old Hemadpanti well which has been repaired in later times and its old stones broken by *Vadár* stone-cutters.

Devdaithan, eight miles east of Jámkhed with in 1881 a population of 432, has the remains of a modern temple of *Khandoba*. The temple roof rests on eight pillars which with the walls make fifteen domes. The pillars are like those used in Hemadpanti temples but are made of pieces instead of being cut from single blocks.⁶

Dhergaon village sixteen miles north-west of Karjat, has a

ruined Homádpanti temple of Mallikárjun with four well carved pillars adorned with cobras on the capitals.

Dhoke village, twelve miles north of Páner, has, on the east side of one of two rugged hills rising from a stony plateau, a group of early Bráhmānic caves of about A.D. 550-600. The chief cave is irregular about forty-five feet wide in front and upwards of fifty feet deep. In front are two massive pillars between pilasters, and $14\frac{1}{2}$ feet behind them two other pillars stand on a raised step. The pillars are square below and change above into eight and thirty-two sides with square capitals having pendant corners under ordinary brackets. The front pair of columns have more carving on the lower halves but are square up to the capitals. The shrine is rock-cut with, round it, a wide circling path or *pradakshina*, and with a door in front and in the right end. On each side of the front door is a doorkeeper with an aureole behind the head, holding a flower in his right hand. He wears a high head-dress with twisted locks of hair.¹ Over their shoulders are heavenly choristers or *ridyádhara*s. Under the right hand of the left doorkeeper a figure stands with folded arms and wearing a trident on his head like a cap. Other figures are carved to the right and left. The shrine has a small *ling*, and on an earthen platform in front, among many fragments of sculpture of all ages, is a modern hollow copper *ling* with a human face in front and a snake coiled round and seven hoods raised over it.

On the deep architrave over the inner pair of pillars in the centre is a sculpture of Lakshmi and elephants pouring water over her and other figures to the left. At the north end is a chapel with two pillars in front, and on the back wall is a large sculpture of Bhairav and some snake figures. Outside, at each end of the front, is a tall standing female figure with a lofty head-dress holding in one hand an opening bud. In a recess to the north of the shrine is a coarsely hewn bull. In the back are three small recesses, and in the south end is a raised platform with a seat at the end of which a hole has been made into a large cistern, the entrance to which is a dozen yards to the south of the cave. Between the great cave and the cistern and some way up the face of the rock, reached by a risky stair, is a small cave with a low roof and a built front as the original front has given way. On each side of this cave is a cell with an opening two or $2\frac{1}{2}$ feet from the floor. In the left front corner is a trap-door leading to a partly filled apartment.

On the south wall of the cave are badly carved figures of the Seven Mothers with Ganesh and Bhiringi at their head. The Mothers are seated under the foliage of five trees. Each has an aureole and her distinguishing animal symbol.² Beyond the last Mother is Shiv.³

¹ These figures are similar to those on the sides of the shrine at Elephanta and the Dumar Lena at Elura. Compare Fergusson and Burgess' Cave Temples, 448, 469.

² The seven Mothers are Aindri with an elephant, Bráhmī with a swan, Chámunda with a dead body, Kaumári with a peacock, Máheshvari with a bull, Vaishnavi with the eagle Garud, and Várdhī with a buffalo. Compare Bombay Gazetteer, XIV. 79-80.

³ Cave Temples of India, 429-430.

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DHORJA.

Dhorja, about eight miles north of Shrigonda, has, about a mile north of the village, two old temples one of old brick work and the other Hemádpanti with nine domes to the hall. The second temple is half sunk in the ground. Of the four pillars in the hall, the two outer have cobras on their capitals and the two inner have figures. The temple roof has projecting eaves.

DITAN.

Ditan village in Shrigonda, with in 1881 a population of 1086, has the remains of a temple of Nimráj Báva in whose honour a fair is held on Maháshivrátá in January-February.

DONGARGAN.

Dongargan village, ten miles north-east of Ahmadnagar, with in 1881 a population of 617, has a romantic little ravine called the Happy Valley between two spurs of the Ahmadnagar plateau. A road branching from the Ahmadnagar-Toka road at the sixth milestone leads past Dongargan on the east through an opening in the hills to the rich market town of Vámbhori. Standing on the outskirts of Dongargan and looking north lies the Happy Valley. A deep flight of rock-cut steps runs past a temple of Mahádev from behind which a spring gushes from the rock and flows into a round cistern about four feet deep. From the first cistern the stream is carried by a channel into a second cistern, and, winding round a Muhammadan tomb now a travellers' bungalow, tumbles over a rocky ledge about twenty feet and dashes along a rugged bed for a quarter of a mile till it leaps over the edge of the plateau to the plain below.¹ During the hot weather, when the country round is dry, the stream continues to flow, and all down the valley the trees give a grateful shade.²

A yearly fair is held at Dongargan on the third Monday of Shrúvan or July-August when about 4000 people assemble.

GANJIBHOYRA.

Ganjibhoyra, five miles south-west of Párner, has a Hemádpanti temple of Mahádev surrounded by numerous ruins. The temple has cobra capitals and near it are the remains of a Hemádpanti well or *báro* with a pillared veranda.³

GHOTAN.

Ghotan, six miles north of Shevgaon, with in 1881 a population of 2948, is a market town with an old temple of Mahádev. The temple stands in the middle of the village in a square on one side of which is an old archway with a hanging bell. Passing under the archway steps lead to a courtyard in the middle of which is the temple surrounded by several smaller shrines. From outside the temple does not look old as brick parapet walls have been built round the flat roof and the dome is whitewashed. Passing a mutilated Nandi at the door the way leads to a hall with a carved stone ceiling resting on a row of carved stone pillars. A doorway at the other end of the hall leads down a flight of steps to the shrine and a pool both in utter darkness.⁴

¹ Colonel Meadows Taylor notices (Noble Queen, III. 165) an old palace and garden built near a pretty cascade in the Happy Valley. Before the valley lies the broad Godivari plain and even the grim rock of Daulatabad and the tall white minaret of the Emperor Muhammad Tughlik were distinctly visible on a clear day.

² Mr. R. E. Candy, C.S. ³ Mr. A. F. Woodburn, C.S. ⁴ Mr. R. E. Candy, C.S.

Gondhegaon in Nevása has three Hemádpanti temples two of Márgalnáth and Rámeshvar in the village, and the third of Sudoleshvar on a neighbouring hill. The Márgalnáth temple has a plain outside with well carved pillars adorned with cobra capitals. Near the temple is a Hemádpanti well or *báro*.¹

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Places.

Gurav Pimpri, eight miles north of Karjat, has a plain Hemádpanti temple of Pimpreshvar Mahádev and a modern ruined temple of Rámeshvar. The hall of the Pimpreshvar temple has nine domes and the *ling* is in a pit-like shrine. The temple has two inscriptions one under the door of the enclosure and another on an extra pillar which supports a cracked stone beam. The Rámeshvar temple has a ruined well or *báro* with a drinking trough attached.²

GURAV PIMPRI.

Harischandragad Fort, 4691 feet above sea level, with ruined fortifications and Bráhmanical caves, lies on the Sahyádris, eighteen miles south-west of Akola. The hill is the apex of the watershed of the Bhima and Godávári drainage systems.

HARISCHANDRAGAD
FORT.

About six paths lead up to the hill two of which from Páchnái and Lobáli Kotul can be used by loaded cattle. The hill top, which is about three miles in diameter, is an irregular tableland with deep gorges, and at the south-east edge rising rather suddenly to the highest point 4691 feet above the sea. The caves lie north of and about 600 feet below the summit. On the steep slope between the hill top and the caves and stretching east and west is a beautiful belt of evergreen forest almost impenetrable from its thick undergrowth and huge boulders. Other wooded patches freshen sheltered nooks, but most of the rest of the plateau is either baro rock or coarse thatching grass with here and there patches of braeken. The descent from the plateau is unusually steep on all sides. To the north the first drop is a cliff of 200 feet which runs for a great distance along the hill side. The grandest cliff, about 2000 feet, faces west overlooking the Konkan. Ascent by this cliff was not uncommon. The sockets in which the standards for working the rope and pulley or some similar climbing apparatus were fixed are still seen at the top of the cliff. As they were destroyed by Captain Mackintosh about 1820, little but ruined traces are left of the fortifications of Harischandragad. The ruins of the gate appear at the top of the Lobáli Kotul pathway and a few places where an escalade was possible still show remains of fortifications. On a peak, half a mile east of the summit, is the citadel or *bála killa* with decaying walls and blown-up cisterns. At the foot of the citadel, at the gate, and at one or two other places are remains of houses, but the commandant and part of his establishment are believed to have lived in the caves.

Especially in May the edge of the Konkan cliff often gives an excellent view of the curious phenomenon called the Circular Rainbow. In 1835 Colonel Sykes³ during periods of fogs and mists

¹ Mr. A. F. Woodburn, C. S.

² Dr. Burgess' List, 106.

³ Philosophical Transactions, 1835; Nineteenth Century, February 1854.

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HARISCHANDRAGAD

FORT.

Rainbow.

several times observed the circular rainbow which from its rareness is spoken of only as a possibility. Sometimes the Konkan fog stratum rose somewhat above the level of the top of the Harischandragad cliff, without coming over the tableland. Colonel Sykes stood at the edge of the precipice just outside of the limits of the fog, with a low cloudless sun on his back. The circular rainbow appeared perfect and most vividly coloured, one-half above Colonel Sykes' level and the other half below. Distinct outline shadows of Colonel Sykes his horse and his men appeared in the centre of the circle as a picture to which the bow served as a resplendent frame.¹ From their nearness to the fog the diameter of the rainbow circle never exceeded fifty or sixty feet. Accompanying the brilliant rainbow circle was the usual outer bow in fainter colours. The Fokiang or Glory of Buddha as seen from mount O in West China² tallies more exactly with the phenomenon than Colonel Sykes' description would seem to show. Round the head of the shadow always appears a bright disc or glory, and concentric with this disc, but separated by an interval, is the circular rainbow. The size and brilliancy of the rainbow varies much with the distance of the mist; when the mist is close the diameter may not be more than six feet. Whether the observer sees only his own shadow or the shadow of others with him depends on the size of the rainbow. Each observer always sees the head of his own shadow in the centre of the glory.

Caves.

The³ caves, which are about 500 feet below the level of the fort, are chiefly in a low scarp of rock to the north of the summit. The caves face north-west and consist of eight or nine excavations none of them large or rich in sculpture. The pillars are mostly plain square blocks; the architraves of the doors are carved in plain fronts; and a few images of the Shaiv symbol Ganpati also appear on some of the door lintels. The style of the low doorways and of the pillars in Cave II., some detached sculptures lying about, the use of Ganpati on the lintels, and some fragments of inscriptions seem to point to about the tenth or the eleventh century as the date of the caves. Cave I. at the east end of the group is about 17' 6" square and has a low bench round three sides. The door is four feet high with a high threshold and a plain moulding round the top. To the west of the cavo is a cistern. Cave II. about nine yards west of cave I. is one of the largest in the group. The veranda is 23' 6" long and about 7' 6" wide with an entrance into a large cell from the left end. The whole veranda is not open in front. The space between the left pillar and pilaster is closed and the central and right hand spaces are left open. The two square pillars, only one of which stands free, are 6' 4½" high with a simple base and a number of small mouldings on the neck and capital occupying

¹ Colonel Sykes' men could not believe that the figures they saw were their own shadows and assured themselves by tossing about their arms and legs and putting their bodies in various postures.

² Professor Tyndall in Nineteenth Century, February 1884; Mr. A. F. Woodburn, C. S.

³ Cave Temples of India, 474-479.

the upper 2' 7". A door with plain mouldings and a small Ganesh on the lintel, with two square windows one on each side leads to the hall, which measures about twenty-five feet by twenty and varies in height from 8' 1½" to 8' 11". The hall has one cell on the right and two in the back with platforms six inches to a foot high. Outside on the right another cell leads into a larger cell at the right end of the veranda. Cave III. is unfinished though somewhat on the same plan as cave II. Half of the front wall has been cut away and a large image of Ganesh is carved on the remaining half. In a cell to the right is an altar for a *ling*. Cave IV. is an oblong cell and cave V. in the bed of the torrent is apparently unfinished with a structural front. Round three sides runs a high stone bench. The sixth, seventh, and eighth caves are similar to cave IV. But a bed of soft clay has destroyed the walls of the sixth and seventh. The shrine of the sixth has a long altar for three images. Near the eighth cave is a deep stone cistern ten feet square.

A little below the row of caves is a large Hemádpanti reservoir or *báro* with steps, along whose southern side is a row of little niches or shrines, some of them still occupied by images. Round the reservoir are small temples and cenotaphs or *thadgis*. Below the reservoir is a small temple in a pit, half rock-cut half built, consisting of a cell with a shrine at each side. One of the cells contains the socket or *shálunkha* of a removed *ling*. Below this temple a deep hollow or pit, formed by cutting away the rock at the head of a ravine, leaves a small level space from the middle of which rises a somewhat lofty temple, built on a remarkable plan. The temple has no hall or *mandap*, but consists only of a shrine with a very tall spire in the Northern Hindu style of architecture as at Buddha Gaya near Benares. The *ling* within is worshipped from any one of four doors with porches. In the south-east corner of the pit is another shrine half built half hewn with an image of a goddess. To the west of the pit two or three irregular caves were probably used as dwellings by *yogis* attached to the temple. Fifty yards further down the ravine is a cave about fifty-five feet square. In front are four columns each about three feet square with plain bracket capitals nine inches deep and 6' 10" long. In the middle of the hall is a large round socket or *shálunkha* containing a *ling* and surrounded by four slender columns of the same type as in the Elephanta caves in the Bombay harbour. All round the pillars to the walls and front of the cave the floor is cut down four feet and is always full of water, and the *ling* can be approached only by wading or swimming. On the left end is a relief carved with a *ling* and worshippers on each side. Above the level of the water is a small chamber. The caves are often used as health resorts in the hot season by district officers. Mr. Harrison a former Collector (1836-1843) built near the caves a bungalow which was burnt down.

In the last Marátha war Harischandragad was taken in the beginning of May 1818 by a detachment under Captain Sykes.¹

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Places.

HARISCHANDRAGAD
FORT.
Caves.

Chapter XIV.

Places.

Jalgaon, nine miles north-east of Karjat, has a Hemádpanti temple of Ankeshvar Mahádev. The hall has twelve domes and an entrance in front. The sunken shrine has a *ling* and a ruined brick dome.¹

JÁMKHED.

Jámkhed, 18° 43' north latitude and 75° 22' east longitude, forty-five miles south-east of Ahmadnagar, is a sub-divisional headquarters with in 1881 a population of 3465. Jámkhed has two Hemádpanti temples of Mallikárjun and Jatáshankar Mahádev. Of the Mallikárjun temple the shrine only is left and the hall pillars are scattered about. The Jatáshankar temple was long buried under ground and is well preserved. The weekly market is held on Saturdays. On the Incharna river six miles north-east of Jámkhed and close to the village of Santara in the Nizám's territories, is a waterfall 209 feet high. During the greater part of the fair season the stream is dry, but during the rains the fall is well worth a visit. Below the fall is a beautiful glen with steep sides and an old temple at the bottom.²

JEUR.

Jeur, with in 1881 a population of 4206, is a large market town on the Toka road about thirteen miles north-east of Ahmadnagar. The town is enclosed by a ruined wall and has a strong gateway with a paved entrance. The town has a school and a weekly market on Saturday. Close by the town, perched on a high hill, is a group of three temples one of them with an inscription dated 1781. Two miles north of Jeur at the top of a beautiful ravine down which winds the Nevása road is the Imámpur travellers' bungalow. The bungalow is an old mosque and stands in a large grove with excellent shade.³

KARJAT.

Karjat, 18° 33' north latitude and 75° 3' east longitude, about forty miles south-east of Ahmadnagar, is a sub-divisional headquarters, with in 1872 a population of 5535 and in 1881 of 3608. Besides the sub-divisional revenue and police offices Karjat has a post office, a large school, and a weekly Saturday market. The town is hot and the water-supply bad.

Temples.

Karjat has three Hemádpanti temples two of Mahádev and one of Nágoba. Of the two Mahádev temples one called Nakticha Deval has nine domes and a shrine, the centre dome being smooth cut. Opposite the main shrine which is on a lower level than the hall is the door, and on each side of the door are many carved figures chiefly obscene. In front of the door is a Nandi under a dome and to the left of the door is a detached shrine with a *ling*. Two other shrines, one on each side of the *mandap*, contain images. The second Mahádev temple near the first is plain with nine domes to the hall and a *ling* in a pit-like shrine. The temple of Nágoba is close to the two Mahádev temples on the opposite bank of the Kunvalla river. The temple is Hemádpanti within and modern outside. There are nine domes to the hall and one to the sunken shrine. The pillars are plain, and a large cobra is carved on a stone outside. The temple has a modern portico with a *ling* and near it a *Nandi*.⁴

¹ Mr. A. F. Woodburn, C.S.² Mr. R. E. Candy, C.S.³ Mr. A. F. Woodburn, C.S.⁴ Dr. Burgess' Lists, 106.

Ka'mti village, about fifteen miles north-east of Shrigonda, has, in the hills to the south of the village, a curious old pond said to have been built by the Gavli kings. The pond has a broken earthen dam faced with rows of oblong stones.¹

Ka'sa're, about ten miles south of Kopargaon, with in 1881 a population of 203, has near a small stream an ugly temple of Bhairavnáth. The temple has Hemádpanti foundations on the common plan of a rectangular hall with a shrine forming a very slightly broken square.²

Khadgaon, thirteen miles north-east of Shrigonda, has at the foot of the hills a mile south of the village, an old pond said to have been built by the Gavli kings. The earthen dam leaks and the bed of the pond is under tillage.³

Kharda, twelve miles south-east of Jámkhed, with in 1881 a population of 5562, is an important market town and the scene of a famous Marátha victory over the Nizám in 1795. The 1872 census gave a population of 6899 of whom 6043 were Hindus and 856 Musalmáns. The 1881 census showed 5562 or a decrease of 1337 of whom 4979 were Hindus and 583 Musalmáns. The town contains upwards of 500 merchants, shopkeepers, and money-lenders, many of whom carry on a large trade in grain, country cloth, and other articles brought from the neighbouring villages or the Bálághát in the east and sent west to Poona and other towns. The cattle market on Tuesday is the largest in the district. Kharda belonged to the Nimbálkar one of the Nizám's nobles whose handsome mansion in the middle of the town is now entirely ruined. In 1745 Nimbálkar built a fort which is still in good repair. The fort, which stands close to the south-east of the town, is square, and very strongly built with cut stone walls twenty-five to thirty feet high and a ditch now ruined. The walls have a very massive gateway and two gates at right angles to each other. On the inner gateway is an inscription. The interior which is about 300 feet square, has a small mosque with an inscription on a stone over the front. Other buildings have been removed and some of them used in making the Jámkhed subdivisional office. The water-supply is from a very deep well now stagnant. About a mile east of the town is a European tomb with the inscription :

"Here lieth the body of Major John Hamilton Johnston of His Highness the Nizám's Service who departed this life on the 29th day of May 1803 A.D. aged 40 years."

Close to the north gate of the town is a very handsome tomb near which one of the Nimbálkars is buried. The general appearance of the tomb is Muhammadan but except the small minarets on the top the details are Hindu. The plinth is of handsomely cut stone about fifteen feet square and four feet high. The tomb consists of a horizontal dome resting on twelve carved one-stone pillars surmounted with arched openings. The four corner pillars are plain and the middle pairs are cut to represent groups of four.⁵

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KASINE.

KHADGAON.

KHARDA.

¹ Mr. A. F. Woodburn, C.S.

² Mr. W. F. Sinclair, C.S.

³ Mr. A. F. Woodburn, C.S.

⁴ Major S. Babington.

⁵ Major S. Babington.

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KHARDA.

On the 11th of March 1795 Kharda, wrongly called Kurdla, was the scene of a famous battle in which Nizám Ali, who brought his army over the Mohori pass from Bedar, was defeated by the combined Marátha forces of the Peshwa, Sindia, Holkar, Bhonsla, and the Gaikwár, numbering it is said, 180,000 horse and foot. The Nizám took refuge in the fort but yielded after a two days' cannonade and was forced to sign a treaty, ceding extensive territories including the fortress of Daulatabad.¹ About 1840 Kharda was suddenly surprised by a band of dacoits from the Nizám's territories. The mámlatdár of Jámkhed raised the whole country, and besieged Kharda fort with hundreds of men armed with all kinds of rusty weapons. The dacoits fled during the first night and some of the fugitives were captured.² In the 1857 mutinies Kharda fort was occupied by 100 men of the 22nd Native Infantry.³

KOKAMTHÁN.

Kokamthán on the Godávari four miles south-east of Kopargaon, with in 1881 a population of 1326, has an old temple of Mahádev built of coarse dry stone, and probably belonging to the twelfth century. The temple is remarkable for its internal carved stone work, for the beauty of a pendant in the central dome representing a large flower hanging from a stalk, and, among its external weather-worn and defaced decorations, for the beauty of a belt of wreathed snakes which in places change into a foliage pattern. The temple is of the usual double diamond ground plan minutely faceted and elaborately decorated. It is of the form common in ancient Shaiv buildings in the Chálukyan and derived styles, a shrine and hall with a dome about sixty feet round, and much like the dome of the chief Jain temple in Belgaum fort.⁴ The spire over the shrine is of old shaped bricks and mortar apparently a restoration skilfully carried out in keeping with the rest of the dry stone building and agreeing closely with the little ornamental buttresses outside the shrine which harmonised with the original stone spire. Though the chief dome has no pillar supports two porches, occupying the corners of the hall opposite the shrine to the west, have domes supported on pillars, but adorned internally with the same rich carving. The fourth corner is occupied by a very curious square transept which does not appear to be a part of the original building. It is composed of rectangular panels of stone carved in geometrical and other fanciful patterns unusual in temples but much like the geometrical patterns in the great seventh century Sárnáth relic mound near Benares. The goddess of the shrine is famed for her power of curing the itch. Within the court walls of smaller temples may be traced which were destroyed by the 1872 flood. Another old temple of Mahádev formerly stood on a mound to the west of the village. A large *ling* and a Nandi still lie on the spot. According to an old custom in the village on the bright third of *Vaishákh* or April-May the village boys fight with

¹ See above History, pp. 405-409.

² Mr. J. Elphinstone, C.S.

³ Mr. J. Elphinstone, C.S.

⁴ Details are given in the Belgaum Statistical Account pp. 539-541.

slings and stones with the youngsters of the village of Samvatsar across the Godávári.¹

Kokangaon, fourteen miles north of Karjat, has a ruined Hemád-panti temple and well. Of the temple nothing but the shrine is left. The local story is that the stones were taken to build the forts of Ahmadnagar, Karmála in Sholápur, and Parinda in the Nizám's territories, and Nimbálkar's mansion or *váda* in Mirajgaon village two miles to the south-east.²

Kolgaon, twelve miles north-west of Shrigonda, with in 1881 a population of 3009 and a weekly market on Wednesday, has a Hemád-panti temple of Váakeshvar. The temple has nine domes and a sunk shrine with a *ling*. The pillars are well carved with figures on their capitals but they are entirely covered with plaster. On each side of the hall is a recess both of which are unused. In front of the door are the remains of a veranda built of large blocks of stone let into each other in receding courses. To the left of the veranda is a new shrine with a *ling* and in front is a Nandi under a four-pillared dome. Over the temple shrine is the usual brick and plaster dome. In front of the temple is a brick lamp-pillar with a staircase inside. The original outside of the temple has been removed and replaced by modern masonry.³

Kopargaon, 19° 54' north latitude and 74° 33' east longitude, sixty miles north of Ahmadnagar, is a sub-divisional head-quarters with in 1881 a population of 2020. The town lies on the Malegaon road on the north bank of the Godávári and has a subordinate judge's court and a weekly Monday market. Kopargaon was the favourite residence of Raghunáthráv or Rághoba the father of Bájiráv the last Peshwa. Raghunáthráv's palace is now used as the sub-divisional office. One of the three rooms used as the sub-judge's court has a pretty carved wooden ceiling. Facing the sub-divisional office, in a grove of trees in an island in the Godávári, were two palaces which have been pulled down and sold. Hingani three miles off where one of the palaces stood has a cenotaph of Rághoba who died and was burnt here. In an elbow of the Godávári and surrounded on three sides by its bed stands a fortified cut-stone enclosure (65' x 58' x 60') with massive black walls. It has one gate but the side towards the river is open. In the centre is the cenotaph or *thadga*, a very small work of timber and brick upon a coarse stone plinth with no writing or ornament. Near the site of the old palace in the island stands the temple of Kacheshvar a set of plain modern buildings held in great honour.⁴

¹ The local belief is that the non-observance of this fighting custom is followed by a failure of rain or if rain falls it produces a rat plague. A set fire duly waged is followed by a plentiful rainfall. Mr. Sinclair in Ind. Ant. V. 5.

² Dr. Burgess' Lists, 107.

³ Mr. A. F. Woodburn, C.S.

⁴ According to the local story of the Kacheshvar temple demons lived in the Gangthadi and their teacher or *guru* Shukrachárya lived in this island. The gods unable to subdue the demons asked the help of their teacher Bríhaspati who sent his son Kach to convert them. Kach became a disciple of Shukrachárya and his good looks won the heart of Shukra's daughter. The jealous demons slew Kach but the lady induced her father to restore him to life. Three times the demons slew

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In 1804 Báláji Lakshman the Peshwa governor of Khándesh and one Manohargir Gosávi inveigled 7000 Bhils into their power at Kopargaon and threw most of them into two wells.¹ In 1818 Kopargaon was occupied by Madras troops and a few European tombs then built remain near the ford.

KOREGAON.

Koregaon, two miles east of Karjat, with in 1881 a population of 1149, has two old temples, one Hemádpanti to the west of the village with nine domes to the hall, and the other an old temple of Koreshvar said to be Hemádpanti. The Koreshvar temple has only the shrine left with a *ling*, Nandi, Ganpati, and Párvati in white marble. The body of the *ling* is composed of four faces of Mahádev adorned with snakes. A fifth snake is on the narrow mouth of the *ling*-case or *shálunkha*. The marble images are said to have been brought about 1730 from Upper India to Karmála in Sholápur, and from Karmála, about the beginning of the present century, to Koregaon.²

KORHÁLA.

Korhála about twelve miles south of Kopargaon, with in 1881 a population of 209 is an old town now decayed and deserted but formerly of importance. The town walls which were built by Holkar are well preserved and, as they enclose much open ground, from outside the town looks much larger than it is. A market is held on Sunday. In an exchange of territory Korhála was received by the Peshwa with thirty villages from Holkar and was made the headquarters of a sub-division. In 1818 a treasury subordinate to Ahmádnagar was kept in Korhála in charge of a Thándár. About 1830 the Thándár was dismissed on the discovery of frauds, and Korhála was transferred to the Sinnar sub-division in Násik. On the appointment of a petty divisional officer at Nimon in Sinnar the Korhála villages were placed under his charge, and on the abolition of the Nimon petty division, the Korhála villages were transferred to the newly formed sub-division of Kopargaon. The headship of Korhála which had been kept by Holkar lapsed to Government about 1865 when two large mansions built by the headman for his office and residence were sold by auction.³

KOTHAL.

Kothal, ten miles north of Shrigonda has, on the top of a neighbouring hill, a temple of Khandoba. The temple roof rests on six pillars in octagonal and square sections. The temple has been struck by lightning which has left marks of its course without materially injuring the building. In front of the temple, within

Kach and thrice he was raised to life. They again slew him and burnt him to ashes, and mixed the ashes with Shukrácharya's water and after he had drunk told him he had swallowed Kach's ashes. Moved by his daughter's entreaties Shukrácharya taught her a spell at hearing which, when her father died, Kach could come forth from the dead body. Kach overheard the charm and repeating it leapt from the body of Shukrácharya. The shock killed Shukrácharya but his daughter brought him to life. The girl offered her hand to Kach who replied that as he owed her his life she was his mother; and as she was the daughter of his teacher she was his spiritual sister. A dispute followed in which Kach told her she need never expect to win a Brahman husband. Shukra was converted and he and his demons became good Hindus. To this day a stone Shukra and Kach sit side by side on the island and receive much worship. Ind. Ant. V. 4-5.

¹ See above p. 414. ² Dr. Burgess' Lists, 107.

³ Mr. T. S. Hamilton, C.S.

living memory, hook swinging was practised on the bright sixth of *Mārgshīrṣh* and *Pauṣh* or December-February. Behind the temple of Khandoba is an older temple with a readable inscription.

Kolha'r, on the Nagar-Manmād road, is a large and important trade centre on the Pravara about fifteen miles north-west of Rāhūrī. A fair lasting fifteen days is held every year in January.¹

Kothulmukunji, sixteen miles south-west of Akola, has the ruins of a temple of Nārāyaṇeshvar with a fine doorway and the foundation of a temple of Koteshtar.

Kotul on the Mula eight miles south of Akola, is the second town in the Akola sub-division with in 1881 a population of 2266. The population is chiefly Kunbi with a large number of Brāhmins and Gujarāt Vānis. A large weekly market is held on Wednesdays. The trade is chiefly carried on by the Brāhmanvāda pass with Junnar and Utur in Poona and owing to improved communications, trade with Akola and Sangamner is increasing. The town has a Government school.²

Kumbha'ri, on the right bank of the Godāvari about six miles north-west of Kopargaon, with in 1881 a population of 534, has an old Mahādev temple with a hall of the same style as the Kokamthān temple,³ as beautiful and a little larger being twenty-one feet in diameter. The outside of the temple is plain and massive. Except at the porches, the only ornaments are niches which once held images. The spire is gone but the cornices remain and show that it was of a modified Dravidian style. The interior of the temple is as rich as the Kokamthān temple. A curious ornament is a concave quarter sphere crossed by two intersecting ribs. The wreathed snake plant also appears on the west porch. Other ornaments are the sun and a very long and narrow lozenge or lance head. The general ground plan is the same as that of the Kokamthān temple, and here also two-pillared porches have domes in miniature of the pillarless hall dome. But here the transept containing a *ling* fills the west corner of the hall and is uniform with the rest of the building and part of the original design. On a throne or *āsana* in the chief shrine is an ornamental figure which is worshipped as Lakshmi. A pipe or *mori* in the east wall of the shrine is used to admit sunlight. It is at a higher level than the top of the *ling* and was probably made to drown the god with water in seasons of drought.⁴

Lākḥ, a small village with a railway station six miles north of Rāhūrī, has a magnificent masonry weir which stems the Pravara and supplies the Lākḥ Canal.⁵ Just below the weir the Pravara is spanned by a fine masonry bridge on the Dhond-Manmād railway.

Limpangaon, five miles south of Shrigonda, has a Hemādpanthi temple of Siddheshvar Mahādev. The hall has nine domes and the *ling* is in a sunk shrine. The pillars are well carved. Two slabs lie

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KOLHAR.

KOTULMUKUNJI.

KOTUL.

KUMBHARI.

LAKH.

LIMPANGAON.

¹ Mr. R. E. Candy, C.S. ² Mr. R. E. Candy, C.S.; Mr. T. S. Hamilton, C.S.

³ See above p. 722.

⁴ Dr Burgess' Lists, 106-113.

⁵ Details of the canal are given above pp. 256-257.

